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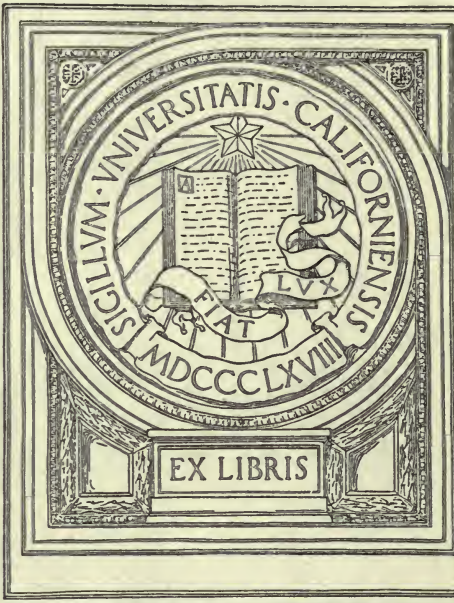

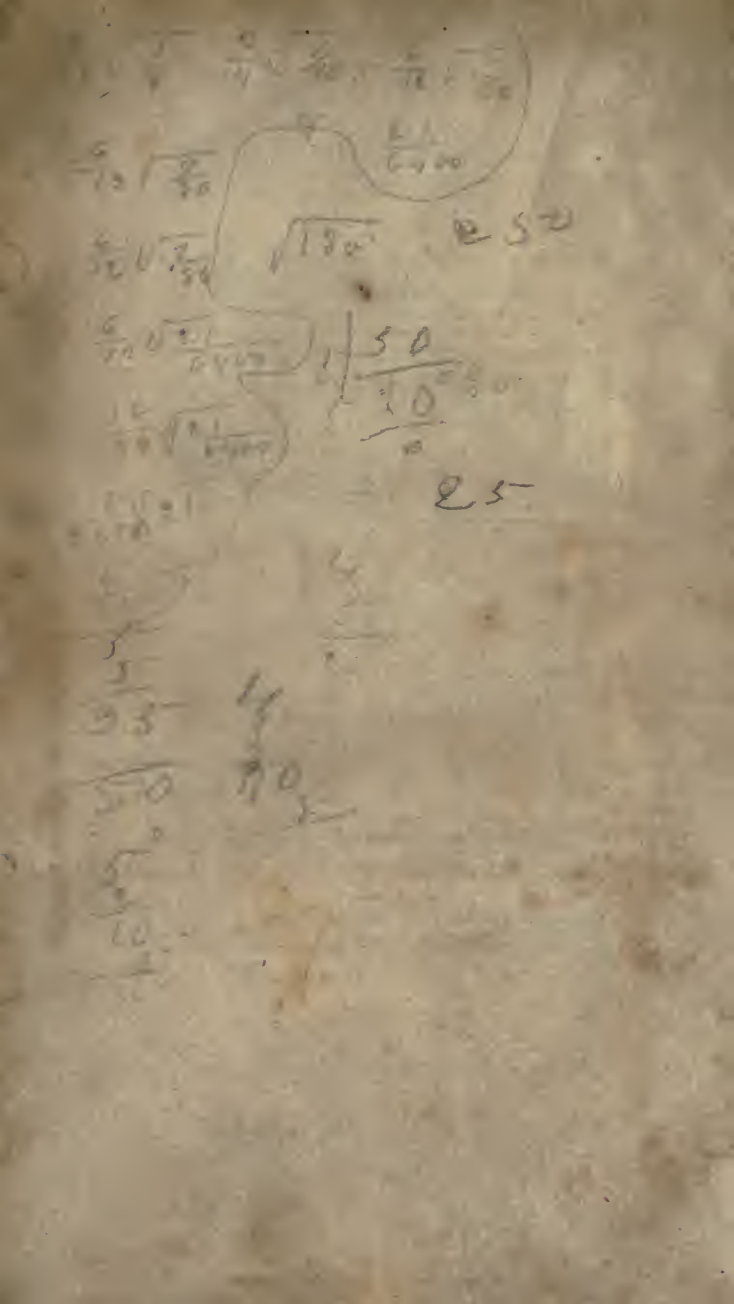

SELECTÆ

E

PROFANIS SCRIPTORIBUS

HISTORIÆ.

QUIBUS ADMISTA SUNT

VARIA HONESTE VIVENDI PRÆCEPTA,

EX IISDEM SCRIPTORIBUS DEPROMPTA.

Prioribus exemplar *emendatius, quantitate syllabarum justa pleniùs notatum; atque* in usum discentium *meliùs accommodatum*

JA. ROSS, A. M.

Humaniorum literarum, nec non et Græcæ Linguæ in Academia Phil. Professore.

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EASTERN DISTRICT OF PENNSYLVANIA, TO WIT:

(L. S.) BE IT REMEMBERED, That on the sixteenth day of June, in the forty-third year of the Independence of the United States of America, A. D. 1819, James Ross, of the said District, hath deposited in this office the Title of a Book, the right whereof he claims as Author, in the words following, *to wit:*

"Selectæ e profanis Scriptoribus Historiæ. Quibus admista sunt varia honeste vivendi præcepta, ex iisdem Scriptoribus deprompta. Prioribus exemplar emendatius, quantitate syllabarum justa pleniùs notatum; atque in usum discentium meliùs accommodatum Ja. Ross, A. M. Humaniorum literarum, nec non et Græcæ Linguæ in Academia Phil. Professore."

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D. CALDWELL, *Clerk of the Eastern District of Pennsylvania.*

PREFACE.

I HAVE made use of all the ancient profane authors, Greek as well as Latin, which I thought might contribute to the execution of my design. I have sometimes even blended them, as it were, together, upon the same fact or the same maxim, to make the object I proposed to the reader the more visible, and to avoid repetition. I have generally preferred, as I ought, the Latins to the Greeks; and have been exact in my references to both, that those who would, might with ease have recourse to the originals.

If I have often abridged historical facts, and precepts of morality, it was to retrench what appeared less agreeable to my plan, or to prevent my work from growing too large.

I have not engaged myself in reconciling historians with one another, in relation to the truth of a fact, or its circumstances. I cite my authority; that ought to be my warrant, and it is enough for me.

I scarce any where pass my judgment, or make reflections upon the passages I have produced in this work from the ancients, leaving that care to the masters, who will do it by word of mouth to more advantage than I could by writing.*

Seneca, the philosopher, abounds with maxims and examples, many of which I have thought proper to make use of: and the rather, because this author is usually not read in schools, and remains unknown to scholars the rest of their lives. It is true, he betrays almost always an affectation in his style; but his expression is short, and his thoughts lively; and he embellishes his discourse with natural comparisons and images, which entertain the imagination: so that with the alterations I have taken the liberty of making, in what I have borrowed from him, I hope he will be able to please, and be intelligible to chil-

* *Ipse præceptor aliquid, imò multa quotidie dicat, quæ discipuli secum audita referant.* Senec. Epist. viii.

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dren, without any prejudice to them. I do not imagine I shall lie under any censure for having turned to a more favourable sense, certain passages of this author, and perhaps of some others likewise, with a view to render them proper for youth. We meet in this philosopher, as well as in all the Heathen writers, principles of morality, which ought not to be instilled into Christians without some correctives, to reduce them to that standard of truth which our religion has taught us. *If, therefore, any principles of the Heathens should be found in this book, not agreeable to the doctrine of the gospel, we trust the piety and vigilance of the masters will take care to observe to their scholars in a few words, in what particular those principles deviate from it.*

There have been Heathens, who, no doubt, persuaded that it was reason which gave man his distinguished excellence and merit, who endeavoured to follow it on many occasions, and practised in several moral virtues. But beside their want of knowledge and love of the only true God, and JESUS CHRIST his Son, the only true foundation of solid virtue; some of them, who passed for the most virtuous, lie under the imputation of great vices. Therefore we are far from proposing them here as perfect patterns. We report some of their great actions, and wise sayings, without diving into the motives of either, or examining what inconsistencies they have fallen into in other respects.

It would not be improper likewise to let them into some knowledge of the several authors they translate: telling them, by the bye, who they were; in what age they lived; and what subjects they wrote upon, &c. It is a great degree of learning, which costs little time, and is sure to be attended with good advantage.

It is recommended to Teachers to set their pupils to translate a certain portion of this Book once a week—about ten or twelve lines, carefully written by them and examined by their teacher, would tend considerably to their improvement.

SCRIPTORES PROFANI

QUORUM OPERA HOC LIBRO CITANTUR AB AUCTORE HUJUS PRÆFATIONIS IGNOTO.

Ælianus.
Antoninus Pius.
Arianus in Epicteto.
Athenæus.
Aulus Gellius.
Aurelius Vict.
Cato Dionysius.
Cicero Marcus Tullius.
Cornelius Nepos.
Diodorus Laërtes.
Diodorus Siculus.
Florus Annæus Lucius.
Herodotus.
Hesiodus.
Hierocles.
Homerus.
Horatius Quintus Flaccus.
Isocrates.
Jamblii.
Josephus.
Justinus.
Juvenalis Decius Junius.
Livius Titus Patavinus.
Martialis Marcus Valerius.
Nicolas Damascenus.
Ovidius Naso.
Quintilianus.
Phædrus.
Plato.
Plautus.
Plinius.
Plutarchus.
Polybius.
Quintus Curtius.
Sallustius.
Seneca.
Simplicius.
Stobæus.
Suetonius.
Syrus.
Tacitus.
Terentius.
Valerius Publius.
Velleius Paterculus.
Virgilius.
Xenophon.

TO

ALL TEACHERS AND STUDENTS

THROUGHOUT

THE UNITED STATES OF NORTH AMERICA.

My Dear Friends,

The Editor of this Book, Selectæ e Profanis Scriptoribus Historiæ, *did not know any way by which he could better promote the cause of classical learning, than by employing his ability and attention to an edition of* it; *well adapted, as he judges, to the accurate instruction of the youth in our country.*

Surely it contains many excellent sentiments, abounding with the pithy, sublime sayings of the greatest ancient philosophers, both Greek and Roman; and there is hardly any other book, better adapted for the profitable instruction of youth in the Latin tongue.

The student, who is learning this book, cannot but lay up a very considerable stock of sound morality; whilst, at the same time, he is acquiring the knowledge of Latin, in a tract and course the most delightful and engaging. It is well worthy of being wholly read: and every man of letters, who takes it up, and opens it, in any part, must be highly entertained with it.

I am, very respectfully,

Your obedient and hearty friend,

JAMES ROSS.

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SELECTÆ

E

PROFANIS SCRIPTORIBUS

HISTORIÆ.

LIBER PRIMUS.

DE DEO.

CAPUT I.

Consensŭs pŏpŭlōrum omnium prŏbăt Deum esse.

Anĭmăl nullŭm est prætĕr hŏmĭnĕm, quŏd hăbĕat notĭtĭăm ălĭquam Dei. At intĕr hŏmĭnēs gens nullă est tam fĕra, quæ non scĭăt Deum essĕ hăbēndŭm ĕtiāmsi ignōrĕt quālem hăbēre dĕcĕat. Quŏnĭam vērò ĭn rē omni consensĭo firmă gentĭum omnium est vox nātūræ, et argŭmēntum vērĭtātĭs; confĭtēndŭm est nūmĕn ălĭquŏd dīvīnum esse. *Cicero* 1 *De legib. n.* 14. 1 *Tuscul. n.* 43, 44.

2. Consuētūdo dispŭtandi contra Deos est mălă et impĭă, sīve ĭd fit sērĭò, sīvĕ sĭmŭlātē. Ităque cùm Protagŏrās sŏphīsta maxĭmŭs tēmpŏrĭbŭs sŭīs, pŏsuīssĕt ĭn princĭpĭō lĭbri cūjūsquăm, sē dubĭtārĕ ăn Dii essent; jussŭ

Athēniēnsĭum extermĭnātŭs est ex urbĕ eōrum atque agrō, lībrīque ējŭs combusti sunt in conciōnĕ. Fĕrūnt quŏquĕ talēntŭm argenti fuīssĕ prōpŏsĭtum præmium ei qui illum occīdīssĕt. Sic ĕtĭam dubĭtātio de Diis non pŏtŭit pœnam effŭgĕre. *Seneca Epist.* 117. *Cicer.* 2. *De nat. n.* 62. 1 *De nat. n.* 29. 63. *Diod. Sic. l.* xiii.

CAPUT II.

Agnoscĭmŭs Deum ex ŏpĕrĭbŭs ējŭs.

1. Quĭs est tam vēcors, qui, cùm suspexĕrit in cœlum, non sentĭat Deum essĕ? *Cicero* 1 *Tusc. n.* 70. *De arusp. resp. n.* 19. 2 *De Divin. n.* 148. 2 *De nat.* 15, *et* 90.

Pulchrĭtūdo mundi, ordo rērum cœlestium, conversio sōlis, lunæ, sīdĕrumque omnium, indĭcānt sātis aspectu ipso eă omnĭă non esse fortuĭtă: et cōgunt nos confĭtēri nātūram esse ălĭquam præstantem æternamque, quæ sit admīrandă hūmāno gĕnĕri. *Ibid.*

2. Quemādmŏdum, si quis vēnĕrit in ædes alĭquās, aut in gymnasium, vīdĕrĭtque ĭbĭ distinctionem rerum omnium, ordĭnĕm, disciplīnam; ĭntēllĭget ălĭquĕm esse prŏfectò, qui præsĭt, et cui pāreātur; sic si quĭs intueatur mōtūs perpĕtŭos et certos, vicissĭtūdĭnēs, ordĭnēs rerum cœlestĭum tot tantārumque; necesse est ut fāteatur hæc cunctă gŭbĕrnāri ā mentĕ ălĭquâ. Cùm autem nec mens nec pŏtēstās humānă possĭt hoc effĭcĕre; Deus ūnŭs pŏtēst essĕ archĭtēctŭs ĕt rectŏr tanti ŏpĕrĭs ac mūnĕrĭs. *Ibid.*

CAPUT III.

Nātūra Dei est optĭmă et præstāntissĭmă.

1. Sententiæ vĕtĕrum phĭlŏsŏphōrum de natūrâ Dei fuĕrunt variæ atque inter se dissĭdentes; quas longum ac difficile esset dinūmĕrāre. Natūrâ duce intelligēbant Deum esse: sĕd non convĕnĭēbat intĕr illos. quid Deus esset. Ităque cùm tyrannŭs Hiero quæsivīssĕt è Simonĭde, non sōlùm pŏētâ suavi, vērùm ĕtiam vīrō dŏc-

tō săpĭēntĕque, quid Deus esset; postŭlavit sibi dĭem ūnŭm ăd delĭbĕrandum. Cùm ĭdem quærĕrētŭr postrĭdĭe ex ĕo, pĕtīvit bīdŭum, et deinceps sæpiùs duplĭcavit numĕrum. Admīrans Hiero rĕquīsīvit cūr ĭtă făcĕret: *Quĭă*, inquit, *rēs vĭdētŭr mĭhi tantò obscūrior, quantŏ diūtiùs eam consīdĕro. Cicer.* 1 *De nat. n.* 121. *Ibid. n.* 4, 5. *Ibid. n.* 60.

2. Si, cùm intrāmŭs templă, sŏlēmŭs essĕ compŏsĭtī animō, hăbĭtu, incĕssūque: si accĕssūri ad sacrĭfĭcĭum, submīttĭmŭs vultum, aptāmŭs tŏgam, et stŭdēmŭs omni mŏdō signĭficāre mŏdestiam; dĕbēmŭs quŏque dispŭtāre vĕrĕcūndè de natūrâ Deōrum, nē affirmēmŭs alĭquĭd tĕmĕrè. *Seneca Quæst.* 7. *c.* 30.

Non possŭmŭs lŏquī rectē de nūmĭne dīvīno, nĭsĭ sĭmŭs illustrāti lūmĭne ējus. Nam nūmĕn dīvīnum est fons lūmĭnĭs, sīcŭt ĕt bŏnitātis. *Jamblic. de myster. c.* 18.

3. Deus non pŏtēst intellĭgī ălio mŏdō, nĭsĭ mens quædăm lĭbĕra, sēgrĕgātă à mātĕriā, omnĭa sentiĕns et mŏvēns. *Simplic. in Epict.*

Quĭd intĕrēst intĕr natūrăm Dei, et nostrăm? Pars mĕlĭŏr nostri est ănĭmŭs: in illō pars nullă extrā ănĭmŭm, tōtŭs est rătĭo. Effŭgit ŏcŭlōs, vīsēndŭs est cŏgĭtātĭōnĕ *Cicer.* 1. *Tusc. n.* 66. *Senec.* 1 *Quæst. præfat.* 7. *c.* 30.

4. Quōmŏdō possŭmŭs intellĭgĕrĕ Deum, nĭsĭ sempitērnŭm? Nātūră, quæ dĕdĭt nōbīs nōtiōnem Deōrum, insculpsit quŏquĕ in mentibus, ŭt crēdāmŭs eos (esse) ætĕrnŏs ĕt bĕātōs. Thalēs interrŏgātŭs, quĭd essĕt Deus? *Quŏd*, inquĭt, *cărĕt ĭnitĭo ĕt fĭnĕ. Cic.* 1 *De nat. n.* 25. *et* 45. *Diog. Laert. in Thal.*

5. Nĭhĭl ĕst quŏd Deus non possĭt effĭcĕre, et quĭdĕm sĭnĕ labōrĕ ullō. Etĕnĭm ŭt membră hŏmĭnŭm mŏvēntŭr mentĕ ipsă ăc vŏlūntātĕ, sīnĕ contentĭōnĕ ullă; sīc omnĭă possunt fiĕrī, movēri, mūtări, nūmĭnĕ Deorum. *Cicer.* 3. *De nat. n.* 92.

6. Quocumque flexĕris te, hăbēbĭs ĭbĭ Deum occurrentem tibi: nĭhĭl văcăt ab illō, ipsĕ implĕt ŏpŭs suum. *Senec.* 4. *Benef. c.* 8.

7. Commŏdă quĭbŭs utĭmŭr, lux qui fruĭmŭr, spīrĭtŭs quĕm dūcĭmŭs, dantŭr nōbīs ĕt imperţĭuntŭr ā Deo. *Cic. pro. Ros.*

Dii fundunt mūnĕră sĭnĕ intermissĭōnĕ diēbŭs ăc noctĭbŭs. Bĕnĕficiă illōrŭm nunc offĕrūntŭr ultro, nunc

dăntŭr ōrāntĭbŭs. Quĭs est qui non sensĕrĭt mūnĭficēntĭam Deōrŭm? Nēmo est expers bĕnĕficiōrum cœlestĭum: nēmo est, ad quĕm non alĭquĭd manāvĕrĭt ex fontĕ illō bĕnignissĭmo. *Am. n.* 131. *Senec.* 4 *Benef. c.* iii. 4.

CAPUT IV.

Deus rĕgĭt āc vĭdĕt cunctă.

1. Mundŭs admĭnistratur prōvĭdentiā Deorum, iidemque consŭlūnt rēbŭs hūmānīs, nĕc sōlŭm ūnĭvērsīs, vērŭm etĭam singŭlīs. *Cic.* 1 *Divin. n.* 117.

Hōc sĭt persuāsŭm hŏmĭnĭbŭs omnĭbus, Deōs essĕ dŏmĭnōs āc mŏdĕrātōrēs rērŭm omnĭum, ĕt ĕă, quæ gĕrāntŭr, gĕrī nūmĭnĕ āc jūdĭcĭō eōrum: eōsdem intŭēri, quāli mentĕ quīsque sĭt, et hăbērĕ rătiōnem piōrum atquĕ impĭōrum. Si mentes fuĕrĭnt imbūtæ hīs ŏpīnĭōnĭbŭs, mĕtŭs suppllĭcii dīvīnī rĕvŏcābĭt multōs ā scĕlĕrĕ. 2 *De leg. n.* 15.

2. Nĕ qŭĭs pŭtĕt sē lūcrāri quīcquam, si non hăbēbĭt ălĭquĕm conscĭum dēlicti sŭī. Nam illĕ, ĭn cūjŭs conspectu vīvĭmŭs, scĭt ōmnĭă. Pătēmus Deo: appröbēmŭs nōs ĕī. *Senec. apud Lactant. l.* vi.

Vīvendŭm est, tanquăm vīvāmŭs ĭn conspectu omnium: cŏgĭtandŭm est, tanquam ălĭqŭĭs possĭt inspĭcĕre ĭn pectŭs intĭmŭm: ĕt pŏtēst. Nam quĭd prōdest alĭquĭd esse abscondĭtum hominibus? Nihĭl clausum est Deo: intĕrest ănimīs nostris, et intervĕnĭt cŏgĭtātiōnĭbus mĕdĭīs, ĭmò nunquăm discēdĭt. *Senec. Epist.* 83.

Qui crēdĭdĕrit Deum inspĭcĕre cunctă, non peccābit nĕquĕ clancŭlùm, nĕqŭĕ ăpertè. *Democrat. sentent.*

3. Cùm Thālēs interrogarētur ăn factă homĭnum fallĕrent Deōs: *Illos ne cŏgĭtāta quĭdĕm fallunt*, inquĭt. Admŏnŭĭt nōs hoc responso, ut vellēmus hăbēre non sōlŭm mănūs pūrās, sĕd ĕtĭam mentēs, cùm nūmĕn cœleste adsĭt cŏgĭtationĭbus nostris sēcrētis. Sextŭs Pythagŏrĭcus dixit sĭmĭli sententiâ: *Agēns injustè nēquāquam lătēbis Deum, ĕt nē cŏgĭtāns quĭdem. Valer. l.* iii. *c.* 2. *Sexti sentent.*

CAPUT V.

Deus cŏlĭtur et placātur pietate.

1. Prima officĭa dēbēntur Diis immortalibus, sĕcundă pătriæ, tertia parentibus, deinceps grădātim rĕlĭquīs. *Cic.* 2. *Offic. n. ult.*

Trĭa sunt cŏlēndă maxĭmè jŭvĕnĭbus, Dii, părēntēs, lēgēs. *Stobæus Serm.* 1.

Vĭr bŏnus est summæ pĭĕtātis erga Dĕōs: ĭtăque sustĭnet anĭmo æquo quicquĭd acciĕrit eī. Scit ĕnim ĭd accĭdisse lēgĕ dīvīnâ, quâ unĭversă rĕgūntur. *Senec. Ep.* 76.

Pietāte adversus Deos sublātâ, fĭdēs ĕtĭam, ĕt sŏcĭĕtas hūmāni gĕnĕris, ĕt excellentissĭma virtūs, justĭtia, tollĭtur. *Cic.* 1. *Nat. n.* 4. 2 *De leg. n.* 17.

Dēbēmus cŏlĕre Dĕōs. Cultŭs autem Deōrum optĭmus est, ut vĕnĕrēmur semper eos mente purā, intēgrā, incorruptā. Deus hăbĕt lŏcum nullum in terrâ gratiōrem ănĭmâ pūrā. Non templă sunt struenda illi è saxis congestis in altĭtūdĭnem: est consĕcrāndus cuique in suo pectŏre. *Hieroc. in Pyth. carm. Senec. apud Lact. l.* vi.

Pĭĕtās et sanctĭtas efficĭet Deōs plācātos. *Cic.* 2. *Offic. n.* 11.

2. Animadverto Deōs non tam lætari precĭbus adorantĭum concinnātis arte et curā quàm illōrum innocentiâ et sanctĭtāte! et eum esse gratiōrem Diīs, qui intŭlĕrit delūbris eōrum mentem pūram et castam, quàm illum, qui cum carmĭnĕ meditāto accessĕrĭt. *Plin. in Paneg.*

Deus cŏlĭtur non corpŏrĭbus opīmīs taurōrum contrucīdātīs, non auro, non argento, non stĭpĕ infūsâ in thesauros; sed voluntāte piâ et rectâ. Ităque bŏnī, sunt rĕligiōsi ĕtĭam oblato farre ac farīnâ: măli contrà non effŭgĭunt impiĕtātem, quamvis cruentavĕrint aras multo sanguĭne. *Senec. Ep.* 116. 1 *Benef. c.* 6.

Facĭto sācră Diīs castĕ et pūrē pro făcultāte, atque plācā eos et quando iĕrīs cŭbĭtum, et quando tempus matutīnŭm vēnĕrit, ut sint ănĭmo bĕnĕvŏlo in te. *Hesiod. Oper. ver.* 336.

CAPUT VI.

Deus est colendus, magis piè, quam magnificè.

1. *Homĭnes adĕānt castē ăd Dĕōs, adhĭbĕānt prĕtātem, āmŏvĕānt ŏpēs* Signĭficăt hæc lex prŏbĭtātem essĕ gratam Diīs, et sumptum essĕ rĕmŏvēndŭm ab eōrum cultu. Cùm ĕnĭm paupērtās dēbĕat essĕ prŏbrō nēmĭni intĕr hŏmĭnēs, non est arcendă ab adÿtīs Deōrum. Præsertim cùm nĭhil sit fŭtūrum mĭnùs grātum ipsī Dĕō, quàm vĭam ad cŏlēndŭm sē et plācāndum non pătēre omnĭbus. *Cic.* 2. *Leg. n.* 19. 25.

Cùm Sōcrătēs făcĕret sācra tenŭĭa de făcūltātibŭs exĭgŭīs, pŭtābat sē non præstāre mĭnùs, quam ĕōs qui de magnīs ŏpibus cædĕrēnt hostĭās multas. Etĕnim āiēbăt non dĕcēre Dĕōs, ut gaudērēnt pŏtĭŭs sacrificiis magnis, quàm exĭgŭīs: quĭă cùm scĕlesti sint plērūmquè dĭtiōrēs vĭrīs bŏnis eōrum sacrificia futūra essent acceptiōra. Ităque existĭmābat sacra illa et mūnĕra esse maxĭmē grāta Diis, quæ offerrĕntur ăb hominibus maxĭmè pĭīs. *Xenoph.* 1 *Memor.*

2. Apud vĕtĕrēs Rōmānōs Dii cŏlēbāntur măgĭs piē, quăm magnĭfĭcē, plăcābāntque eōs, eō efficāciŭs, quō simplĭcĭùs, ex libamēntīs victūs suī, farrĕ et sălĕ. *Livius*, *l.* iii. *c.* 57. *Valer. l.* ii *c.* 1.

L. Papyrĭus impĕrātor adversùs Samnītēs dimĭcātūrŭs fēcit vōtum Jŏvi, si vīcīsset, pocillum vīni. Imāgĭnēs fictĭlēs Deōrum ĕrānt tum laudatissĭmæ: nullæ conficiebantur ex auro, nullæ ex argento. Nec deinde rempublicam pœnĭtŭit eōrum qui cŏlŭĕrānt Deōs tālēs. Quippĕ Jŭpĭter vĭdēbātur esse măgĭs propĭtĭus, cùm statuæ ejus fingĕrentur ex argillâ, non verò conflārēntur ex auro. Sĭmŭlācra Deorum lignĕă aut fictilia, sunt dĭcātă Rōmæ in templĭs usqŭe ad Asiam dēvictam, undĕ luxuria invāsit urbem. *Plin. l.* xiv. *c.* 13 *Juven. Sat.* xi. 116.

3. Alexănder magnŭs dīcĭtŭr cŏluīsse magnĭficē Dĕōs ā puĕritiā. Cŭm ălĭquando făcĭens sacrum injecisset mănĭbus ambābus thūra ĭn ignem; Leonĭdas pædagōgus ējŭs: *Adŏlēbis*, inquĭt, *sīc cŭm sŭbēgĕris regiōnēs ĕās, ŭbi thūra nāscūntŭr. Intĕrĕā ūtĕrĕ parcē præsentibus.* Pōstĕă Alexănděr, Arăbiâ, regiōne thūrĭfĕrā redactâ ĭn dĭtiōnem

suam; mĕmŏr rĕprehensiōnis olim factæ à Leonĭdâ, misit ei thura multa, odōresque alios, admŏnuitque ne vellet posthac esse parcŭs ĭn honōrĭbus Deōrŭm. *Plut. in Alex.*

CAPUT VII.

Impii non placant Deum donis.

Impii audĭānt Plătōnĕm, quī vĕtat dubĭtārĕ quâ mentĕ Deus sĭt fŭtūrŭs ĭn ēōs; cùm vir nēmo prŏbus vĕlĭt dōnāri sē ăb imprŏbō. *Cicer. 2. Leg. n. 41.*

Jucūndum non esset vĭro prŏbō accĭpĕre dōnă, quæ non ignōrāret dări anĭmo mălō. Si piĕtas adsĭt, nĭhĭl non pŏtēst essĕ grātum Dĕō: contrā autem, si dēsĭt. *Hierocl. in Pyth. Carm.*

Scĕlēsti indūcunt ĭn anĭmŭm suum, se posse placare Jŏvem dōnīs et hostiis; at perdunt opĕram et sumptum. *Plaut. in Rudente.*

Bias nāvĭgābat ălĭquāndo cum impĭis: quum vērò, tempestātĕ exortâ, navis quătĕrētur fluctĭbus, illīque invŏcārent Dĕōs: *Sĭlētĕ*, inquĭt, *nē Dii audĭānt vos navigārĕ in hâc nave.* Idĕm respondit nĭhĭl homĭnī impĭō percontanti quid esset piĕtās. Cùmque ille sciscitārētur causam sĭlentii: *Tăceo*, inquit, *quia quærĭs de rēbus nĭhĭl pertĭnentĭbus ăd tē Diog. Laert. in Bian.*

2. Pūrās Deus, non plēnas, aspĭcĭt mănūs. *P. Syrus.*

Mentēs Deōrum possunt plăcāri piĕtāte, et religione, et precĭbus justis, non superstitione contaminatâ, neque hostiīs cæsīs ăd perficiēndum scĕlŭs. *Cicer. pro Cluent. n. 194.*

Æschĭnŭs dĭcĭt ăpŭd Terentium pătrī: Pătĕr, tu comprĕcāre Dĕōs pŏtĭŭs, quàm ĕgo. Nam certò scio ēōs obtempĕrātūros tibi măgĭs, quòd ĕs vĭr mĕlĭor multò, quàm ĕgo sŭm. *Terent. Adelph. act. iv. sc. 5.*

Cultŭs prīmŭs Deōrum est. crēdĕre [*eos esse*] Dĕōs. Deinde, scīrĕ eos essĕ qui præsĭdēnt mundo, qui gĕrūnt tutēlam gĕnĕrĭs hūmāni, cūriōsi singŭlōrum. Vīs propitiārĕ Dĕōs? Esto bŏnŭs. Quisquĭs imĭtātus est ēōs, sătĭs coluit. *Senec. Ep. 95.*

Illĕ hŏnōrăt Dĕum optĭmè, quī făcĭt mentem suam sĭmĭlem Dĕō, quantŭm pŏtēst fiĕrī. *Sexti sentent.*

Dīlĭgĕ Deum plūs quăm ănĭmam. Si non dīlĭgĭs Dĕum. non ībĭs ăd Deum. Non ămābĭs autĕm Deum, nĭsĭ hăbŭĕris ĭn tē alĭquid sĭmĭle Deo. *Ibid.*

Cōnandum est, ut efficiāmur sĭmĭlēs Deō, quantùm lĭcĕt hŏmĭni. Hŏmo autem efficĭtur sĭmĭlis Deo prūdentiā, justĭtiā, sanctitātĕ. *Plato in Thæet.*

CAPUT VIII.

Mens bona et inventio artium veniunt à Deo.

1. Virtus non advĕnit à natūrâ, neque à doctrīnâ, sĕd à nūmĭne dĭvīno. Natūrā non dăt virtūtem. Nascĭmur quĭdem ad hoc, sed sĭnĕ hoc. *Plato in Menon. Senec. Ep.* 90.

Nēmo vĭr bŏnŭs est sĭnĕ Dĕō. An pŏtēst alĭquĭs exsurgĕre suprā fortūnam, nisi adjūtŭs ab illo? Illĕ dat consĭlĭă magnifĭcă et ērectă: illĕ habĭtat in ūnōquōque vĭrōrum bŏnōrum. Si vīdĕris homĭnem interrĭtum perīcŭlis, intactum cŭpĭdĭtātibus, fēlīcĕm intĕr advērsă, plăcĭdum ĭn tempēstātibus, despĭcientem quăsĭ ex lŏcō sŭpĕrĭōre humānă omnia; nonnĕ admīrābĕris eum? Nonnĕ dīcēs: *Virtūs illă est majŏr et altior corpuscŭlo, in quo est; vīs divīna descendit illuc.* Sen. Ep. 41.

Si quĭs est anĭmo excellente, ĕt mŏdĕrāto; si quĭs rīdet quicquid cætĕri mortāles tĭmēnt aut optant; cœlestĭs pŏtēntĭa ăgĭtăt ĕum āc rĕgĭt, rēs tantă non pŏtēst stāre sĭne admĭnĭcŭlo nūmĭnĭs.

Itŭr ăd astră frūgālitāte, temperantiā, fortĭtūdĭne, aliisque virtūtĭbŭs. Dīī non sunt fastīdĭōsi, non invĭdī. Admĭttunt nos, et porrĭgunt mănum ascendentibŭs. Imò Deus vĕnit ăd hŏmĭnēs, ĕt ĭn hŏmĭnēs. Mens bŏnă nullă est sĭnĕ Deo. *Ep.* 73.

2. P. Scipio Africānŭs nĭhĭl cœpit priusquam sēdīsset dĭūtissĭmĕ in cellă Jŏvis, quăsĭ accĭpĕret indĕ mentem dīvīnam, et consilia salūtārĭă reipublĭcæ. Proptĕreā sŏlĭtus ĕrăt ventĭtāre in Capitŏlium antĕ dilucŭlum. *Victor. De vir. ill. c.* 49. *A. Gellius, l.* vii. *c.* 1.

Cicĕro ĭn ōrātiōne prō Syllă palăm prædĭcat, consĭlium pătriæ servandæ fuisse injectum sĭbĭ à Dĭīs. cùm Catĭlīna conjurâsset adversùs eam. O Dīī immortālēs! Vos prŏfĕctò incendistis tum ănĭmum mĕum cŭpĭdĭtāte con-

servandæ patrĭæ. Vōs avŏcâstis mē à cogitatiōnibus omnibus cætĕrīs, ĕt convertīstis ăd sălūtem ūnăm patrĭæ. Vōs dēnĭque prætŭlīstis menti meæ clarissimum lūmĕn in tĕnĕbrīs tāntīs errōrīs ĕt inscĭentiæ. Trĭbŭam ĕnĭm vōbīs quæ sunt vestra. Nĕc vērò possum dăre tantum ingĕnĭo mĕō, ŭt dispexĕrĭm spontĕ mĕā ĭn tempestātĕ illā turbŭlentīssimā reipublĭcæ, quĭd esset optĭmum factu. Ib. *n.* 40.

Nĭhĭl insŏlens et glōriōsum exĭit unquam ex ōrĕ Timoleōntīs: qui quĭdĕm cùm audīrĕt laudēs suas prædĭcārī, nunquam dixĭt ălĭŭd quăm sē habēre atque ăgĕre grātias maxĭmās Diīs, quŏd cŭm statuīssent lībĕrāre Siciliam à dōmĭnātu tўrannōrum, vŏluīssent sē pŏtissĭmum esse dŭcĕm hūjŭs ŏpĕrīs. Pŭtābat ĕnim nĭhĭl rērŭm hūmānārum ăgī sĭnĕ nūmĭnĕ Deōrŭm. *Corn. Nepos in Timol. c.* 4.

3. Quidquĭd bŏnī ēgĕrĭs, pŭtā āccēptŭm essĕ ā Dīīs; ĭnquĭēbăt Bias. *Diog. Laërt. in Bian.*

M. Antonīnus, in lībrō dē vītâ suâ ăgĭt grātĭās Dīīs verbīs multīs, quŏd dĕdĕrĭnt sĭbĭ sæpĭŭs mŏnĭtă ĕt adjŭmēntă ăd instĭtŭendăm vītăm săpĭēntĕr; quŏd ērĭpŭĕrĭnt sē ĕt jŭvĕnĕm ĕt sĕnĕm ăb occāsiōnibus multis peccāndi; quŏd concēssĕrĭnt bŏnōs părēntēs, præcĕptōrēs, ămīcōs. *M. Ant. l.* i. *c.* 17.

Cŭm dīvĭtiæ sŏlĕānt afferrĕ hŏmĭnĭbŭs aut ămōrĕm vŏlŭptātīs, aut ănĭmī sŭpĕrbiam; ŏpŭs est hŏmĭnī auxĭlĭō dīvīnō, ŭt mŏdestĭăm cŏlat. *Excerp. Nic. Damas.*

Crēdendŭm est nēmĭnĕm vĭrōrŭm bŏnōrum tālĕm fuīssĕ, nĭsĭ adjŭvāntĕ Dĕō. Et nēmo unquam fŭĭt vĭr magnŭs sĭnĕ afflātū alĭquō dīvīnō. *Cic.* 2. *De nat. n.* 165.

Sī mēns, vīrtūs fĭdēs, concordiă ĭnēst ĭn gĕnĕrĕ hūmānō; undĕ hæc pŏtŭērunt dēflŭĕre ĭn terras, nĭsĭ ā sŭpĕrīs? *Ibid. n.* 79.

4. Cūră priscōrum ĭn invĕnĭendo, bĕnignĭtas ĭn tradēndo, est dōnŭm Dĕōrum. Si quĭs fortĕ crēdit illă pŏtuissĕ excŏgĭtări ăb hŏmĭnĕ, intellĭgit ingrātē mūnĕră Dĕōrŭm. *Plin. l.* xxvii. *c.* 1. 2.

Nē dĭxĕrĭs illă, quæ invēnĭmus, essĕ nostră. Sĕmĭnă artĭum omnium insĭtă sunt nōbīs, ĕt Dĕŭs măgĭstĕr ex occultō acŭĭt ĕt excĭtăt ingĕnĭă. *Senec.* 4. *Benef. c.* 6.

CAPUT IX.

Templa ad augendam pietatem exstructa sunt.

Censeo delūbra esse excĭtanda Dīīs ĭn urbibus. Nĕc sĕquor māgos Persārum, quōrum consĭlĭō Xerxēs dīcĭtur inflammāsse templă Græcĭæ. Indignābāntur quippĕ inclūdi parĭĕtĭbus Dĕōs quĭbus omnia, dēbērent esse pătentia ac lĭbĕră quōrumque hīc mundŭs omnĭs essĕt templŭm ĕt dŏmŭs. Græci et Rōmāni mĕlĭus sensērē ac fēcērĕ: qui, lĭcĕt agnoscĕrēnt dīvīnum nūmĕn esse ubīque diffūsum, tămĕn, ŭt augērent pietātem nostram ĭn Dĕōs, vŏluērunt illōs incŏlĕre eāsdem urbēs, quas nos. Affert ĕnĭm hæc opĭnĭo rĕligiōnem ūtĭlem cīvĭtātibus. Sīquĭdem bĕnĕ dictum est ā Pythagŏrā doctissĭmo vĭrō, pietātem et rĕligiōnem maxĭmè versari ĭn ănĭmīs, cŭm rēbus dīvīnīs ŏpĕram dămus ĭn templĭs, cernentes sĭmŭlācrā Deōrŭm. *Cic. 2. Leg. n.* 26.

Thālēs, qui fuit ūnŭs ē săpĭentibus illīs septem, dixit, ŏportĕre hŏmĭnēs existĭmare Dĕōs omnia cernĕre; Dĕōrŭm omnia esse plēna: ŭt ŭbīque tam sanctē castēque ăgĕrēnt, quăm si ĭn fānīs essent maxĭmē rĕligiōsis.

Olim tantă rĕvĕrentiă præstabatur templĭs, ŭt ĭn ĭīs excrēare aut mungĕre nĕfās esset. *Arrianus in Epict. l.* iv. *c.* 11.

CAPUT X.

Tuta et honorata inter hostes pietas.

1. Cŭm Galli, captā urbĕ Rōmā, Capĭtōlium obsĭdērent, et intenti essent ăd ĭd, nē quĭs hostium posset ēvādĕre; jŭvĕnis Rōmānus convĕrtĭt ĭn sē cīvĭum ātquĕ hostium admīrātiōnem. Sācrĭficium ĕrăt stātum genti Fabĭæ ĭn collĕ Quirīnāli. Ad quŏd făcĭēndum cŭm C. Fabĭus Dorso descendisset è Capĭtolĭō fĕrēns sacră mănibus; pĕr mĕdĭos hostes transĭit: et nĭhĭl mōtŭs vōcĕ cūjŭsquăm ĕt mĭnīs, ĭn Quĭrīnālem collem pervēnit. Ibĭ omnibus rēbus pĕractīs sōlemnĭter rĕgressŭs est viă eādem quâ ĭvĕrăt, sĭmĭlĭtĕr constanti vultu gradūque, spērāns

Dĕōs, quōrum cultum nē ĭn mortĭs quĭdem pĕrĭcŭlo desĕrŭisset fŭtūros esse sĭbi propĭtĭōs. Et quĭdem pĭĕtas ējus tūtæ fuit ăb hostĭbus, rĕdĭitque in Capĭtōlĭum ad sŭōs incŏlŭmĭs, Gallĭs, aut attŏnĭtis mīrācŭlo jŭvenĭlis audaciæ, aut motis rĕlĭgiōne; cujus nĕglĭgens non ĕrăt gens illă. *Livius*, *l.* v. *c.* 46.

2. Cŭm Camillŭs pergĕrĕt ăd dēlēndam urbĕm Veios, dĕcĭmăm partĕm prædæ vōvĕrăt Apollĭnī. Urbĕ captâ ac direptâ, ŭt lĭbĕrarētŭr ĕō vōtō, sĕnātŭs mīsĭt nāvĕ trĕs lēgātōs, qui ferrent Delphōs patĕram aurĕam, dōnŭm Apollĭnī Hi excepti à Lĭpărensibus pīrātīs haud prŏcŭl frĕtō Sicŭlo, dēvecti sunt Lĭpărās Mōs ĕrăt cīvĭtātĭs prædam dīvĭdĕre, vĕlŭt partam publĭcō latrōcĭnĭō Fortĕ ĕō anno ĕrăt ĭn summo magistrātu Timasithĕŭs quīdam; vĭr sĭmĭlĭor Rōmānis quăm sŭīs; qui ĕt lēgātos ĕt Deum, cui mittēbātŭr dōnŭm, reverĭtus ipse, multitudĭnem quoque justâ religione implevit: addūxĭt ĭn publĭcŭm hospĭtium lēgātōs, prōsĕcūtus est ĕōs ĕtiam cum præsĭdiō nāvĭum Delphōs, ĕt indĕ rĕduxit Rōmăm sospĭtēs Sĕnātŭs hospĭtĭum proptĕreā cum illō institŭi vŏlŭĭt, dōnăque ēī publĭcē sunt dătă. *Livius*, *l.* v. *c.* 21 *et* 28.

CAPUT XI.

Publica religio privatis affectibus prælata.

Cŭm Galli ăd Rōmăm ferrō ĕt ignĕ vastandam accĕlĕrāre dīcĕrēntŭr, ĕt nullă spēs essĕt urbem possĕ dēfendi; multi Rōmānōrum pĕr āgrōs dilapsi sunt, multi urbēs pĕtĭērunt fīnĭtĭmās, asportantes quæcumque hăbēbant prĕtĭōsĭssĭmă. *Liv. l* v. *c.* 40

Intĕrĭm virgĭnēs Vestālēs, ŏmissă rērŭm sŭārŭm cūrā, cŭm consultassent, quæ sacra sēcum fĕrendă essent, ĕt quæ rĕlinquendă, quĭă vīrēs dĕĕrānt ăd fĕrēndă omnia; dēfŏdērunt ĭn lŏco sācro quædam condĭtă ĭn doliŏlīs; ălĭă fĕrentēs, ŏnĕre intĕr sē partīto, ingressæ sunt vĭam quæ dūcēbăt ad Jānĭcŭlum. Eas cŭm conspexisset Albīnŭs ē plēbĕ Rōmānâ hŏmo, plaustro conjŭgem ăc lĭbĕrōs vĕhēns inter cætĕrăm turbam quæ urbe excedēbat; rătus est irreligiōsum esse sanctas virgĭnēs pĕdĭbŭs īrĕ, portantēs manĭbus sacră pŏpŭli Romăni, sē vērō ăc sŭōs ĭn vĕhĭcŭlō conspĭcī. Ităque stătĭm ŏmīssō, quōd incēpĕrăt,

ĭtĭnĕre, descendĕre uxōrem ac libĕros jussĭt, virgĭnēs sācrăque ĭn plaustrum impŏsŭit, ĕt pervexit Cærĕ, quò ĭtĕr ĕrăt Vestālĭbus. Adeō tunc in ultĭmo ĕtiam cāsu rĕligio publĭcă antĕcēllēbat prīvātis affectĭbus, salvumque ĕrăt discrīmĕn rērum dīvīnārŭm ĕt hūmānārum. *Florus, l.* i. *c.* 13.

CAPUT XII.

Impii seriùs ocyùs dant pœnas.

1. Dĭŏnўsĭŭs mājŏr, Sĭcĭlĭæ tўrānnŭs, ŭt crūdēlĭtātem exercŭĭt ĭn sŭōs, sīc fŭĭt impĭus ĭn Dĕōs fūrtīs ĕt cavillātiōnibus. Cŭm ĭn fānum Jŏvĭs vēnīssĕt, dētrāxĭt ēī aurĕum ămīcŭlum, quo fŭĕrat à tўrānno Gelōne exornātus: atque ĭn ĕŭm ētĭam cavillātus est, dīcens: *Æstātĕ grăve esse aurĕum ămīcŭlum, hiĕme frīgĭdum.* Eīque lanĕum pallium injēcit, quŏd dīcēbat aptum esse ăd omne tempŭs. Idĕm Æsculapĭō barbam aurĕam dēmi jussĭt: *Nĕquĕ ĕnĭm*, inquiēbăt, *convĕnit, barbātum esse filium, cŭm ĭn omnibus fanis pătĕr ējŭs Apollo imberbĭs sit.* Fano quŏdăm expilāto nāvĭgābat Syracūsas; ĕt cŭm sēcundissĭmē cursum tĕnēret: *Vĭdētĭsne*, inquit, *ămīci. quām bŏnă nāvigātio dētur sacrilĕgīs ā Dīīs immortālibus?* Non exsolvit quĭdĕm stătim Dĭŏnўsĭŭs dēbĭtă impiĕtāti supplĭcĭă: ăt pōstĕă insĭdĭīs suōrum oppressus, interfectus est. Dīvină ĕnĭm īră plĕrūmque lento grădū prōcēdit ăd vindictam sŭī, tardĭtātēmque supplĭcĭī grāvĭtātĕ compensăt. *Cic.* 1 *De nat. n.* 38. *Just. l.* xx *c.* 5. *Valer. l* i. *c.* 1.

2. Cŭm ē Sĭcĭlĭâ rĕdĭēns Pyrrhŭs rex Epīri. classe prætervĕhĕrētŭr Locrōs, thēsauros fani Prŏserpīnæ spŏlĭāvit, ĕt pĕcūnĭă ĭn nāvēs impŏsĭtă, ipsĕ terrā est prŏfĕctŭs Quĭd ergo ēvēnīt? Classĭs ējŭs postĕrō dĭĕ lacĕrātă est fœdissĭmā tempestātĕ, omnēsque nāvēs, quæ sacram pĕcūnĭam hăbĕbant ējectæ sunt ĭn litŏră Locrōrŭm Quā tantā clāde ēdŏctus tandem rex esse Dĕōs, jussit pĕcūnĭam omnem conquīsītam rĕfĕrri ĭn thēsauros Proserpĭnæ. Nec tamen unquam postea quicquam prospĕri ēvēnit ēī: pulsusque ex Itălĭâ, ignōbĭlī morte occŭbŭit, cum tĕmĕrè noctu ingrēssŭs esset Argŏs Lancĕā prīmŭm lĕvĭtĕr vulnĕrātus fuĕrăt à jŭvĕne quŏdam Argīvō. Mātrem hăbĕbat hīc ănŭm paupercŭlam, quæ intĕr ălĭās mŭlĭĕrēs

spectans prœlĭum ē tecto dŏmūs, quum vĭdērĕt Pyrrhŭm fĕrri tōtō impĕtu ĭn auctōrem vulnĕrĭs sui; tĭmens vītæ filii, prōtĭnus tēgŭlam corrĭpŭit ĕt utrāque mānū libratam dēmīsĭt ĭn căpŭt rēgĭs. Quo vulnĕrĕ dējectŭs ex ĕquō Pyrrhus, ā Zopyrō quōdam est obtruncātŭs. *Liv. l.* xxix. *c.* 18. *Plut. in Pyrrho.*

3. Longō pōst tempŏrĕ Q. Plemĭnĭŭs præpŏsĭtŭs præsĭdĭō Rōmānōrum ĭn urbĕ Lōcrōrum, cùm ā sacrōrum spŏlĭātiōne non abstĭnŭĭssĕt, ĕt ēōsdĕm Prŏserpĭnæ thēsauros dīrĭpuissĕt, quōs ōlim Pyrrhŭs; ex sĕnātūsconsulto prætŏr ĕt lēgāti Lōcrōs missi, præcĭpŭam, ŭt mandātum ĕrat, cūram rĕlĭgĭōnĭs hăbuĕrĕ. Omnem ĕnĭm sacram pĕcūnĭam, quæ ăpŭd Pleminĭum ĕt mīlĭtēs ĕrat, ĭn thēsaurīs Dææ rĕpŏsuērunt, cum eā quam duplam Rōmā attŭlĕrānt āc pĭācŭlāre sacrum fēcērunt. Ipse Pleminius, autēā ā sŭīs hostĭlĭter lacĕrātus, ĕt nāso aurĭbusque mutĭlātis, prŏpĕ exănĭmis rĕlictus, Rōmam missus est, causam dictūrŭs. Sĕd antĕ causæ dictiōnem teterrimo gĕnĕre morbi in carcĕre est consumptŭs. *Liv. l.* xxix. *c.* 19, 21. *cap.* 9. *Valer. l.* ii *c.* 1

4. Xerxēs antĕ nāvāle prœlĭum, quo victŭs est à Themĭstŏcle, mīsĕrāt quātŭor millia armātōrum Delphōs, ăd dīrĭpiendum templum Apollĭnis, quăsĭ gĕrĕret bellŭm non tantŭm cum Græcīs, sĕd ĕtĭam cum Dĭis immortālĭbus. Quæ mānŭs totā dēlētā est imbrĭbus et fulmĭnĭbus: ŭt intellĭgĕret quàm nullæ essent hŏmĭnum vīrēs adversum Dĕōs. *Justin. l.* ii. *c.* 12.

5. Contrā Agesilāŭs, rex Lacedæmŏnĭōrum, magnam templīs rĕvĕrentĭam hăbŭit. Maxĭmă laus fuit victōriæ, quam de Athenienssĭbus et Bœōtis apud Cŏrōneam adeptus est, quŏd antĕtŭlit iræ rĕlĭgiōnem. Cùm ĕnim plērīque ex fŭgā sē ĭn templŭm Minervæ conjecissent, et quærērētur ăb ĕō quĭd hīs vellet fĭĕrī; ĕōs vĕtŭit vĭŏlāri; etsi ălĭquŏt vulnĕrā accēpĕrāt ĭn prœlĭo, et īrātŭs vĭdēbātur omnibus qui advērsŭs sē arma tulĕrant. Nĕquĕ sōlŭm ĭn Græcîâ sancta hăbŭit templă Deōrum, sĕd ĕtiam ăpŭd barbărōs summā rĕlĭgiōne omnia simŭlacra ātqŭe āras conservāvit. Sīc Alexandĕr magnŭs, cùm Thēbās ēvertĕrĕt, non est oblītŭs piĕtātĭs erga Dĕōs; sĕd cavit summō stŭdĭō nē Deōrum ædēs, ĕt ălĭa sacra lŏcă viŏlarentur. In expĕdĭtiōne quŏquĕ Asiatĭcâ cùm à Persīs rĕpĕtĕret pœnās, abstĭnŭit ā lŏcīs omnĭbus quæ Dĭīs dĭcātæ

ĕrānt: quamvīs Persæ hōc pŏtīssĭmùm injūrĭæ gĕnĕrĕ sæviissent ĭn Græcĭā. *Corn. Nep. in Agesil. c.* 4. *Polyb. l.* v.

CAPUT XIII.

Quæ vota facienda sint Deo.

1. Deum rŏgā bŏnam mentem, bŏnam vălētūdĭnem ănĭmi, deinde corpŏrĭs. Quidni tu hæc vōtă sæpĕ făcias? Scīto te esse omnibus cŭpĭdĭtātibus lībĕrum, cùm eò pervēnĕris, ut Deum nihil rŏgēs, nĭsĭ quod rogare possīs pălăm. Quanta nunc dēmēntĭă est multōrum hŏmĭnum! Insusurrant Dĭīs vōtă turpissĭma: sī quĭs admōvĕrit aurem, conticēscent; et quod scīre hŏmĭnēs nōlunt, Dĕō narrant. Tu sīc vīve cum hŏmĭnĭbus, tanquam Deus vĭdĕăt; sic lŏquĕre cum Dĕō, tanquam hŏmĭnēs audĭant. *Senec. Ep.* 10.

Pædālii, gens Indĭcă, nĭhĭl ălĭŭd pĕtĕbant à Diis quàm justĭtĭam. *Exc. Nic. Damas.*

Dīcēbăt Apollōnĭus has tantùm prĕcēs esse prŏfundendas ăb hŏmĭne accēdentĕ ăd Deōrum templă: *O Dii, quæ mihi conveniunt præstātĕ.* Philost. l. i. c. 2.

2. Sōcrătēs, qui fuit quădăm quoddam terrēstrĕ ōrăcŭlum hūmānæ săpĭentiæ, arbĭtrābātur nĭhil ultrā pĕtēndum esse ā Dĭīs, quăm ŭt bŏnă trĭbŭĕrent: cùm ĭī sōli scīrent, quĭd ūnicuique esset ūtĭle; nōs autĕm plērūmque ĕă expĕtĕrēmŭs vōtis, quæ fŏret mĕlĭŭs non impetrâsse. Etĕnĭm invŏlūtă densissĭmis tĕnĕbrīs mens mortālium effundit sēsĕ ĭn cæcas prĕcātiōnēs. Dīvĭtias appĕtit, quæ fuĕrunt multis exĭtiō; hŏnōrēs concupīscĭt, qui complūrēs pessumdĕdĕrunt: splendĭdă conjŭgĭa sollĭcĭtĕ quærĭt, quæ ŭt ălĭquāndo illustrant, ĭtă nonnunquam fundĭtŭs dŏmōs evertunt. Dēsĭnat tandem stultē inhĭāre ĭīs rēbŭs, quæ multōrum mălōrum causă sæpĕ sunt, sēque tōtam permĭttat arbĭtrĭō Deōrum: quĭă qui trĭbŭĕre bŏnă sŏlēnt, ĕtĭam ēlĭgĕre aptissĭmă pōssunt. *Valer. l.* vii. *c.* 2.

Permĭttēs ipsīs expēndĕrĕ numĭnibūs, quid
Conveniāt nōbīs, rēbūsque sĭt ūtĭlĕ nōstris.
Nam pro jūcundīs aptissimă quæquĕ dăbūnt Dii.
Cariŏr est illīs hŏmŏ, quàm sĭbi, &c.
Juven. Sat. x. *ver.* 347.

Laudābat Sōcrătēs has antīqui pŏētæ prĕcēs: *O Jupĭtĕr, ĕă quæ bŏnă sunt, nōbīs ōrantĭbus, aut non ōrantibus, trĭbŭĕ: quæ vĕrò mălă, ĕtĭam ōrantibus nē concēdĕ.* Plat. in Alcib. 2.

CAPUT XIV.

Homo præcipuum opus Dei.

1. Anĭmăl hoc prōvĭdum, sāgax, mĕmŏr, plēnŭm consĭlĭī, quem vŏcāmŭs hŏmĭnĕm, gĕnĕrātum est ā sŭprēmō Dĕō præclārā quâdăm condĭtiōnĕ. Sōlŭm est ĕnĭm ex tŏt ănĭmāntĭum generĭbus pārtĭcĕps rătiōnis et cŏgĭtātĭōnĭs, cùm cætĕrā sint omnĭa expertia. Quid est autem rătiōne præstāntĭus? Quæ cùm adōlēvĭt et perfectă est, nōmĭnātur ritĕ săpĭentĭa. *Cicer.* 1 *Leg. n.* 22, 27.

Proptĕr ingĕnĕrātăm hŏmĭnī ā Dĕo rătiōnem, est ălĭquă ĕī cum Dĕō sĭmĭlitūdo, cōgnātio, sŏcĭĕtās. Ităque ăd commŏdĭtātēs hŏmĭnum tantam rerum ubertātem nātūră, hoc est Dĕŭs, largĭtă est, ŭt ĕă, quæ gignuntŭr, mĕrĭtō vĭdĕantŭr dōnātă nōbīs esse consultō, non autem nātă fortŭĭtò. Artēs prætĕrĕă innŭmĕrābĭlēs ĭpsĕrtæ sunt, dŏcēntĕ nātūră: quām ĭmĭtātă rătio, consĕcūta est multă ăd vītam nĕcēssărĭă, aut commŏdă.

2. Eădĕm nātūră hŏmĭnĕm non sōlŭm mentĕ ornāvĭt, sĕd ĕtĭam dĕdĭt ĕī fĭgūram corpŏrĭs hăbĭlem ĕt āptām ingĕnĭō hūmānō. Nam cùm cætĕrīs ănĭmālĭbus căpŭt ĭn terram prōnum dĕdisset: sōlum hŏmĭnĕm ērexĭt, excĭtāvĭtque ăd cœlī, quăsī cōgnātiōnĭs dŏmĭcĭlĭīque sŭī, conspectŭm.

Prōnăquĕ cūm spectent ănĭmālĭă cætĕră terram,
Os hŏmĭnī sūblīmĕ dĕdit, cœlūmquĕ tŭērī
Jussĭt, ĕt ērectōs ăd sīdĕră tōllĕrĕ vultus.

Ovid. Met. i. *ver* 84.

Omĭtto ōppōrtūnĭtātēs hăbĭlĭtātēsque ălĭās corpŏrĭs, mŏdĕrātiōnĕm vōcĭs, ōrātiōnis vĭm, quæ concĭlĭātrix est hūmānæ sŏcĭĕtātĭs.

3. In prīmâ rĕrŭm constĭtūtiōnĕ cùm Dĭī ūnĭvĕrsă dispōnĕrent, rătiōnem hŏmĭni hăbuĕrunt. Non est hŏmo tumultuārium et incŏgĭtātum ōpŭs. Cŏgĭtāvĭt nōs āntĕ nātūră, quăm fēcĭt. Ită est: cārissĭmōs nōs hăbuĕrunt Dĭī, hăbentque, ĕt ĭn orbĕ proxĭmōs ăb ipsīs collŏcāvē-

runt, qui maxĭmŭs hŏnōs trĭbŭī pŏtŭĭt. *Senec. Benef.* vi. *c.* 23. *et* ii. *c.* 29.

Qui sē ipsĕ nōrĭt, intellĭgĕt sē hăbēre ălĭquĭd dīvīnŭm, sempērque ĕt făcĭet ĕt sēntĭet ălĭquĭd dīgnŭm tantō mūnĕrĕ Dĕōrum. *Cicer.* 1. *Leg. n.* 59.

Dĕcĕt ĕōs, qui stŭdēnt præstāre cætĕris ănĭmālibŭs, summā ŏpĕ nĭtī, nē vĭtăm transĕăt vĕlŭtĭ pĕcŏră, quæ natūra finxit prona, atque obedientia venīri. Constāmus ănĭmō ĕt corpŏrĕ. Altĕrŭm nōbīs commūnĕ est cum Dīīs, altĕrŭm cum bellŭīs. Anĭmŭs dēbet impĕrārĕ, corpŭs vērò servīrĕ. Ităque admīrāndă ĕt dētēstāndă est prāvĭtās ĕōrum, qui dēdĭtī gaudĭīs corpŏrĭs, ĭn luxu atque ignāvĭā ætātĕm ăgūnt: ingĕnĭum autem incūltu ĕt sōcōrdĭā sĭnūnt torpēscĕre. *Sallust. Bell. Cat. c.* 1. *Bellum Jugurth. c.* 2.

CAPUT XV.

Virtus proprium atque unicum hominis bonum.

Ut ăd cūrsŭm nātŭs est ĕquŭs ăd ārāndŭm bōs, ăd indagandum canis; sīc hŏmŏ ăd dŭās rēs nātŭs est, intellĭgēndum, ĕt ăgēndŭm convĕnĭēntĕr nātūræ, ĭd est, rătĭōnic: ĭn quo pŏsĭtum est Hŏnēstŭm, ĕt quod prŏprĭum ătque ūnĭcŭm est ĭn terrīs hŏmĭnĭs bŏnŭm. Non ĕnĭm rēfert ăd fēlĭcĭtātĕm ējŭs, quantum agrōrum ārĕt, ā quăm multīs sălūtētur, quăm prĕtiōsō lecto cŭbĕt: sĕd quăm bŏnŭs sĭt. Bŏnus autem est, sī sĭt ĭn ĕō rătĭo ăd nātūræ vŏluntātĕm accommŏdātă ĕt perfectă, quæ virtūs ĕt Hŏnēstŭm vŏcātur. *Cic.* 2. *De fin. n.* 39. *Senec. Epist.* 76.

In quătŭor partēs Hŏnēstum dīvĭdī sŏlĕt; prūdentiam, justĭtĭam, fortĭtūdĭnem, ĕt tēmpĕrantĭam. Ex singŭlīs autem illīs virtūtĭbŭs certă officiōrum gĕnĕră nascūntŭr, ĭn quĭbŭs colēndīs sĭtă est omnĭs vītæ honēstās, ĕt ĭn nĕglĭgēndis turpĭtūdo. Ităque de unāquāque seorsŭm ăgēmŭs, ĕt quātŭor libris complectēmŭr quæ pertĭnent ad quatuor illās virtūtēs. 1. *Offic. n.* 14. *n.* 3.

LIBER SECUNDUS.

DE PRUDENTIA.

CAPUT I.

Inest mentibus insatiabilis cupiditas veri videndi.

Mūnus prŏprĭum Prūdentĭæ est indagātio ātque inventĭo vēri. Qui ĕnĭm maxĭmē perspĭcĭt quĭd ĭn rē quāque vērissĭmum sĭt, ĭs prūdentīssĭmŭs hăbēri sŏlĕt. *Cicer.* 1. *Offic. n.* 15.

Trĭbūtum est ā nātūrā gĕnĕri omni ănĭmāntĭum, ŭt sē vītăm corpūsque tŭeātŭr, dēclĭnĕt ĕă quæ vĭdēntŭr nŏcĭtūră, ĕt inquīrăt āc părĕt omnĭa quæ sint ăd vīvēndŭm nĕcēssārĭa. At inquīsītĭo atque investīgātĭo vēri, prŏprĭa est hŏmĭnĭs, quī ūnŭs est rătĭōnĭs partĭcēps: ĕt nātūrā ĭnèst mentĭbus nostris insătiābĭlis quædam cŭpĭdĭtas vēri vĭdēndī. Ităque cùm sŭmŭs nĕcēssārĭīs nĕgōtiīs ĕt cūrīs văcŭi, tŭm avēmŭs ăliquid vĭdērĕ, audīrĕ, addiscĕre, ĕt pŭtāmus cognĭtiōnem rērum aut occultārum aut admīrābĭlium esse ad beātē vīvēndŭm nĕcēssārĭăm. In scĭentiā excellĕrĕ pulchrŭm dūcĭmŭs: ērrāre autĕm, nēscīre, decĭpī, mălum ĕt turpĕ. *Cicer.* 2. *Off.* 18. 1 *Tusc. n.* 44.

CAPUT II.

Scientia pabulum animi.

1. In ipsīs rēbŭs, quæ discūntŭr ĕt cognŏscūntŭr, insūnt prŏfectò invītamēntă quædam, quĭbŭs mŏvēămŭr ăd discēndum cognōscendumque. Etĕnĭm ăn non vĭdēmŭs ēōs, qui ingĕnŭīs stŭdiīs atque artĭbus dēlēctāntŭr, ălĭquāndo non hăbēre rătiōnĕm nec vălētŭdĭnis nĕc rēī fāmĭlĭārĭs, ĕt maxĭmīs labōrĭbus consĕquī eăm, quăm ex discēndo că-

pĭūnt, vŏlūptātem? Quĕm ardōrĕm stŭdiī censētĭs fuisse ĭn Archĭmēde, qui dum ĭn pulvĕrĕ dēscrībĕrĕt quædam attentĭŭs, nē sensĕrĭt quĭdem Syracūsās, pătrĭam suam, esse captās? Quĭd dē Pythagŏrâ et Plătōnĕ lŏquăr, qui judicavērunt vĕnĭēndŭm sĭbi esse ĕō, ŭbĭ ălĭquĭd essĕt quŏd disci posset, tantas regiōnēs barbărōrum obĭērunt, tot mărĭa transmīsērunt? Quĭd de Demŏcrĭto, qui dīcĭtur ocŭlis se privâsse ut animus quăm minĭmè abducerētur à cogitationibus, qui patrimōnium nĕglēxit, ægros incultos dēsĕrŭit? *Cicer. 5. De fin. n.* 48, *&c. n.* 87.

2. Carneădēs lăbōriōsus et diūtūrnŭs săpĭentiæ mīlēs, nonaginta explētis annīs, hăbŭit ĕūndĕm finem vīvendi ac phĭlŏsŏphandi. Ită quĭdĕm sē inquīrendæ verĭtăti addixĕrat, ŭt, cŭm rĕcŭbuisset cĭbī căpiendi causâ, măgnum ăd mensam porrĭgĕre obliviscĕrētur, ălĭō abstractus cogitatiōnĭbus. *Valer. l.* viii. *c.* 7.

Est ănĭmōrum ingĕnĭōrumque nostrōrum nātūrāle quoddam quăsĭ pābŭlum, consīdĕratio contēmplātiōque nātūræ: et indāgātio ipsă rērum magnārum occultārumque hăbĕt obblectatiōnem. *Cicer. 4. Acad. n.* 127.

CAPUT III.

Pertinax labor et disciplina naturam vincunt.

1. In Dēmōsthĕnĕ, Græcōrum orātōrum princĭpe, tantŭm discēndi stŭdium tantūsque lăbŏr fuīsse dīcĭtur, ŭt tāndĕm sŭpĕrāret impĕdīmēnta nātūræ dīligēntiâ atque industriâ. Cŭm ĭtă balbus esset, ut rhētŏrĭcæ artis, cui stŭdēbat, prīmam litĕrăm non posset dīcĕre; perfēcit exercitātiōne, ŭt nēmo pŭtārētur lŏcūtus planĭŭs ĕō. Deinde perduxit ad gratum aurĭbus sŏnum vōcem suam, quæ proptĕr exīlitātem acerba ĕrat. Latĕrŭm firmĭtāte dēstĭtūtus, mūtuātus est à lăbōre ēās vīrēs quas cōrpŏris hăbĭtŭs nĕgāvĕrat. Conjectīs ĭn ōs calcŭlīs, summā voce versŭs multōs pronunciābat ĭnambŭlans, et ardŭa lŏcă cĕlĕri gradu scandens. *Cicer.* 1. *De orat. n.* 260. *Valer. l.* viii. *c.* 7. *Quintil. l.* x. *c.* 3. l xi. *c.* 3.

Dēclāmĭtāns ĭn măris littŏre, in quod sē fluctŭs illīdĕbat, consuescēbat concĭtātæ multĭtūdĭnis frĕmĭtŭs non expavescĕre. Cellam quoque ædificâsse subterraneam dīcĭtur, in quâ dŭōs trēsvĕ mensēs contĭnŭos ălĭquāndo in-

clūsus ŏpĕram dăbăt gestŭī ĕt vōci, ĕt quĭdĕm mĕdiâ partĕ capĭtĭs abrāsâ, ŭt ĭn pŭblĭcum sīnĕ vĕrĕcūndiā prōdīre non possĕt. Sīc dĭū prælĭātus adversŭs nātūram, victor ăbĭit, ĕt mălīgnĭtātem ējŭs pertĭnācissĭmō ănĭmī rōbŏre sŭpĕrāvĭt. *Ibid.*

Nĭhĭl est quŏd non expūgnet pertĭnax ŏpĕră, et intentă ăc dĭlĭgēns cūră. *Senec. Ep.* 50.

Lăbŏr omnĭa vīncĭt
Improbŭs. *Virgil.* 1 *Georg. ver.* 146.

2. Erat Cleanthi tardum obtūsūmque ingĕnĭum: ĕrăt ĕt sūmmă rērum omnĭum ĭnŏpĭa. At ŭbi ējus ănĭmum săpĭentiæ ămŏr occŭpāvĭt, tarditātem ingĕnĭī ācri stŭdĭo ăc dilĭgēntiâ vīcĭt, Zenōni intērdiū assīstens audītor; inŏpiam vērō, ăquam ē putĕo noctu haurīens, acceptā ăb hortulāno mercēdĕ. Aiūnt eum ălĭquāndo ĭn jūdĭcĭum vŏcātum fuisse, quŏd robusto admŏdum ăc pingui corpŏre esset, cŭm nullam artem, undĕ vīvĕret, vĭdērētur prŏfĭtēri. At ŭbi quæstūs sŭī ăc victūs testēs adhĭbŭit, hortulānum, cui ăquam hauriēbăt, ĕt mŭlĭĕrĕm, ăpŭd quam pinsēbat; non sōlùm est dīmīssus, sĕd ētĭam ăb Arēŏpăgītīs jūdĭcĭbus dōnātŭs dĕcem mĭnīs, quās nōluit accĭpĕre. *Diog. Laërt. Clean.*

3. Accēpīmŭs Stilpōnem Mĕgărĭcum philosŏphum hŏmĭnĕm sānĕ acūtum fuisse ĕt tempŏribus suis probātum. Scrĭbunt ipsius fāmĭliārēs hunc nātūrā ĕt ebrĭōsum et mŭlĭĕrōsŭm fuissĕ: nĕquĕ hōc scrĭbunt vitupĕrāntēs eum, sĕd pŏtiŭs ăd laudem. Signĭficānt enim vitiōsam nātūram ab ĕō sīc ēdŏmĭtăm ĕt compressam fuisse doctrīnā, ŭt nēmo unquam vīnolēntum illum vīdĕrit, nemo ĭn eo vestīgĭum lībīdĭnĭs dēprĕhēndĕrĭt. *Cic. De fato. n.* 10.

Zopȳrus, qui prŏfitebatur sē pernoscĕre hŏmĭnum mōrēs nātūrasque ex corpŏre, oculis, vultu, frontĕ, magno ĭn conventu dixĭt, Sōcrătĕm stŭpĭdum esse et bardum; addĭdit ētĭam mŭlĭĕrōsŭm: in quo Alcibiădēs, qui ădĕrăt, dīcĭtur cachĭnnŭm sustŭlīsse. Ipsĕ vērō Sōcrătēs, *Hæc vĭtĭa sĭbĭ ingĕnĭtă fuisse natūrâ* non dissĭmŭlāvit: *sĕd răttōne ā sē dejectă*, dixit. Et sānĕ vĭtĭa ex nātūrālibus causīs nasci pōssunt, sĕd exstirpări et fundĭtus tolli non pōssunt, nĭsĭ vŏluntāte, stŭdio, disciplīnâ, 4 *Tusc. n.* 80.

Anĭmŭs hŏmĭnis, quicquid sĭbi impĕrat, obtĭnet. *P. Syr.*

Cicero Quintum frātrĕm laudāns, quŏd eos, quĭbus præĕrat ĭn Asiâ provinciâ, contĭnērĕt ĭn officio, ostendĭt

hīs verbīs quĭd doctrīnă posset ēffĭcĕre: *Tĭbi fuit hoc făcīllĭmŭm, cūjŭs nātūră tālĭs est, ŭt ĕtĭam sīne doctrīnă vĭdĕătŭr mŏdĕrāta esse pŏtŭīsse: ea autem adhibĭta doctrīnă est, quæ vĕl vĭtĭōsissĭmăm nātūram possĕt excŏlĕre.* 1 Epist. ad Quint.

CAPUT IV.

Quæsita vitæ periculo scientia.

1. Platonicus phĭlŏsŏphŭs, nōmĭne Taurus, discipŭlos ăd philosophĭam summō stŭdĭo căpēssendam excĭtābat multīs exemplīs, ĕt ĕā rē quam dīcēbat Euclīdem Sōcrătĭcum factitāsse. Căvĕrānt dēcrēto Athenĭensēs, ŭt, sī quĭs cīvīs Mĕgărēnsis deprehensŭs essĕt pĕdem Athēnās intŭlīssĕ, ĭd ĕī căpitāle fŏrĕt. Tum Euclīdes Mĕgărēnsis, qui antè ĭd dēcrētum consuēvĕrăt Athēnas commŏrāri, ĕt audīre Sōcrătem, tunĭcâ longâ mŭlĭĕbri indūtus, palliō versĭcŏlōri tectus, ĕt căput atque ōs velātum hăbēns, nocte ex urbe Megărâ Athēnas commeabat, ut saltem alĭquō tempŏrĕ consĭlĭōrum sermōnūmque Sōcrătis fĭĕrĕt partĭcĕps; rūrsūsquĕ sŭb lūcĕm eădĕm vestĕ illâ tectŭs dŏmum rĕdībat, millia passuum multa emensus. Sīc illĕ vītæ perīcŭlum ădīrĕ non dūbĭtābat, compărāndæ săpĭentiæ causā. *A. Gellius. l.* vi. *c.* 10.

2. Antīsthĕnēs discĭpŭlos hortabātur ăd dandam ŏpĕram sēdŭlam săpĭentiæ: ăt paucī obtempĕrābant. Ităque tāndĕm indignātus dīmīsit ā sĕ omnēs, ĭntĕr quōs ĕrat ĕt Diogĕnēs. Cŭm vĕrò hīc, incēnsŭs māgnō audĭēndi phĭlŏsŏphī stŭdĭō, ăd ĕum tămĕn ventitāret, ēīque adhærērĕt pertĭnācĭter; minātŭs est Antisthĕnēs, sē percussūrum illi căpŭt bacŭlo, quem sŏlēbat mănū gestārĕ, ĕt hīs mĭnīs non terrĭtum reipsâ percussĭt ălĭquāndo. Non rĕcēssĭt proptĕrĕā Diogĕnēs; sĕd ănimo obstināto ad imbŭēndum pectŭs philŏsŏphĭæ præcēptīs, *Percŭtĕ*, inquĭt, *sī ĭtă plăcet. Ego tĭbĭ căpŭt præbĕbo. Nĕquĕ vĕrò tam dūrum invĕnĭēs fūstĕm, ŭt mē ā tuā schŏlā ăbĭgās.* Admīsĭt tandem tam cŭpĭdŭm doctrīnæ discĭpŭlum Antīsthĕnēs, ĕt eum maxĭmē ămāvit. *Ælian. l.* x. *c.* 16. *Diog. Laërt. in Antist.*

CAPUT V.

Doctus indocto multùm præstat.

1. Accēssit ăd Aristīppum phĭlŏsŏphŭm păter famĭlĭās, rŏgāvitque ŭt filium sŭum suscĭpĕret ērŭdĭendum. Cŭm vērò illĕ prō mercēde pĕtīvisset quingentas drachmas; pătĕr dēterrĭtus prĕtĭō, quŏd ignāro ăvārōque hŏmĭnī nĭmium vĭdēbātur, dixit sē mĭnōris emptūrum esse mancĭpĭum. Tum phĭlŏsŏphus: *Emĕ*, inquit, *et habēbĭs dŭo.*

2. Alĭus pătērfămĭlĭās quæsīvit ăb ĕōdēm Aristīppo, quĭd commŏdī consecūtūrus esset filĭus suus, si eum lĭtĕris instĭtŭī curāret? *Si nullum ălĭum fructum percĭpĭet*, respondit illĕ, *hunc cērtē quŏd in theātro* (cūjŭs tum ērānt sĕdīlia marmŏrĕă) *non sĕdēbĭt lăpĭs sŭpĕr lăpĭdem.* Hoc gĕmĭno responso innuēbat vĭr prūdens, ĕōs, quorum ingĕnium excultum non fuisset, sĭmĭlēs vĭdēri possĕ aut mancĭpĭōrum aut lăpĭdum. Tantūmque doctrīnæ trĭbŭēbăt, ŭt interrŏgātus quodnam discrīmen esset intĕr hŏmĭnēs doctrīnâ excultōs, et indoctos? respondĕrit: *Idĕm quod intĕr ĕquōs dŏmĭtōs et indŏmĭtōs. Diog. Laërt. in Arist.*

Ut ăger, quamvīs fertĭlĭs, sĭnĕ culturâ fructuōsŭs esse non pŏtēst; sic sĭnĕ doctrīnâ ănĭmŭs. Cultūră autem ănĭmī phĭlŏsŏphĭa est, quæ extrăhĭt vĭtĭa rādīcĭtŭs, præpărat ănĭmos ăd sătūs accĭpĭendōs, ĕăque mandat hīs et sĕrit, quæ cùm ădŏlēvĕrint, fructūs fĕrēnt uberrĭmōs. *Cicer.* 2. *Tusc. n.* 13.

Salsē rīdēbat Diogĕnēs Sinopēnsis ĭnĕrtiam ĕt incūrĭam Mĕgărēnsium, qui lĭbĕros nullīs bŏnīs artĭbus instruēbant, cūram vērò pĕcŏrum dīlĭgēntem hăbēbant. Dīcēbat ĕnim: *Mallĕ sē Mĕgărēnsĭs ălĭĭcūjŭs ărĭetĕm esse, quăm filium.* Non absĭmĭlī sentēntiā, sĕd ălĭam ŏb causăm, dixĭt de Hērōdĕ Judæorum rēgĕ Augūstŭs: *Mĕlĭŭs est Hērōdĭs porcum essĕ quàm filium.* Abstĭnēbat quippĕ Hērōdēs ā porcīs; à filiōrum cædĕ non abstĭnēbat. *Ælian. l.* xii. *c.* 56. *Macrob.* 2 *Satur. c.* 4.

CAPUT VI.

Vir doctus potiùs non vult ditescere, quàm non potest.

1. Cùm Thālēti Mĭlēsĭo paupertātem vertĕrent vĭtĭō cīvēs sŭi, et contendĕrent stŭdium philosophiæ esse inūtĭle ad rem augendam ĕtĭam cŭpĭenti; vŏlŭit ille objurgātōrēs sŭōs convincĕre ōstendĕrĕque philŏsŏphum făcĕre posse pecūniam, si ei ĭtă vīsŭm fuĕrit: ĕăque artĕ est ūsŭs. Intellexĕrăt, ŭt aiunt, ex astrolŏgiâ ŏleārum ubertātem hoc anno fŏrĕ. Ităque hiĕme nondum exactâ, paucōrum nummōrum cōpĭā instructŭs, conduxit parvo prĕtĭō omnia præla et trapētă quæ Mĭlēti et in Chio insŭlă erant, cŭm nēmo contrā lĭcĭtārētur. Ubĭ vērò conficiendi ŏlĕi tempus vēnit, multis undĭque et sĭmŭl ăd præla accēdentibus, ille ĕă ēlŏcavit tanti quanti vŏlŭit, ĕt magnā inde pĕcūniâ coactâ, prŏbāvit facĭlĕ esse philosŏphīs ditescĕre si vĕlĭnt: sĕd ĕōs ĭn ălĭă longè præstāntiōră stŭdĭum confĕrrĕ. *Cicer.* 1 *Divin. n.* 112 *Aristot.* 1 *Polit. c.* 11.

2. Ego, inquĭt Vitruvĭus de se ipso, părentum curā et præceptōrum doctrīnâ părāvi ănĭmo possessiōnēs et dīvĭtĭās, quārum ĕă prŏprĭĕtās est, ĭs fructŭs, ut nĭhĭl dēsīdĕrētur amplĭus. Nonnŭlli hæc lĕvĭa judĭcantēs, pŭtānt ĕōs tantùm esse săpĭentēs qui pĕcūniă sunt cōpiōsī. Ităque ad id ūnum contendentes, audāciă adhĭbĭtâ ŏpēs et nōtĭtĭam consequuntur. Ego autem non ad pĕcūniam parandam architectūræ aliisque artibus studium dĕdi: sed pŭtāvi sĕquēndam pŏtĭus tĕnŭĭtātem cum bŏnâ fāmâ, quàm abundantiam cum infamiā. Nĕque est mīrāndum quòd ĭtă ignōtus sim plūrĭbus. Cætĕrī archĭtecti rŏgānt et ambĭūnt, ut archĭtectēntur: mĭhi autem ā præceptōrĭbus est trādĭtum; ŏportĕre eum, qui cūram alĭcujus rei suscīpit, rŏgāri, non vērò rŏgāre. *Vitruv. præfat. l.* vi.

CAPUT VII.

Et viatica paranda sunt, quæ cum naufrago enatent.

1. Aristippŭs philŏsŏphus Socrătĭcus, de quo suprā intērrŏgātus quid differret săpiēns ab insĭpiente? *Mittē*, inquit, *ŭtrūmque ad ignōtos; et discēs.* Quæ responsio, quàm vēra esset, ipsius exemplo prŏbāta est. Cùm ējectus naufrăgiō ĭn littŭs Rhodiōrum, ănĭmadvertisset geometrĭcās figūrās; exclāmavit prīmum: *Bĕnĕ spērēmus, ō ămīci, hŏmĭnum ĕnim vestīgia conspĭcio.* Deinde in oppĭdum Rhŏdum contendit, et rectā gymnăsium dēvēnit, ibīque de philosŏphĭā dispŭtans, magnis munĕrĭbus est donātus; ĭtă ut vestītum, et quæ ŏpŭs essent ad victum, præstāret īīs, qui ūnà naufrăgium fēcĕrānt. Cum deinde cŏmĭtēs ējŭs, ĭn patriam rĕverti cŭpientēs, interrogâssent eum quidnam vellet dŏmum rĕnunciāri, mandāvit dīcĕrēnt: *Ejūsmŏdī possessiōnēs et viatĭca lĭbĕris părāri à părentibus ŏpŏrtĕre, quæ ĕtĭam ē naufrăgio ūnā possent ēnātāre.* Namque ea sunt vērā præsĭdia vitæ, quĭbus nĕque fortūnæ inīquĭtas, neque publicārum rērum mutātio, neque belli vastātio pŏtēst nŏcērĕ. *Diog. Laërt. in Aristip. Vitruv. præfat. l.* vi.

2. Theophrastus hŏmĭnes hortando, ut docti pŏtĭus essent, quàm fortūnæ confĭdĕrēnt, prædĭcabat. *Doctum sōlŭm ex omnibus, nĕquĕ in ălĭēnis lŏcīs peregrīnum esse, nĕquĕ, amīssīs fāmĭlĭāribus et nĕcessārĭīs, inŏpem amīcorum: sĕd ĭn omni cīvĭtāte cīvĕm censēri: adversōsque fortūnæ cāsūs posse dēspĭcĕre.* Ibid.

Sancĭtum ĕrăt lēgĭbus Græcōrum, ut părentes omnes à lĭbĕrīs ălĕrentur. Atheniēnsēs vērò illos tantùm părentēs ălī à filiis jubēbant, qui eos artĭbus ērŭdiissent. Etĕnim fortūna facillĭmè adĭmit hŏmĭnĭbus mūnĕra, quæ dĕdit: disciplīnæ vērò cum ănĭmis conjunctæ, nullo tempŏre dēficĭunt, sed permănent stabĭlĭter ad summum exĭtum vitæ. Ităque ego, inquit Vitruvius, maxĭmas infinītāsque părentibus ăgo atque hăbeo grātias, quod Athēniensium lēgem prŏbāntes, mē ērŭdiēndum curāvērunt. *Ibid.*

3. Multi ex iis Athēniēnsibus, qui, acceptā magnā clādē in Siciliâ, dŏmum rĕvērti sospītēs pŏtūēre, ădiērunt Eurĭpĭdem, sē ĕi sălūtem suam dēbēre confītēntes; dixērūntque ălĭōs fuīsse ēmissos è vincŭlis, quŏd ēdŏcuissent dŏmĭnōs sŭōs quædam ipsius carmĭna, quæ mĕmŏriâ tĕnuĕrant: ălĭos, qui post adversam pugnam errābant pĕr āgrōs omnium ēgēni, fuisse cĭbō et potu rĕcreātōs proptĕr decantātos ējŭs versūs ălĭquōs. Erānt quīppĕ Sicŭli præ cætĕrīs Græcīs stŭdiōsissĭmi atque appĕtentissĭmi tragœdiārum Eurĭpĭdis: quarum si quĭd afferrētur ab iis qui in insŭlam appellēbant, illŭd ăvĭdē arripiēbant, lætīque sēcum invĭcem communicābant. Quīnĕtiam mĕmŏriæ prōdĭtum est, cùm nāvis Caunĭa, quam lembi prædatōrii prĕmēbant, ad Sĭcŭlum littŭs confŭgisset; Sĭcŭlōs prīmò nōluisse eam rĕcĭpĕre: ăt ŭbi interrŏgāti Caunii an nôssent Eurĭpĭdis carmĭna, se nôsse respondērunt, tum vērò lĭbĕrum ēis rĕcēptum pătŭīsse. *Plut. in Niciâ.*

CAPUT VIII.

Literæ ornamenta hominum sunt et solatia.

1. Si non tantŭs fructŭs percĭpĕrētur ex liberālium artium stŭdiis, quantum percĭpī constat, sed ex hīs delectātio sōlă pĕtĕrētur, tămĕn hæc ănĭmi rĕmissio judĭcandă esset lībĕ·o hŏmĭne dignissĭmă. Nam cætĕra nĕquĕ tempŏrum omnium sunt, neque ætātum, nĕquĕ lŏcōrum. Hæc stŭdĭă ădŏlescentiam ălūnt, sĕnectūtem oblectant, sĕcūndas rēs ornant, adversīs perfŭgium āc sōlātium præbent, delectant dŏmī, non impĕdĭunt forīs, pernoctant nobĭscum, peregrīnantur, rustĭcantur. *Cicer. pro Archiâ, n.* 16.

Si tempŭs in stŭdĭă confĕrās, omne vītæ fastīdium effŭgĕris, nĕc noctem fiĕri optābis tædiō lūcis, nĕc tĭbi grăvis ĕris, nĕc ălĭis sŭpervacŭus. *Senec. de Tranq. c.* 3.

Vĭdēmus lĭtĕras et ingĕnŭas artes non sōlùm beātæ vĭtæ oblectatiōnem esse, sĕd ĕtĭam lĕvāmentum mĭsĕriārum. Ităque multi cùm in pŏtestāte essent hostium, multi in custōdiā, multi in exĭliō, dŏlōrem suum lĭtĕrīs lĕvāvĕrunt. Demetrius Phalerĕus, cum è pătriā pulsŭs esset injūriā, contŭlit sē Alexandrīam ăd Ptolēmæum

rēgem; multăque præclārā ĭn illo cālamĭtōsō ŏtiō scripsit. Dīcĭtŭr eum mŏnuīsse rēgĕm, cūjŭs hōspĭtĭo ūtēbātŭr, ut conscrīptōs de regno impĕrĭōque libros sĭbi compărāret atque perlĕgĕret: *Quĭă*, inquiēbăt, *quæ ămīci non audent mŏnēre rēgēs, hæc in libris scriptă sunt.* Cicer. de fin. l. v. n. 53. Plutarch. Apoph.

2. Quamdĭū rēspūblĭca Rōmānă pĕr ĕōs gĕrēbātur, quĭbus sē ipsă commīsĕrăt, ĭn ĕăm cūrās cŏgĭtātiōnēsque fĕrē omnēs sūās conferēbat Cicĕro, et plūs ŏpĕræ pōnēbat ĭn ăgēndo, quăm ĭn scribēndo. Cŭm autem dŏmĭnātu unius Julii Cæsărĭs omniă tĕnērēntŭr; non sē angōrĭbus dĕdĭdit, quĭbus fuissĕt confectŭs, nĕc indignīs homĭne docto voluptātĭbus. Fŭgĭens conspēctŭm scĕlĕrātōrum, quĭbus omnia rĕdundābant, urbĕ relictâ rura peragrābat, abdēbātque sē, quantum lĭcēbat, et sōlus ērat. Cùm vērò nĭhil ăgĕre ănĭmŭs ējŭs non possĕt, nĕquĕ vēllĕt langūērĕ ĕam sōlĭtūdĭnem, quăm ipsi afferēbat nĕcēssĭtās, non vŏlūntās; existĭmāvit mŏlestias hŏnēstissĭmè dēpōni posse, sī sē ad philosŏphĭam rĕtulīsset, cui ădŏlescens multŭm tempŏris trĭbŭĕrat, dīscendi causâ: omnĕ stŭdĭŭm curamque convertit ad scrībendum: atque ut, qui antea ŏccupātus prōfŭĕrat cīvĭbus sŭis, ălĭquĭd quoque iis prodesse posset ōtiōsŭs; elabōravit ŭt, doctiōres fiĕrēnt et săpĭēntiōrēs; plūrăque brĕvī tempŏre eversâ republĭcâ scripsit, quăm multis annis ĕă stantĕ scripsĕrăt. Sic parŭit vivorum săpĭentum præcepto, qui dŏcēnt non sōlum ex mălīs ēlĭgĕre mĭnĭma oportēre, sed etiam excerpĕrĕ ex hīs si quid insĭt bŏnī. *Cicer.* 2 *Offic. n.* 2 *et* 3. 3 *Offic. n.* 1. *et c.* 1 *Tusc. n.* 5.

2. Doctrīnæ stŭdiă ĕt ŏptĭmē felīcĭtātĕm extollunt, et facillĭmè mĭnŭunt calamitātem; eădēmque et ornamenta hŏmĭnŭm maxĭmă sunt, et solātia. *Senec. ad Polyb. c.* 36.

Ipse Dionysius junior, cùm tyrannĭdĕ excĭdisset, interrogātus quid Plato philosŏphiăque ipsi prōfuissent: *Ut*, inquĭt *tantam fortūnæ mūtatiōnem æquo ănĭmō fĕram.* Plut. Apoph.

Est gaudĭum mĭhi, inquĭt Plinius, ĕt sōlātium in littĕris: nihilque tăm lætŭm est, quŏd non pĕr has lætĭŭs fiat: nĭhĭl tam triste, quod non pĕr has sĭt mĭnŭs triste. Ităque infirmĭtāte uxōris, ĕt ămīcorum perīcŭlo aut morte turbātus, ad studia, unĭcum dolōris lĕvāmēntŭm,

confŭgĭo: quæ præstant ŭt advērsă pătĭentĭûs fĕrăm. *Plin. l.* viii. *Epist.* 19.

CAPUT IX.

Quæ ĭn scĭēntĭæ stŭdĭō sint vītāndă.

1. Dŭo vĭtĭa vītāndă sunt ĭn cognĭtĭōnis ĕt scientiæ studĭo, nātūrāli sānĕ ĕt hŏnēstō. Unŭm nĕ prō cognĭtīs hăbĕāmŭs incognĭtă, hīsque tĕmĕrè assentiāmŭs. Quod vĭtĭum effŭgĕre qui vŏlĕt, (omnes autem velle dēbent) adhĭbēbit et tēmpŭs ĕt dīligēntiam ad consīdĕrāndas res. Altĕrŭm est vitium, quod quīdam nĭmis magnam opĕram confĕrūnt in rēs obscūrās atque difficĭlēs, eāsdēmque non nĕcēssāriās. Quĭbus vĭtĭīs declinātīs, quod ŏpĕræ cūræque pōnētur ĭn rēbŭs hŏnēstīs et cognĭtiōne dīgnīs, ĭd jūrĕ laudābĭtŭr. *Cicer.* 1 *Offic. n.* 18.

Sī quĭs tămĕn ĭtă tĕnĕātur discendi stŭdĭo ŭt ĕōs desĕrăt quos tutāri dēbet; ăb officĭo dēcēdit, et ā justĭtiā, quæ ĭn hŏmĭnum tuendīs commŏdis maxĭmē cernĭtur, et contemplatiōni cognĭtiōnique rērum antĕpōnēndă est. Quod optĭmŭs quisque jūdĭcăt, et rē ipsâ ostendit. Quĭs est ĕnĭm tam cŭpĭdus perspiciendæ rērum nātūræ, ŭt, sī ei subĭtò allātum sĭt pĕrĭcŭlum ălĭquod pătriæ, prŏpinquōrum, ămīcōrum, cui subvĕnīre possit, non stătim abjĭcĭat rēs cognĭtiōne dignissĭmās? *n.* 153.

2. Cŭpĕre omnĭa scīre, cūjŭscūnque modī sint, cūriōsōrum est: dūcī vērò cŭpĭdĭtāte scientiæ ad magnārum rērum contemplātiōnem, summōrum vĭrōrum esse est pŭtāndum. *Cicer. 5. de fin. n.* 49.

Ii ŏpĕrōsè ăgēndo nĭhĭl ăgūnt, qui in literarum inutĭlium studiis dētĭnentur. Eccĕ Rŏmānōs quŏque invāsit stŭdium sŭpĕrvăcŭa discendi. Cujus errōres istă mĭnŭent? cujus cŭpĭditātes prĕmēnt? quem fortiōrem, quem justiōrĕm, quĕm lĭbĕrāliōrem făcĭēnt? *Senec. de Brev. c.* 13, 14.

Cùm glōriārētur quīdam quòd multa dĭdĭcĭsset; dixit ĕī Aristīppus: *Sīcŭt qui plūrĭma comĕdūnt, non mĕliùs vălēnt, quàm qui sūmunt nĕcēssāria; sīc ērŭdīti hăbēndi sunt, non qui plūrĭmă lēgĕrunt āc dĭdĭcĕrunt, sĕd qui ūtiliă.* Diog. Laërt. in Arist.

3. Anniceris Cyrenæus magnĭficē dē sē sentiēbat ŏb artem ĕquĭtandi, et currŭum rĕgendōrum pĕrītiam. Vŏlēns ĭgĭtur spĕcĭmĕn artĭs Plātōni exhĭbēre, juncto curru multōs cursūs circumēgit in Acadēmīā, sīc servans prīmam orbĭtam arēnæ impressam à rŏtīs currūs sŭī ŭt nē tantillŭm quĭdem ăb ĕā dēclīnāret. Obstŭpŭērĕ ōmnēs rĕī mīrācŭlo, ĕt aurīgām ăd cœlum laudībŭs extulêre. Uni Platōni tālis pĕrītia reprehensiōne pŏtiŭs, quam glōriā digna vīsā est; dixĭtque: *Fĭĕrī non pŏsse, ŭt, qui cūram impendĕret ădeò dĭlĭgentem rēbŭs tam exīlĭbus, et nullius ūtĭlĭtātis, ĕă non nĕglĭgĕret, quæ essent multò pŏtiōra, et vērē dignă admīratiōnĕ.* Ælian. l. ii. c. 27.

Quædam supervăcŭa est artĭs ĭmĭtatio, quæ vānum lăbōrem hăbeat. Quālis illius fŭit, qui contĭnuè et sĭnĕ frustrātiōne in ăcŭm infĕrēbat grānă multă cicĕris ex spătiō distante missă. Quem cùm spectâsset Alexăndĕr, dōnāssĕ eum dīcĭtur ējūsdĕm lĕgūmĭnis mŏdiō. Quod quĭdēm præmĭum fuit illō ŏpĕre dignissĭmŭm. *Quintil. l.* ii. *c.* 21.

Turpĕ est difficĭlēs hăbēre nugas,
Et stultŭs lăbŏr est ineptiārum.

Mart. l. ii. *Epig.* 86.

Histriōnum, gladiatōrum, ĕquōrum stŭdiō occŭpātus et obsessus ădŏlēscentum ănĭmŭs, quantulum lŏcī bŏnīs artĭbus rĕlinquĭt! *De corr. Eloq. c.* 9.

4. Etiāmsi longă hŏmĭnī vītă suppĕtĕrĕt, tempŭs parcē dispensāndum esset ŭt sufficĕret nĕcĕssāriīs. Nunc quæ dēmēntĭa est, sŭpervăcŭă discĕre ĭn tantā ĕgēstāte tempŏrĭs? *Seneca, Ep.* 48.

Non tam bĕnīgnē et lĭbĕrālĭter tēmpŭs nātūra nōbīs dĕdit, ŭt lĭcĕat ălĭquid ex illō perdĕrĕ. Vĭdē tămĕn quantum ĕtĭam dilĭgēntissĭmīs pĕrĕat. Alĭŭd cuique vălētūdo suă abstŭlĭt, alĭŭd văletūdo suōrum: ălĭŭd prīvātă nĕgōtiă, ălĭŭd publĭcă occŭpāvērunt: vītam nobiscum dīvĭdit somnŭs. Ex hoc tempŏre tam augustō, tam răpĭdō, tam nōs aufĕrēnte, quĭd jŭvat mājōrem partem mittĕre ĭn vānum? *Ep.* 117.

CAPUT X.

Qui rectē vīvit, is sciēntiam ūtilem et nĕcēssārĭam est ădēptŭs.

Si quĭs ănĭmum virtūti consĕcrāvĭt, ĕt sĕquĭtŭr quōcūnque vŏcăt illă: sī intēllĭgēns sē sŏcĭālĕ ănĭmăl esse, ĕt ĭn commūne bŏnum gĕnĭtum, mundum ŭt ūnam omnium dŏmum spectat: si sempĕr tanquam ĭn publĭcō vīvĭt: sī scĭat nĕc mălŭm esse ullŭm, nĭsĭ quod turpĕ est, nĕc bŏnum, nĭsĭ quod hŏnēstum; ăd hanc lēgĕm ăc rēgŭlam ăgăt cunctă et exĭgăt: si jūdĭcet mĭserrĭmōs omnium mortālium, quantiscunque ŏpĭbus rĕfulgĕant, hŏmĭnēs ventri ac libīdĭni dēdĭtos, quōrum ănĭmŭs ĭnerti ōtiō torpet: hæc si quĭs ĕt scĭat et præstet, consummāvit sciēntiam ūtilem atque nĕcēssāriam. Rĕlĭqua oblectāmentă ōtiī sunt. *Senec. 7. Benef. c.* 1, 2.

Plūs prōdēst, si paucă præcepta sapiēntiæ tĕnĕās, sĕd illă tibi in promptu ĕt ĭn usu sint quăm si multa quĭdĕm dĭdĭcĕris, sĕd illă non hăbĕās ad mănŭm.

CAPUT XI.

Nātūrā tam dŏcērĕ cŭpĭmŭs, quăm discĕre.

1. Impellĭmŭr nātūrā, ŭt prōdesse vĕlĭmŭs quamplūrĭmīs, ĭn prīmīsque dŏcēndo et trādēndis compărandæ prūdēntiæ rătiōnĭbus. Ităque non făcĭle est invĕnīre, qui non trādat altĕri quod scĭat ipse. Ită non sōlŭm ăd discendum prōpensi sŭmŭs, vērum ĕtiam ăd dŏcēndŭm. *Cicer.* 3 *de fin. n.* 65.

Cŭpĭo, dicĕbat ōlim Sĕnĕca scrĭbens ad Lucĭlium, ĭn tē transfūndĕre omniă quæ ăd sānāndos ănĭmi morbos efficăciă expertus sum. Gaudĕo ălĭquid discĕre, ŭt dŏceam, nĕc mē ullă rēs delēctābit, lĭcĕt exĭmia sĭt et salutārĭs, quam mĭhi ūnī scītūrus sum. Nullius bŏnī jūcūndă possessio est sĭnĕ sŏcĭō. Mittam ĭtăque tĭbi ipsos libros, unde salūtāriă hausi: ĕt nē multum ŏpĕræ impēndas ĭn tōtis librīs pĕrlĕgēndis, impōnam nŏtās, ŭt tu, qui sectārĭs prōfŭtu-

rā, prōtĭnus accēdas ăd ĕă quæ prŏbo et mīror. Plŭs tā-mĕn tĭbi et vīvă vox et convīctŭs săpĭentum prōdĕrūnt, quàm libri. Prīmùm quĭă hŏmĭnēs amplĭus ocŭlīs, quam aurĭbŭs crēdunt: deindĕ quĭă longum est ĭtĕr pĕr præcēptă, brĕvĕ ĕt effĭcăx pĕr exemplă. Cleanthēs non expressisset mōrĭbus Zenōnĕm, si eum tantūmmŏdo audīsset. Vitæ ējŭs intĕrfŭit sēcrētă perspēxit, observāvit illŭm, ăn ex præcēptīs sŭīs vīvĕret. Plăto ĕt Aristotēlēs plūs ex mōrĭbus quăm ex vĕrbīs Sōcrătĭs traxērĕ. *Senec. Ep.* 6.

Ex commŏdāto librōrum ūsu, ăc sermōnĕ de ĭīs hăbĭtō, fluxit illă stŭdiōrum ănĭmōrūmque conjunctio Pŏlybii et Scipiōnĭs Æmiliāni, cūjŭs fāmă non Italiam mŏdò ăc Græciam pervāsit, sĕd rĕmōtissĭmās ĕtĭam gentēs. *Polyb. l.* xxxi.

2. Xĕnophōntĕm ĭn angĭpōrtu obvĭum hăbŭit Sōcrătēs. Quumque vĭdēret ădŏlescēntem vultu spĕciōsō admŏdum ĕt vĕrĕcūndō, pōrrectō băcŭlo, vĕtŭit nē prætĕrīret. Ut constĭtit, interrŏgāvit eum Sōcrătēs, ŭbĭnam vendĕrēntur, quæ essent nĕcēssārĭă vărĭīs ūsĭbus cīvĭum? Ad quæ cŭm expedītē rēspondisset Xenŏphon; percontātŭs est, ubĭnăm hŏmĭnēs fĭĕrēnt bŏnī prŏbīque? Id vērō nescīre sē, rēspondēnte ădŏlēscente: *Me ĭgĭtur sĕquĕrĕ*, inquĭt Sōcrătēs. Ex ĕō tempŏrĕ Xenophon cœpĭt essĕ Sōcrătĭs audĭtŏr. *Diog. Laërt. in Xenoph.*

3. Prōtagŏrăm aiunt ădŏlēscentem, victūs quærendi grātiā, vectūras ŏnĕrum corpŏrĕ sŭō factĭtāsse. Quod gĕnŭs hŏmĭnum Latīnē bajŭlos appellāmŭs. Is ălĭquāndo caudĭcēs ligni plurĭmōs funĭcŭlō brĕvī collĭgātōs portābăt ē rūre Abdērā ĭn oppĭdŭm, cūjŭs cīvĭs fŭĭt. Tum fŏrtĕ Dēmŏcrĭtus, ējūsdem cīvĭtātĭs pŏpŭlārĭs, hŏmōque antĕ ălĭōs virtūtĭs et phĭlŏsŏphĭæ grātiā vĕnĕrāndŭs, urbĕ ēgrĕdĭēns, vĭdĕt ădŏlescēntem cum illŏ gĕnĕrĕ ŏnĕrĭs tam impĕdītō făcĭlĕ atque expĕdītē incēdentem. Prŏpĕ accēdĭt, junctūrăm pŏsĭtūrāmque lignōrŭm scītē pĕrītēque factam consīdĕrăt, pĕtītque ŭt paulŭm acquĭēscăt. Quŏd ŭbi Prōtagŏrās, ŭt ĕrăt pĕtītum, fēcĭt: ănĭmadvĕrtit Dēmŏcrĭtŭs caudĭcēs illŏs brĕvī vincŭlō comprĕhensōs librāri contĭnērīque rătiōne quādam qŭasĭ gēometrĭcā. Ităque intĕrrŏgavit, quĭs illum ăcervum lignōrum ĭtă compŏsuīsset? Et cùm illĕ ā sĕ compŏsĭtum dixīsset, dēsīdĕrāvit ŭtĭ solvĕret, ăc dēnŭo ĭn ĕundĕm mŏdum collŏcāret. Părŭit bajŭlŭs, ăc dissŏlūtum fascĭcŭlum compōsŭit sĭmĭ-

lĭtĕr. Tum Dēmŏcrĭtŭs sōlērtĭam hŏmĭnis non docti dēmīrātŭs: *Mi ădŏlēscens*, inquĭt, *cŭm ĭngĕnĭum sōlērter ălĭquĭd ăgēndi hăbĕās, sunt mājōră mĕlĭŏrăque, quæ făcĕre mēcum pōssīs.* Abdūxĭtque ĕŭm stătĭm, sēcūmque hăbŭĭt; sūmptŭm mĭnīstrāvit, philŏsŏphĭam dŏcŭit, ĕt ēssĕ ĕum fēcĭt, quantŭs pōsteă fŭĭt. *A. Gell. l.* v. *c.* 3.

4. Hōc dŏcēnti ĕt dĭscēntī dēbet ēsse prōpŏsĭtŭm, ŭt illĕ prōdēssĕ vĕlĭt, hīc prōfĭcĕre. Qui ăd Philŏsŏphōrum schŏlās vĕnĭt, quōtĭdiē sēcum ălĭquĭd bŏnī rĕfĕrăt: aut sānĭor dŏmŭm rĕdĕat, aut sānābĭlior. Aliquĭd pēccātŭr vĭtĭō præcĭpĭēntĭum, qui nōs dŏcēnt dispŭtāre, non vīvĕre: ălĭquid ĕŭam vĭtĭō discentĭum, qui ăd præceptōres sŭōs affĕrunt prōpŏsĭtum, non ănĭmum excŏlēndi, sĕd ingĕnĭum. Hæc nōbīs dīcĕre Attălum mĕmĭnī, inquĭt ipse dē sē Sĕnĕcă, cùm schŏlăm ējŭs obsĭdērēmus, ĕt prīmi vĕnīrēmus, et ultĭmi exīrēmus. *Senec. Ep.* 108.

Perdĭtæ luxŭriæ ădŏlēscens Athēnĭēnsĭs Polĕmo, cùm ē convīvĭō, non post occāsŭm sōlĭs, sĕd pōst ortum surrexĭsset; dŏmūmque rĕpĕtēns, Xĕnŏcrătis philŏsŏphi pătēntem jānŭam vīdĭssĕt; vīno grăvĭs, unguentĭs dēlĭbūtus, sertĭs căpĭtĕ rĕdĭmīto, perlūcĭdâ vestĕ ămĭctus, schŏlam ējŭs rĕfĕrtam turbā doctōrum hŏmĭnum intrāvit, deindĕ consĕdit, ŭt clārissĭmum ēlŏquium ĕt prūdentissĭmă philŏsŏphi præcepta irrĭdēret. Ortă ŭt pār ĕrăt, omnĭum, qui ădĕrānt, indignatiōne, Xĕnŏcrătēs vultum ĭn ĕŏdem hăbĭtū contĭnŭit, ŏmissĭsque ĭĭs, dē quĭbŭs tum dissĕrēbăt, de mŏdēstiă ăc tempĕrantĭă lŏquī cœpit. Cūjŭs sērmōnĭs grăvĭtătĕ rĕsĭpiscĕre cŏăctus Pŏlĕmo, prīmŭm cŏrōnam căpĭtĕ dētrăctam prōjēcit, paulò pōst brăchĭum intră pallĭum rĕduxit deindĕ ōris hilăritătem dēpŏsŭit, ăd ultĭmum tōtam luxŭriam ĕxŭit, ūnĭūsque ōratiōnĭs sălūbĕrrĭmă mĕdĭcĭnâ sānātus, ex infāmi ganĕōne maxĭmŭs philŏsŏphŭs ēvāsit. *Valer. l.* vi. *c.* 9.

CAPUT XII.

Stultum est ĕă dŏcēre cætĕrōs, quæ ipsĕ expĕrtŭs non ĕs.

Cŭm Annĭbăl Cārthāgĭnē expulsŭs, vēnĭsset Ephĕsŭm ăd Antiŏchum rēgĕm, ĭnvītātus est ăb hospĭtĭbŭs

sāīs, ŭt Phormĭōnem Pĕrĭpatētĭcum aud ret. Quod cùm sē non nōlle dixīsset: lŏcūtus est hŏmŏ cōpĭōsus ălĭquot hōras dē impĕrātōris officiō, ĕt dē omnī rē mīlĭtāri. Cætĕri, qui illum audĭĕrānt, vĕhĕmēnter ējŭs ōrātiōne dēlēctāti, quæsiēre ab Annĭbāle, quidnam ipsĕ de illō philŏsŏphō judicāret? Hic Pœnus libĕrè respondīsse fertur: *Se multos delīrōs sĕnēs vīdīsse sed qui măgis, quam Phormĭō, delīraret, vīdīsse nēmĭnem.* Nĕquĕ mehĕrcŭle injūriā. Quĭd ĕnim aut arrŏgāntĭus aut lŏquācĭus fiĕri pŏtŭit, quăm Græcum hŏmĭnem qui nunquam hostem aut cāstră vīdĕrat, et nē mĭnĭmăm quĭdĕm partem ullius publĭci mūnĕrĭs attĭgĕrăt, dăre præcēptă dē rē militāri Annĭbăli, quī tŏt annōs de impĕrĭō certavĕrăt cŭm pŏpŭlo Rōmāno, omnĭum gentĭum victōrĕ? Hoc mĭhi facĕre vĭdēntur omnēs illi, qui, quŏd ipsī expērti non sunt, ĭd dŏcēnt cætĕrōs. *Cicer.* 2. *de Orat. n.* 75, 76.

CAPUT XIII.

Etĭăm sĕnī discĕrĕ decōrŭm est.

1. Glōriābātŭr Solon, sē, ălĭquĭd quŏtĭdĭe addiscentem, sĕnĕm fiĕrī. Quod ĕt suprēmo vītæ dīē confirmāvīt. Nam cŭm assĭdentes ēī ămīci, quâdăm de rē intĕr sē sērmōnĕm conferrent; căpŭt jam mōrte instāntĕ grăvātum ērēxīt: intĕrrŏgātūsque cūr ĭd fēcīssĕt; rēspondit: *Ut cŭm istŭd, quidquid est, de quō disputātis, percĕpĕro, æquiōre ănĭmo mŏrĭăr.* Cic. de Senect. n. 26. Valer. *l.* viii. *c.* 7.

Cāto mājor Græcas lītĕrās sĕnex dĭdĭcit: quas quĭdem avĭdè arrīpŭit, quăsĭ diutūrnăm sĭtĭm explēre cŭpĭens.

Sŏphŏclēs ăd sūmmam sĕnectūtĕm tragœdias fēcit. Prōptĕr quŏd stŭdĭum cŭm rĕm fămĭlĭārĕm nĕglĭgĕre vĭdērētur, ā fĭlĭīs ĭn jūdĭcĭum vŏcātus est, ŭt jūdĭcēs ā rĕī fămiliāris admĭnistrātiōne rĕmŏvērent eum quăsī dēsīpĭentem, quemādmŏdum ăpŭd Rōmānos bŏnīs intērdīci sŏlēbat pătrībŭs mălè rĕm gĕrēntĭbus. Tum sĕnex rĕcĭtāvit judĭcibus eam fābŭlam, quam proxĭmē scripsĕrăt, quæsīvītque, num illud carmĕn hŏmĭnīs dēsīpĭēntīs essĕ vĭdērētur. Quo rĕcĭtāto, sēntēntĭīs jūdĭcum est lĭbĕrātŭs. *n.* 22.

Diŏgĕnĕm ādmŏnēbăt quĭdăm, ŭt jam sĕnex quiēscĕrĕt ā lăbōrĭbŭs. Cui illĕ: *Quĭd,* inquĭt, *sī ĭn stadio cūrrĕrĕm ŏpŏrtērētnĕ mē jam vīcīnŭm mētæ cursŭm rĕmīttĕre? ăn non pŏtĭŭs intendĕre?* Ex. Erasm. Apoph.

2. Sĕnĕcăm ætātĕ prōvēctum non pŭdēbat īrĕ ad phĭlŏsŏphōs, ŭt ipsĕ rĕfĕrt hīs verbīs. Quintăm jam dĭĕm ĭn schŏlam ĕō, ĕt ăb ōctāvā hōrā dispŭtāntem Metronāctem philŏsŏphum audĭo. Quĭd ergo, inquĭs, ĭdem făcĭēs quŏd juvĕnēs? Næ ĕgo mĭhi beātŭs vĭdĕor, si hoc ūnŭm sĕnēctūtem meam dĕdĕcet. In theātrum sĕnex ĭbo, ăd philŏsŏphum īre ērubēscam? Quĭd stultĭus, quăm non discĕre, quĭă dĭū non dĭdĭcĕris? Tamdĭū discēndum est quamdĭū nescīs: ĕt tāmdĭū discēndŭm est quĕmādmŏdum vīvās, quāmdĭū vīvĭs. *Senec. Ep.* 76.

Pŭdĕt autĕm mē gĕnĕris hūmānī. Mĭhi Metronāctĭs dŏmŭm pētēnti transēūndum est prætĕr thĕātrŭm. Illŭd sēmpĕr factum est. Ibĭ ingentī stŭdiō jūdĭcātur quis sit bŏnŭs histrĭo; ăt ĭn illō lŏcō ubi discĭtŭr quōmŏdō quĭs fiĕrī pōssĭt vĭr bŏnus, paucī sĕdēnt: ĕt hī plerīsque vĭdēntŭr ăc vŏcāntŭr ĭnēpti ĕt ĭnertēs. Mĭhi contĭngăt istĕ dērīsŭs. Æquo ănĭmō audīendă sunt impĕrātōrum convĭcĭa; ĕt ăd hŏnēsta vādēnti contēmnēndŭs est istĕ contēmptŭs. Ibid.

Cūr nēscīre, pŭdēns prāvĕ, quam discĕrĕ, mālo?
Horat. de arte poĕt. ver. 18.

Turpĕ est, quēmpĭam multos annos contĭnēnter labōrāre atque exĕrcēri, ŭt vĕl bŏnŭs grāmmătĭcŭs, vĕl rhētōr, vĕl gēomētrā, vĕl mĕdĭcŭs fīăt: ŭt autĕm vĭr bŏnŭs ēvādat, nunquăm quīdquăm lăbōrĭs ĭn tanto tempŏrĭs spătiō insūmĕre. *Galenus de affect. curand.*

3. Aurelius impĕrātor săpientiæ stŭdiīs incumbēbat ăpŭd Sextum phĭlŏsŏphum, ăd ējŭs ædēs proptĕrĕă ventĭtans. E rēgiâ ălĭquāndo ēgrĕdientem rōgāvit Lucĭus phĭlŏsŏphus, quī mŏdò Rōmăm ādvēnĕrat, quō pērgĕret, ĕt ăd quod nĕgōtium? Tum Marcus; *Sĕni ĕtĭam,* inquĭt, *discĕre decōrum est. Ităque ad Sextum philŏsŏphum ĕō, ŭt sciam quæ nondum scĭo.* Lucius mānĭbus in cœlum sublātis, exclāmavit. *O Jupĭter! Rōmānōrum impĕrātor jam sĕnēscens, tabēllis è zōna suspēnsīs ad ludĭmagīstrum pergit, puĕrōrum ĭnstăr!* Philost. l. ii.

CAPUT XIV.

Hŏnōs dōctīs hăbĭtŭs.

1. Dionysius tўrānnŭs, qui sævĭtiæ ĕt sŭpērbiæ nātŭs vĭdēbātur, nāvem vĭttīs ornātam mīsit obvĭăm Plătōni, grăvissĭmō dīcendi ĕt vīvēndi măgīstro, vĕnĭenti Syracūsās. Ipsĕ quadrīgīs albīs excēpit ĭn littŏre ēgrĕdiēntĕm è nāvī. *Plin. l.* vii. *c.* 30.

Consŭle ædēs ălĭquas īngrēssūro, ĕārum fŏrēs virgâ ā lictŏre percŭtiebāntur, mŏnendi causā ădēsse consŭlem: nĭsĭ ædēs essent ējŭs hŏmĭnĭs cui hăbēndŭs ăb ipsō măgīstrātu hŏnōs vĭdērētur. Ităque Pompēĭus cŭm ex Asĭā rĕdĭēns Rhōdŭm vēnĭsset, ĕt Posidonii philosŏphi dŏmŭm esset intrātūrŭs, fŏrēs ējŭs de mōre percŭtī à lictŏre vĕtŭĭt, ĕt fascēs lictŏrĭs Jānuæ philŏsŏphi submĭsĭt ĭs cui sē ŏrĭēns occĭdensque submĭsĕrăt.

Gaditānus quīdăm, Titi Livii nōmĭne fāmâque commōtŭs, ăd vĭsēndum ĕŭm ăb ultĭmĭs terrārum finĭbŭs vēnĭt, stătīmque, ŭt vīdĕrat, ăbĭit. *Plin. l.* ii. *Ep.* 3.

2. Alexăndĕr magnŭs, captīs Thēbīs, postĕrīs Pindări poëtæ ĭn ĕā urbĕ nāti pĕpērcit, ipsiūsque dŏmum stāre incŏlŭmem vŏlŭit. Intĕr spŏlĭa Darĭi rēgis Persārum captō unguēntōrum scrīniō, quod ĕrăt aurō gemmĭsque, āc margarītīs prĕtiōsum, vărĭōs ējŭs ūsūs ămīcīs dēmōnstrāntĭbus: *Imò Hercŭle*, inquĭt, *lĭbrōrum Hŏmēri custōdiæ dĕtŭr*. Cŭpiēbat nempĕ ŭt prĕtĭōsĭssĭmum hūmāni ingĕnii ŏpŭs servārētur ŏpĕrĕ quàm maxĭmē dīvĭte. Prædicābat hunc pōētăm complexum ēssĕ omnĭa bellandi ac regnāndi præcepta: eumque tanto ămōre atque hŏnōre prōsĕcūtus est, ut Hŏmēri ămātŏr cognōmĭnārētur. Intĕrrōgāntĕ ălĭquāndo Phĭlippō pătrĕ, cūr tantŏpĕrĕ hoc ūno pŏëtâ dēlĕctārētur, cætĕrōs vĕrò nĕglĭgĕret? *Idĕo*, inquĭt, *pătĕr, quòd non quævis pŏësis rēgem dĕcēre mĭhi vĭdētur, sicut nec quŏdvis vēstĭmēntum. Unĭus Hŏmēri ingĕnĭa est, et, magnĭfĭca, et vērē rēgĭă*. Ităque Hŏmēri librōs sēcŭm ĭntĕr bella ferre sŏlĭtus ĕrat; ĕt, cùm quiēscĕret, ĕōs unā cum pugiōne sub pulvīno, cui incūmbēbat, rēpōnĕre; *mīlitiæ viatĭcum et bellĭcæ virtūtis institūtiōnem appĕllans*. Cŭm quīdam prospĕrè gestæ rei nuncius cĭtāto cursu accĕdĕret, vultu ingentem lætitiam præfĕrēns: *Quid mihi nunciatūrŭs es*, inquit, *tanto gaudiō dignum? nĭsĭ forsăn Hŏmērus rĕvīxit.*

Ælian. l. xiii. c. 7. Plin. l. vii. c. 29. Diogen. Chrys. Or. 2. Plut. in Alex. Idem. de Profec. Virtut.

3. Alcĭbĭădēs quŏque Hŏmērum magnō ĭn prĕtĭō hăbuit. Ităque cùm fortĕ ĭn schŏlăm puĕrōrŭm vēnīssĕt, Hŏmērum sĭbi pĕtĭīt exhĭbēri. Cùm vērò ludīmăgīster se nĭhĭl Hŏmērī hăbērĕ rēspōndisset: colăphum ēī durum inflixĭt, ĕt ăbiit, *imperītŭm* dīcens, *ĕt qui tālēs redděret puĕrōs*. Ælian. l. xiii. c. 38.

Cùm Zōīlŭs, quī Hŏmēromāstix, ĭd est, Hŏmērī flagēllum, est vŏcātŭs, Alexandrĭam vēnīsset, ĕt sŭă contrā Iliădĕm ĕt Odysseăm scriptă Ptolĕmæo Philadĕlphō rĕcitâsset; ănĭmādvertens rex pŏētārum princĭpĕm vexāri absēntem ĕt inaudītum, utpŏte, mortŭum: et eum, cūjŭs ā cunctīs gentĭbus scriptă suspĭcĕrentur, ā Zōīlo vitupĕrāri: indignātus, nullum ēī responsum dĕdit. Illĕ dĭūtĭus Alexandrĭæ commŏrātus, ĕt inŏpiā pressus, summīsit ăd rēgem, postŭlāns ŭt ălĭquid sĭbi trĭbuĕrētur. Rex vērò dīcĭtur respondīssĕ. *Hŏmērŭm, qui āntĕ annos millĕ dēcessĕrat, quŏtĭdiē pascĕre multă milliă hŏmĭnum: dēbĕre părĭter eum, qui sē mĕliōre ingĕnĭō prŏfitērētur, posse ălĭĕre non mŏdo sē ūnum, sĕd ĕtĭam plūrēs.* Vitruv. præfat. l. vii.

4. Syllă duxĭt ălĭquo præmĭō dignam sēdŭlitātem ĕtĭam măli pŏētæ. Nam cŭm illĕ ĕpigrāmma ipsi obtŭlīsset; jussĭt præmĭum ēī stătim trĭbŭī, sŭb ĕă tămĕn condĭtiōne, nē quĭd pōstēā scrībĕret. Julĭus Cæsăr cīvĭtāte dōnāvit lībĕrālium artium doctōrēs, ĕt mĕdĭcīnam Romæ prŏfessos, ŭt ĕŏ lībentiŭs ĕt ipsī urbem incŏlĕrēnt, ĕt cætĕri appĕtĕrēnt. Optĭmē illĕ quĭdem: sŏlĕt quīppĕ lăbŏr impendī ĕŏ undĕ ēmŏlŭmentum atque hŏnōs spērātur. At sublātis stŭdiōrum præmĭīs, ētĭam stŭdĭă pĕrēūnt. *Cicer. pro Arch. n.* 25. *Sueton. in J. Cæs. c.* 42. *Livius, l.* iv. *c.* 35. *Tacit. an.* xi. *c.* 7.

5. Mandātum est mĕmŏriæ, Plătōnem philŏsŏphum tĕnŭi admŏdum pĕcūniâ fuisse: atque eum tămĕn mercātum esse dĕcem millibus drachmārum trēs Philŏlāī Pythagŏrīci lībrōs. Quīdam dixērunt, ămīcum ējŭs Diōnem Syrăcūsānum eam pĕcūniam illī dĕdīsse. Trādĭtum est quŏque Aristotĕlem lībrōs paucŭlos Speusīppi philŏsŏphi ēmīsse tălentīs Attĭcīs trĭbus. Isocrătēs pro unâ ōrātiōnĕ vĭginti tălentă accēpit. Dīcĭtur Octavĭa, cùm Virgilĭum audivissĕt rĕcĭtântem illōs de filiō suō versūs, *Tu Mārcellŭs ĕrĭs*, &c. dēlīquium ănĭmī passă

esset; deinde, rĕcĕptō ănĭmō, Virgiliō dărī jussisse prō singŭlīs versĭbŭs dēnă sestertia. *A. Gell. l.* iii. *c.* 17. *Plin. l.* vii. *c.* 30. *Auct. vitæ Virgil.*

6. Græci magnos hŏnōrēs constĭtuērunt athlētīs, qui in Olympĭīs, Pythiīs, Isthmiīs, Nemæīsque certāmĭnĭbŭs vīcĕrīnt. Nam non mŏdo ĭn publĭco Græciæ conventu laudes fĕrunt cum palmā et coronā; sĕd ĕtĭam cŭm rĕvertuntŭr ĭn sŭās cīvĭtātēs, triumphantes quadrīgīs invĕhuntur ĭn pătrĭam, et constĭtūtīs ē rē publĭcâ vectīgālĭbus frŭuntur pĕr tōtam vītam. Quod cŭm ĕgo ănĭmādverto, inquit Vitruvĭus, admĭror cūr non ĭdem hŏnōrēs, atque etĭam mājōres, trĭbūti sint scriptōribus, qui infīnitās utĭlĭtātes perpĕtuo ævo omnibus præstant. Id ĕnĭm ĕò măgĭs dignum ĕrăt instĭtūī, quòd athlētæ sŭă tantùm corpŏră exercĭtationibus efficiunt fortiōra; scriptōres verò non sōlŭm suă ingĕniă suosque sensūs perficĭunt, sĕd ĕtĭam omnium ălĭorum, ĕă in lĭbris sŭīs præceptă dantes, quæ plurĭmùm jŭvēnt ăd ănĭmos exăcŭēndos, ĕt ăd discendum. Quid ĕnim Mīlo Crōtonĭātēs, quòd fuit corpŏris vīrĭbus invictus, prōdest hŏmĭnĭbus, aut cætĕrī qui ĕō gĕnĕrĕ fuērunt victōres? Pȳthăgŏræ vĕrò, Plătōnĭs, Aristotĕlis, cæterōrumque săpientum præceptă omnibus gentibus ēdunt nŏvōs quōtĭdīē fructūs, quĭbus qui ā tĕnĕrâ ætāte sătĭantur, ipsī optĭmos hăbēnt sensūs, et humānos mōrēs cīvitātibus infundunt, æquă jūră ăc lēges descrĭbunt, sĭnĕ quĭbus nullă pŏtēst esse cīvĭtas incolŭmĭs. Cùm ergò tantă mūnĕră prīvātim publĭcèque fuĕrint homĭnibus præpărāta ab scriptōrum prūdentiā; non sōlùm palmas et cŏrōnas hīs trĭbŭī arbĭtror ŏportĕre, sĕd ĕtĭam et trĭumphōs, et dīvīnos, si fas sĭt, hŏnōres dēcĕrni. *Vitruv. l.* ix. *præfat.*

Anĭmī rĕmĕdia inventă sunt ăb antīquīs philŏsŏphīs. Suspĭcĭendi proptĕreā sunt, et prŏpĕ Deōrum rītu cŏlĕndi. Equĭdem quam vĕnĕrātiōnem præceptōribus meis dēbĕo, ĕăndĕm illīs præceptōribŭs gĕnĕrīs hūmānī dēbēre mē existĭmo. Quid ergo? si consŭlem vīdĕro aut prætōrem, omnia făcĭam quĭbus hŏnŏr hăbēri sŏlet; ĕquō dēsĭlĭam, căpŭt ădăpĕrĭam, sēmĭtā cēdăm: Sōcrătem cŭm Platōnĕ, ĕt Zēnōnem et Clĕānthem non vĕnĕrābor? non tantă nōmĭnă cŏlam? *Senec. Ep.* 64.

CAPUT XV.

Mŏdēstĭă conjūnctă cŭm dōctrīnā.

Dīcēbat doctissĭmus, īdēmque sapĭentissĭmus, Sōcrătēs. *Sē hōc ūnum scīre, quòd nĭhĭl scīret.* Diog. Laërt. in Socrat.

Cùm vēnīsset Plăto ăd lūdos Olympĭcos, frēquentissĭmum omnium ĭn Græciā conventŭum, Olympiæ contŭbernium ĭnĭit cum ignōtis hŏmĭnibus, ignōtus īis et ipsĕ. Ită vērò eos cēpit āc sĭbi devinxit tum mōrum suāvĭtāte, tum sermōnĭbus ăb omni affectātiōne sapiēntiæ aliēnis, ut pĕrĕgrīni illi plurĭmùm gaudērent fortuĭto tālis vĭri contuberniō ac convictu. Nēquĕ vērò ăcădēmīæ aut Sōcrătis mentĭonem ullam fēcit. Hoc sōlum illis declaravit, se Plătōnem appēllāri. Quum pĕractis lūdīs Athēnas vēnissent; pĕrhūmānĭter ĕōs excĕpit. Tum hospĭtēs: *Age*, inquĭunt, *monstrā nōbis illum tibi cognōmĭnem Sōcrătis dīsciphŭlum, cūjŭs magnă ŭbīque fāma est. Dūc nōs ĭn ăcădēmīam, ĕt sīstĕ vĭro, ŭt ălĭquem ex ējŭs quŏque collŏqŭiō fructum collĭgāmus.* At ille lēnĭter subrīdens, quemādmŏdum sŏlēbat: *Ego vērò*, inquit, *illĕ ipsĕ sum.* Obstŭpŭēre illī, quŏd sŏcĭum tāmdĭū hăbuīssent tantum vĭrum, ignōrāntēs: intellexēruntque posse ĕŭm sĭbi concĭlĭāre anĭmōs ĕorum quĭbūscum ăgĕret, ĕtĭam sĭnĕ consuētīs illīs dē philosŏphiā sermōnĭbŭs. *Ælian. l.* iv. *c.* 9.

Magnă est admīrātio cōpiōsè săpĭēntērque dīcēntĭs. Si vērò ĭnest ĭn ōratiōnĕ mistă mŏdēstiâ grăvĭtas, nĭhĭl admīrabĭlius fiĕrī pŏtēst: maxĭmē, cŭm ĕă sunt ĭn ădŏlēscēntĕ. *Cicer. de Offic. n.* 14.

CAPUT XIV.

Non rĕfert quăm multōs, sĕd quăm bŏnōs lĭbrōs hăbĕās āc lĕgās.

1. Est lectio nĕcēssārĭă; ălĭt ĕnim ingĕnĭum, et cŏgĭtando invĕnĭendōque fătīgātum rĕfĭcit. Nĕc scrībĕre tantum, nĕc tantùm lĕgĕrĕ, dēbēmus: sĕd invĭcem hoc illō commūtāndŭm est, ĕt altĕrum āltĕrō tempĕrāndum, ŭt

quĭdquĭd lectĭōnĕ collēctŭm est, prōsĭt ăd pābŭlŭm ănĭmī aut ăd scrĭbendŭm. Apēs dēbēmŭs ĭmĭtari, quæ dūcunt succŭm ex flōribus ăd mĕl făcĭendŭm ĭdōnēīs, deindĕ dispōnunt pĕr favōs quĭdquĭd attŭlēre. *Senec. Ep.* 84.

Alĭmēntă corpŏrĭs tunc dēmum ĭn sanguĭnem ĕt vīrēs transĕūnt, cŭm sint concōctă. Idĕm præstēmus in hīs quĭbŭs aluntur ingĕnĭă; concŏquāmus illă.

2. Lectĭo omnĭs gĕnĕrĭs vŏlūmĭnŭm hăbĕt ălĭquĭd văgum ĕt instabĭle. Paucīs lĭbrīs immŏrări ĕt innūtrĭri ŏpŏrtet, si vĕlĭs ălĭquĭd trăhĕre, quŏd ĭn ănĭmō fīdēlĭtĕr hærĕat. Lēctĭo certă prōdēst, văriă dēlēctăt. Qui vult pervĕnīre quō dēstĭnāvit, ūnăm sĕquātŭr vĭam, non pĕr plūrēs văgētur.

Lĭbrōrum ĭnŏpĭam quĕrĕrĭs. Non rĕfert quăm multōs hăbĕās, sĕd quăm bŏnōs. Distrăhĭt ănĭmum lĭbrōrŭm multĭtūdo. Mŏdŏ, inquĭs, hunc lĭbrŭm ēvŏlvĕre vŏlo, mŏdŏ īllŭm. Fastīdĭēntĭs stŏmăchī est multă dēgustāre: quæ, ŭbĭ văriă ĕt dĭversă sunt, nŏcēnt, non ălūnt. Prŏbātōs ĭtăque lĭbrōs sempĕr lĕgĕ: ĕt, si quandŏ ăd ălĭōs dĭvertĕre lĭbŭĕrit, ăd prĭōrēs rĕdī. Alĭquĭd quōtĭdĭē auxĭlii advĕrsŭs văriās ănĭmi pestēs compărā; ĕt cùm multă percurrĕrĭs, ūnum excerpĕ quod illo dĭē concŏquās. Hoc ipsĕ făcĭo. *Senec. Ep.* 2. 45.

Plinĭus mājor lĭbrōs lĕgēns, adnŏtābat, excerpēbātque. Nĭhĭl ĕnĭm lĕgĭt, quŏd non excerpĕrĕt. Dīcĕre ĕtĭam sŏlēbat, nullum essĕ lĭbrŭm tam mălum, ŭt non ălĭquā partĕ possĕt prōdessĕ. *Plin. l.* iii. *Ep.* 5.

3. Puĕrī lĕgānt et discant non mŏdŏ quæ dĭsĕrtă sunt, sĕd măgĭs quæ hŏnēstă. Ităque non tāntùm auctōrēs ēlĭgendī, sĕd ĕtĭam partes ŏpĕrĭs. Nam ĕt Græci lĭcēntĕr quædam scripsēre, ĕt Hŏrātĭum ĭn quĭbūsdam nōlĭm interprĕtări. *Quintil. l.* i. *c.* 14.

Lăcĕdæmŏnĭī libros pŏëtæ Archĭlŏchi jussērunt ex suā cīvĭtātĕ exportări, quòd ĕōrum lectionem arbĭtrābantur părum vĕrĕcūndam āc pŭdīcam. Nōluērunt ĕnĭm eā lĭbĕrōrum suōrum ănĭmōs imbŭī, nē plūs mōribus nŏcēret, quăm ingenĭīs prōdēssĕt. *Valer. l.* vi. *ex.* 1.

CAPUT XVII.

Bibliŏthēca ăd pŭblĭcum ĕt privātum ūsum compărētŭr, non ăd ōstentātiōnem.

1. Antīquīssĭmă, cūjŭs ăd nōs mĕmŏrĭa vēnerit, Bībliothēca, ĕă est, quăm extruxit ăpŭd Ægyptĭōs rex Osymandĭās, ĕt cūjŭs ĭn frōntĕ inscriptă ĕrānt hæc vĕrbă: ψυχης εκτεμον, hoc est, mĕdĭcă ănĭmæ offĭcīnă. *Diodor. l.* i.

Pisistrătus tўrānnus, qui stŭdia lĭtĕrārum plurĭmùm fōvĭt, dīcĭtur prīmŭs compărâsse Athēnīs lĭbrōs disciplinārum liberālium publĭcè præbendos ăd lĕgēndum; quōrum nŭmĕrum ipsi Athēnĭēnsēs deinde stŭdiōsiŭs auxērunt. Sĕd Xerxes potītŭs Athēnis, urbĕ ipsâ præter arcem incensâ, abstŭlĭt aspōrtavitque ad Persas omnem illam librōrum cōpiam. Multīs autĕm pōst annīs Seleūcus rex, qui Nicanor appellātŭs est, eosdĕm lĭbros rĕfĕrēndōs Athēnās cūrāvit. *A. Gell. l.* vi. *c.* 17.

Ingēns postĕā numĕrus librōrum ĭn Ægypto à Ptolemæīs rēgibus conquisītus et compărātus est, ăd milliă fermē vŏlūmĭnum septingenta. Sĕd ĕă omnĭă (aut saltĕm quadringenta millia, testĕ Sĕnĕcâ) ĭn ūrbĕ Alexandrīā conflagrārunt bellō intĕr Cæsărĕm ĕt Pompēii lĭbĕros. *Lib. de Tranq. c.* 9.

Bibliothēcăm Ægyptĭăcam instrūxĕrat Ptŏlĕmæus Philadēlphus tum profānis lĭbrīs, tŭm ĕtĭam sācrīs petītis è Judææâ. Nam cŭm ējŭs aures fama Hebrææ sapientiæ tĕtĭgisset; mīsit Eleazaro Judæōrum summo pontĭfĭci dōnă multă, ĕt ĕpistŏlam, quā ōrābăt, ŭt dĭvĭnos lĭbrōs ăd sē mittēndos cūrāret cum ĭdōnĕīs hŏmĭnibus, ā quĭbus ĭn linguam Græcam ex Hebræâ vertĕrentur. Ut rēgĭs vōtŭs ăc prĕcĭbus satīsfăcĕret Eleazarus, mīsit selectos ē singulis trĭbŭbus sēnōs vĭrōs sĕnĭōrēs, utriusque linguæ pĕrītissimos; ā quĭbus fācta est illā celeberrĭma sacrorum librorum interprĕtātio, quæ Septuaginta Interprĕtum vŏcātur. Præĕrăt autem Ptolemæi bibliothēcæ vĭr factis et scriptis illustrĭs, Demetrĭus Phalereus quem Athēnīs pulsum rex benīgnè excēpĕrat. *Joseph. l.* xii. *c.* 2.

2. Primus librorum copiam Romam advexit Æmilius Paulus, devicto rēgĕ Macedŏnum Perseo, cujus thesauros

nē aspĭcĕrĕ quĭdem dignātus est: libros verò filiis suis, quia erant literarum stŭdiosissimi, asportandos permīsit. Deinde Lucūllus ē Pontĭcā prædā plūrēs congessit. Nam rēgēs Attalĭcī lītĕrārum ămōrĕ capti ēgrĕgĭam bibliōthēcām ăd commūnēm ūtĭlĭtātem ĕt dēlēctātiōnēm Pergămi institŭĕrānt. *Insidor. Plut. in Æmil. Vitruv. l.* vii. *in præfat.*

Laudandă est Luculli impensă ĕt stŭdĭum ĭn lībrīs. Nam ĕt mūltōs ĕt ōptĭmōs conquīsīvĭt, ēōsque lībĕrālĭtĕr dĕdit ūtēndōs. Pătēbat omnibus bibliothēcă, ĕt ĭn portĭcūs ēī adjectas, vĕlŭt ăd Mūsārum ædem, vĕnĭēbant maxĭmē Græci, tempusque ĭbĭ jūcundē intĕr sē trādūcēbant, ăb ălĭīs cūris lībĕrī. Sæpĕ cum ĭīs versābātur Lucullus, ĕt intĕr magnam dōctōrum vĭrōrum turbăm ambŭlābat. *Plut. in Lucul.*

In Tusculāno cùm essem, inquĭt Cĭcĕro, vēllēmquĕ è bibliothēcâ Lucūlli puĕrī quĭbūsdam libris uti: vēni in ējŭs villam, ŭt ēōs ipse, sīcŭt sōlēbam, indĕ prōmĕrem. Quō cŭm vēnīssem, M. Catōnem, quĕm ĭbĭ esse nēscĭĕrăm, vīdi ĭn bibliothēcā sĕdēntem, multīs circumfūsum Stoicōrum libris. Erăt ēnĭm ĭn ēō ĭnexhausta ăvidĭtās lĕgendi, nĕc sătiāri pŏtĕrat: quippe qui reprĕhēnsiōnem ĭnānem vulgi non reformīdāns, in ipsâ curiâ sōlēret lĕgĕre sæpe, dum sĕnātŭs cōgĕrētur. Ităque măgĭs tum ĭn ōtĭō, maxĭmāque vōlūmĭnum cōpiâ, vĭdēbātur quăsĭ hellŭo lĭbrorum, si hoc verbo ĭn tam præclārâ rē ūti lĭcĕt. Tum ĕgo Catōni: *Certè, Cătо, tōtam hanc cōpiam jam Lucūllo nostro nōtam esse ŏpōrtēbit. Nam his librīs ĕūm mālo, quăm rĕlĭquō ōrnātu villæ delectāri. Ætātem quĭdem vĭdeo: sĕd infĭci tămĕn jam dēbĕt ĭīs artibŭs, quas si, dum est tĕnĕr, combĭbĕrit, ăd majōrā vĕniet părātĭor.* Cic. 3 de fin. n. 2.

3. Quăm stŭdiōsus compărāndæ ornandæque bĭblĭŏthēcæ ipsĕ Cĭcĕrō fuĕrit, pătĕt ex multis ējŭs ĕpistŏlīs ăd Attĭcum.

Tu, vĕlīm, dēs ŏpĕrăm, ŭt quamprīmum hăbĕāmus ĕă, quæ tē nōbīs ēmisse et părâsse scrībis: ĕt cŏgĭtēs quemādmŏdùm bĭblŏthēcam nōbīs confĭcēre possīs. In tuâ hūmānĭtāte pŏsĭtam hăbēmus spem omnem dēlēctatiōnĭs, quam, cùm ĭn ōtĭum vēnĕrĭmus, hăbēre vŏlŭmus. Ego quōtĭdiē măgĭs, si quĭd mĭhi è fōrensi lăbōre tempŏrĭs dătŭr, ĭn litĕrīs conquīēsco. Summŭm mē lībrōrum stŭdium tĕnĕt, sīcŭt ōdĭum jam cætĕrārum rērum. Bĭblĭŏthēcam tŭam căve cuiquam despondēās, quamvīs

ācrēm ămātōrem invēnĕris. Nam ĕgo omnes mĕās vindemĭŏlās ĕò rĕsērvo, ŭt illŭd subsĭdĭum sĕnēctūti părĕm. Nōli despērārĕ fŏre ŭt lībrōs tŭōs făcĕre possĭm mĕōs. Quŏd si assĕquor, sŭpĕro Crassum dīvĭtiīs, atque omnium āgros, lŏcōs, prāta contemno. *Lib.* i. *Ep.* 3. 6. 8. 9. 20.

4. Compărāndōrum lībrōrum impensa lībĕrālissĭmă est. At ĭn ĕā hăbēndus mŏdŭs. Quĭd prōsunt innŭmĕrābĭlēs lībrī, quōrum dŏmĭnŭs vix tōtā vītā sŭā indĭcēs perlĕgit? Onĕrāt discentem turbă; multōque sătius est trādĕre tē paucis auctōribŭs, quăm errāre pĕr multos. Nunc plĕrisque lītĕrārum ignāris libri non stŭdĭorum instrumentă sunt, sĕd ædĭum ornāmēntă. Parētur ĭtăque quantum sătĭs sĭt lībrōrum, nĭhĭl ĭn appărātum. Hŏnestĭus, inquĭs, ĭn libros impēnsas ēffundăm, quăm ĭn vāsă prĕtĭōsă pictāsque tăbŭlās. Vĭtĭōsum est ŭbīque, quŏd nĭmĭum est. An ignoscas hŏmĭni aptanti armārĭa cedro atque ēbŏre, ĕt intĕr tŏt milliă lībrorum oscĭtanti, cui vŏlūmĭnum suōrum frontēs maxĭmē plăcēnt tĭtŭlīque? Apŭd dēsĭdiōsissĭmōs vĭdēbĭs quīdquĭd ōrātiōnum hīstŏrĭārumque est, ĕt tectō tĕnŭs extructa lŏcŭlāmēntă. Sīcque sācrōrum ŏpĕră ingĕnĭōrum ĭn spĕcĭem tantŭm et cultŭm părĭĕtum compărāntur. *Senec. de Tranquil. c.* 9.

Indoctum glōrĭāntem bĭblĭŏthēcā rīdĕt Ausŏnĭus hoc ĕpĭgrāmmăte:

Emptīs quŏd lībrīs tĭbi bĭblĭŏthēca rĕferta est,
Doctum ĕt grammătĭcum tē, Phĭlŏmūse, pŭtās?
Hoc gĕnĕrĕ ĕt chordās, ĕt plectra, ĕt barbĭta conde:
Mercātor hŏdīē, crās cĭthărœdŭs ĕris. *Epig.* 43.

CAPUT XVIII.

Mĕmŏrĭă augētŭr cūrā, nĕglĭgēntiā intērcĭdit.

1. Omnĭs discĭplīnă mĕmŏrĭă maxĭmè constat, frustrăque dŏcēmŭr, si quĭquĭd audīmŭs, prætĕrfluit. Quīdăm ĕăm nātūræ mŏdò mūnŭs esse existĭmāvērunt: sĕd ipsă excŏlēndo, sīcŭt ălĭă omnĭa, augētur. Imō nĭhĭl æquĕ vĕl augētŭr cūrā, vĕl nĕglĭgēntiā intercĭdit, quăm mĕmŏrĭa. *Quint. l.* xi. *c.* 2.

Maxĭmă ĕt ūnă mĕmŏrĭæ augendæ ārs, exercĭtātio est ĕt lăbŏr. Quārē puĕrī quōrŭm tĕnācissĭmă mĕmŏrĭa est, stătĭm quamplūrĭmă ēdiscant: ĕt quæcumque ætās ŏpĕram jŭ-

vandæ stŭdĭo mĕmŏriæ dăbĭt, dēvŏret ĭnĭtĭō tædium illŭd scriptă ĕt lectă sæpiùs rĕvolvēndi, ĕt quăsĭ ēŭndem cibum rĕmandendi. Quod ipsŭm fiĕrī pŏtēst lĕviŭs, si prīmùm paucă cœpĕrĭmus ēdīscĕre, tum quŏtĭdĭē ălĭquă āccēssio fīăt. *Quint. l.* ii. *c.* 2.

2. Quantum nātūrā stŭdiōque vălĕăt mĕmŏria, testĭs est vĕl Themīstŏclēs, quem constăt ūnum intrā annum optĭmē lŏcūtum esse Persĭcē: vĕl Mithrĭdătēs, cui nōtæ fuerunt dŭæ ĕt vĭgīnti linguæ earum, quĭbus impĕrābat, nātiōnum: vĕl Crassŭs illĕ dīvĕs, qui, cŭm Asiæ præesset, sīc tĕnŭit quinque Græci sermōnĭs differēntias, ŭt jūs cuique redděret eădĕm linguā, quā quisque postulāsset: vel Cyrus dēnĭque, quem omnium mīlĭtum tĕnuisse nōmĭnă trādĭtum est. Quīnĕtĭam dīcĭtur Theodēctēs prōtĭnŭs reddĭdisse sĕmĕl audītōs quamlĭbĕt multos vērsŭs.

Mĕmŏrĭam ĭn Themīstŏclĕ fuīsse fĕrūnt singŭlārem, ĭtă ut quæcunque audĭĕrat, aut vīdĕrat, hærērent ănĭmō. Ităque cŭm Simōnĭdes, sīvĕ quĭs ălĭus, sē ēī trādĭturum pollĭcērētur artem mĕmŏriæ ălĭquam, quæ rēcens inventă ĕrat: *Oblivĭōnis*, inquĭt, *mallĕm. Nam mĕmĭnī ĕtĭam quæ nōlo: Oblivisci non possum quæ vŏlo.* Cic. 4 Acad. 2. 2 fin. 104.

Etĭam oblivīsci quŏd scīs, interdŭm expĕdit.

P. Syrus.

3. Sĕnĕcă rhētor hoc scriptum rĕlīquĭt dē suā mĕmŏriā. Cŭm sĕnectūs mĭhi jam fēcĕrit multă dēsīdĕrānda, ocŭlorum ăcĭem rētŭdĕrit; aurĭum sensum hĕbĕtavĕrit, nervōrum firmĭtātem infrēgĕrit; ĭn mĕmŏriam maxĭmè incūrrĭt. Hanc ălĭquāndo ĭn mē sīc flōrŭīsse non nĕgo, ŭt non tantŭm ăd ūsum sufficĕret, sĕd usquĕ ĭn mīrācŭlum prōcēdĕret. Nam ĕt reddēbam dŭo millĭă nōmĭnum, quō ordĭnĕ ĕrānt dictă: ĕt plūrēs quăm dūcēntos versūs, qui singŭli à singŭlīs condīscĭpŭlis dăti ĕrānt, rĕfĕrēbam; ăb ultĭmo incĭpiens usque ăd prīmum. Nĕc tantŭm vĕlox ĕrăt mĭhi mĕmŏriă ăd complēctendă quæ vellĕm: sĕd ĕtĭam firmă ăd contĭnēndă quæ accēpĕrăt. Ităque sĭnĕ cunctātiōnĕ ĕtĭam nunc prōfert quăsĭ mŏdŏ audītă, quæcunque ăpŭd illăm aut pŭĕr aut jŭvĕnĭs dēpŏsŭi. Immĭnūtă tămĕn est ætāte, ĕt longā dēsīdiā, quæ jŭvĕnīlem quŏque ănĭmŭm dissolvit. Nam si qua ei commīsi intra annos proxĭmè ēlāpsos, sīc perdĭdit, ŭt, ĕtĭamsī sæpĭus ingĕrāntur, tŏtĭēs tanquăm nŏvă audĭăm. *Sen. Lib.* i. *controv.*

Hortensĭŭs ĭn auctĭōnĕ pērsēdĭt tōtum dĭem; ĕt vespĕrĕ rĕcēnsŭĭt omnēs rēs, ĕt prĕtĭă, ēmptōrēs ōrdĭnĕ sŭō, ĭtă ŭt ĭn nullō fallĕrētŭr. *Ibid.*

Quīdam rĕcĭtātum ā pŏëtâ carmĕn nŏvum, sŭŭm esse dixĭt, ĕt prōtĭnŭs mĕmŏrĭā rĕcĭtāvĭt; cŭm illĕ, cūjŭs carmĕn ĕrat, hoc făcĕrĕ non possĕt. *Ibid.*

LIBER TERTIUS.

DE JUSTITIA.

CAPUT I.

Justitia omnium regina virtutum.

Justĭtĭă est omnium dŏmĭna ĕt rēgīna virtūtum: ējŭs splendŏr maxĭmŭs: ex ĕā bŏnī vĭrī vulgo justi appellantŭr. At ūnum Arīstīdĕm ā Græcīs cognōmĭnātum fuisse *Justum* accēpĭmŭs. *Cicer.* 2 *Offic.* 28. 1 *Offic.* 20.

Hīc Athēnīs nātŭs, ā pŭĕrītiā firmō constantīque ănĭmō fŭĭt, nunquam ăb ĕŏ, quŏd justum vĭdēbātur, discēdens, ĕt nullam fraudem nullumque mendācĭum admittens, nē jŏcō quĭdĕm ĕt ĭn lūdō. *Corn. Nep.* et *Plut.* in *Aristide.*

Ubĭ ăd rēmpublĭcam āccēssĭt, non pŏtēntĭum ămīcōrum præsĭdĭō nīti vŏlŭĭt, sĕd consĭlīis factīsque ūtilĭbus ĕt justis. Non ănĭmŭm inflăbant sĕcūndæ rēs, non frangēbant adversæ. Id sē pătrĭæ dēbēre existĭmābat, ŭt ĕī prōdēssĕt sĭnĕ ullō pecūnĭæ aut hŏnōrum præmĭō.

Cŭm ălĭquāndo ĕō præsēntĕ prōnuncĭārēntŭr ĭn thĕātrō versūs ē tragœdiā Æschўlī dē Amphiārāo, qui dīcēbātŭr, *non velle vĭdēri justus, sed esse:* omnēs convērtērunt ĭn ĕŭm ŏcŭlōs, tanquăm ăd quem hæc laus pērtĭnēret, ĕūmque cognōmĭnāvērunt *Justum.* Quod cognōmĕn ŭt nŏvŭm ĕrăt ĕt omnium amplīssĭmum, ĭtă Arīstīdī invĭdiam conflāvĭt ĕt Thĕmīstŏclĭs æmŭli, ĕt concĭtātæ ăb illō multĭtūdĭnĭs. Est ĕnĭm hoc commūnĕ vĭtĭum ĭn magnis lībĕrīsque cīvĭtātibus, ŭt invĭdĭă glōrĭæ cŏmĕs sĭt; ĕt lĭbēntĕr dētrăhānt dē īīs, quōs vĭdēnt ēmĭnēre altĭŭs. Ităque mulctātus est dĕcĕm annōrum exĭlĭō, quod ostracīsmum vŏcābant. *C. Nepos in Chabr. c.* 3.

Eō tēmpŏre, quo congrĕgātus pŏpŭlus dē ējĭcĭendo Arīstīdē fĕrēbat suffrāgĭùm testŭlīs prō mōrē inscriptum, dīcĭtur illĭtĕrātus quīdam ĕt plānē rŭdĭs trādidisse Arīstīdī ipsī ŭt ūnī ē pŏpŭlō testŭlăm, pĕtiīssĕque ŭt inscrībĕrĕt Aristīdĕm. Admīrāntē ĕō, ĕt rŏgāntē num ălĭquĭd ĭn illum pēccāsset Aristīdes? *Nĭhĭl*, inquĭt: *nĕque est illĕ mĭhĭ nōtus. Sĕd hōc mĭhi non plăcĕt, quŏd cŭpĭdē ēlăbōrāvĕrĭt ŭt fīrmĕtĕr cætĕrōs* Justus *appellarētur*. Arīstīdĕm fĕrūnt nĭhĭl rēspōndīssĕ, sĕd inscrīpsīsse testŭlæ nōmĕn sŭùm, hŏmĭnīque reddĭdīssĕ.

Urbĕ excēdens ŭt ĭn exĭlĭum īrĕt, sŭpīnās mănūs tĕtēndit ĭn cœlum, Dĕosque ōrāvĭt: *Nē ullŭm tempŭs pŏpŭlo Athēnĭensi incĭdĕret, quo Arīstīdis rĕmĭnīsci nĕcēssĕ esset*. Tertĭo pōst annō rĕvŏcātŭs ĭn pătrĭam, immĕmŏr accēptæ injūrĭæ ūtĭlem ŏpĕram præbŭĭt cīvĭbus ĭn bello et pācĕ pĕr annos multos. Illiŭs abstĭnēntĭæ ā pĕcūnĭā nullum est certĭus indĭcĭum, quăm quŏd, cŭm exercĭtĭbus et ærārĭo præfuīsset, ĭn tantā paupertāte dēcēssit, ŭt vix rĕlīquĕrit quo efferrētur. Unde factum est, ŭt filiæ ējŭs publĭcē ălĕrēntŭr, ĕt ē commūnī ærārĭō dōtĭbus dătis collŏcārēntur.

CAPUT II.

Hŏmĭnĕm justum ēssĕ gratis ŏpōrtĕt.

1. Tē justŭm ēssĕ grātĭs ŏpōrtĕt: ĕt nūllŭm justæ actĭōnis præmĭum măjŭs est, quăm justŭm ēssĕ. Nĭhĭl rēfert, quăm multi æquĭtātĕm tŭăm nōvērint. Quī virtūtĕm sŭăm prædĭcāri vult, non virtūti lăbōrăt, sĕd glōrĭæ. Non vīs ēssĕ justŭs sĭnĕ glōrĭā? At mēhērcŭlē, sæpĕ justŭs essĕ dēbēbĭs cum infamĭā, ĕt tunc, si săpĭēs, mălă ŏpĭnĭo justĭtĭă partă tē dēlectābit. Nēmo mĭhi vĭdētur plūrĭs æstĭmāre virtūtem, nēmo măgĭs illi esse dēvōtus, quăm qui bŏnī vĭrī famam perdĭdit, nē conscientĭam perdĕret. *Senec. Ep.* 113. *Ep.* 81.

M. Cato, gĕnĭtus proăvo Marcō Catōnĕ, prĭncĭpĕ fămĭliæ Portĭæ, nunquam rēctē fēcĭt, ŭt făcĕre vĭdērētur, sĕd quĭă ălĭtĕr făcĕre non pŏtĕrat; ēĭque ĭd sōlum vīsum est rătĭōnem hăbēre, quod hăbērĕt justĭtĭam. Esse, quăm vĭdēri, bŏnŭs mālēbat. Ită, quō mĭnùs glōrĭăm pĕtēbăt,

ĕo măgĭs illam ădsĕquēbātur. *Patercul. l.* ii. *c.* 35. *Sallust. Catilin. c.* 54.

2. Invĕnĭuntur qui hŏnēstă ĭn mercēdem cŏlānt, ĕt quĭbus non plăcĕăt virtūs gratuĭtă. At nĭhĭl hăbĕt illă ĭn sē magnĭfĭcum, si quidquam vĕnālĕ hăbĕt. Quĭd ĕnĭm est turpĭŭs, quăm ălĭquem compŭtārĕ quā mercēde sĭt vĭr bŏnŭs? Calcātīs ūtilitātĭbus ăd virtūtem ēūndum est quocunque vŏcavit, quocunque mīsĭt, sĭnĕ respectu rēī fămĭlĭāris. Intērdŭm ĕtĭam sĭnĕ ullā sanguĭnĭs sŭī parsĭmōniā vādendum: nĕc unquam impĕrĭum ējŭs detrectandum. Quĭd consĕquăr, inquĭs, si hoc grātĭs fēcĕro? Quŏd fēcĕrĭs: rērum hŏnēstārum prĕtĭum ĭn ipsĭs est. Si non ipsō hŏnēsto mŏvēmŭr, ŭt bŏnī vĭrī sīmŭs, sĕd ūtĭlitātĕ ălĭquā ātque fructu, callĭdī sŭmŭs, non bŏnī. *Senec.* 4. *Benef. c.* 1. *Cicer.* 1 *de leg. n.* 41.

Injustĭssĭmum est, justitiæ mercēdem quærĕre. Rĕlĭquæ quŏque vīrtūtēs per sē cŏlendæ sunt, ĕt ĭn ĭĭs sĕquī officĭum dēbēmus, non fructŭm. Nam ŭt quisquĕ maxĭmē rēfert ăd sŭŭm commŏdum quæcunque ăgĭt, ĭtă mĭnĭmē est vĭr bŏnŭs. *Cicer.* 1. *de leg. n.* 48. *et* 49. Vērŭm, ŭt ōlim quĕrēbātŭr Ovĭdĭŭs,

Non făcĭlĕ invĕnĭās multis ē millĭbus ūnum.
Virtūtem prĕtĭum qui pŭtĕt esse sŭi.
Ipsĕ dĕcŏr rectī, facti si præmia dēsint,
Non mŏvĕt, ĕt grātĭs pœnĭtĕt essĕ prŏbum.
Nīl, nĭsĭ quŏd prōdēst, cārum est.
De Ponto, Lib. ii. *Eleg.* 3.

CAPUT III.

Omnī rătiōnē cŏlēnda ĕt rĕtĭnēndă justĭtĭa est.

Cic. 2 Offic. n. 42.

1. Quanquam ōmnĭs virtūs nōs ăd sē allĭcit, făcĭtque ŭt ĕōs dĭlĭgāmus, ĭn quĭbŭs ipsă ĭnēssĕ vĭdēātur: tămĕn justĭtĭă ĕt lĭbĕrālĭtās ĭd maxĭmē effĭcĭt. *Cicer.* 1 *Offic. n.* 56.

Justĭs hŏmĭnĭbus ĭtă fĭdēs hăbētur, ŭt nullă sĭt ĭn hĭs fraudĭs injūrĭæque suspĭcĭo. Ităque hĭs sălūtem nōstrăm, fortūnās, lĭbĕrōs rectissĭmē cōmmĭtti ārbĭtrāmur. Mĭhi quĭdĕm vĭdēntŭr bĕnĕ mōrāti rēgēs ōlĭm fuisse constĭtūtī ăb hŏmĭnĭbŭs, justĭtĭæ frŭēndæ causā. Nam cŭm ĭnōps

multĭtūdo prĕmĕrētur ăb īīs qui mājōrēs ŏpēs hăbebant, confŭgiēbant ăd ūnum ălĭquem, dē cūjŭs justĭtĭā ĕt prudēntĭa māgnă ĕrat ŏpīnĭo: qui cŭm prōhĭbēret ăb injūriā tĕnŭĭōrēs, summōs ĕt infĭmos æquo imperĭō rēgēbat. Eādem fŭĭt constituēndārum lēgŭm causā, quæ rēgum. Inventæ ĕnĭm lēgēs sunt, quæ cŭm omnĭbus sempĕr ūnă atque ĕădĕm vōcĕ lŏquĕrēntŭr. *Cicer.* 2 *Offic. n.* 33. 41.

2. Laudābat Agesilāus Lăcĕdæmŏnĭōrum rex justĭtiam, ŭt virtūtum omnium princĭpem, affirmābātque nullum esse fortĭtūdĭnī lŏcum sinĕ justitiā. Cŭm ĕī dīcĕrēnt quīdăm ā magno rēgĕ Persārum ălĭquĭd impĕrāri: *An*, inquĭt, *illĕ major Agesilāo est, si non sĭt justĭor?* rectē quĭdem sentĭens magnĭtūdĭnem esse mētiēndam justitiā, quăsĭ rēgiā rēgŭlā. *Plut. in Agesil.*

Dīcēntĕ quōdam cōrăm rēgĕ Antĭgŏnō, *Rēgibus omnĭa hŏnēstă ĕt justă esse:* subjēcit rex: *Omnīno barbărōrum quĭdem rēgĭbus, nōbīs vēro sōlă hŏnēstă prō hŏnēstīs sōlă justă prō justīs hăbēndă sunt.* Plut. Apoph.

Cùm Trajānus præfecto mīlĭtum prætōrianōrum glădĭum dăret, quo īs cingēndŭs ĕrăt ăd custōdĭam impĕrātōrīs: ēdūcto ĕō ē vagīnâ, ĕt ĭn altum sublāto: *Accĭpĕ*, inquĭt, *glădium hunc, ŭt eō, sī justĕ impĕrem, prō mē ūtārĭs: sīn mălĕ, contrā mē. Quŏnĭam mŏdĕrātōrem omnium peccāre mĭnùs fas est, quàm cætĕrōs.* Dio. 78. A. Vict.

3. Æthĭŏpēs pĭetātem ĕt justitiam maxĭmē cŏlēbant. Ædĭbŭs ĕōrum nullæ ĕrānt fŏrēs: quumque ĭn viis publĭcīs multa jăcĕrēnt, nēmo quidquam ĕōrum surrĭpĭēbat. Celtæ quŏque fŏrēs ædĭum nunquam occlūsās hăbēbant. *Nicol. Damasc.*

Interrŏgātus Leonĭdas rex Lăcĕdæmŏnĭōrum ĭn quā urbĕ quīs maxĭmē tūtus esset? *Ubi*, inquĭt, *justitiā pollĕăt, ĕt injustitiā jăcĕat.* Plut. Apoph.

4. Justĭtĭa est constans ĕt perpĕtŭă vŏlūntās jūs sŭum unĭcuique trĭbŭēndi. Ităque cŭm cōram Agĭdĕ Lacedæmoniorum rēgĕ laudārēntur Elēi, quòd in Olympĭcis certāmĭnĭbus justī judĭces essent: *Quid mīrum*, inquit, *facĭunt, sī quartō quōque ānnō pĕr ūnum dĭem justĭtiā ūtuntŭr?* Justinian. Plut. Apoph.

5. Nēmo justŭs esse pŏtēst, qui quīdquam æquĭtāti antĕpōnĭt. *Cic.* 2 *Offic. n.* 38.

Quō tempŏre Callicrătĭdās, Lăcĕdæmŏniorum classi præfectŭs, pĕcūniā maxĭmē indĭgēbat ăd annōnam nautīs compărāndam; accēssĕrĕ ăd eum quīdăm ămīci Lysan-

dri, ĕt oblātīs tălēntīs quĭnquagīnta, postŭlāvērunt ūnum quendam ex ĭnīmīcīs sĭbi condōnāri nĕcāndŭm. Quōs illĕ, quĭă æquĭtātem pĕcūniæ antĕpōnēbat, vălērĕ jussĭt. Adĕrat tum Cleandĕr: qui cŭm dīxīsset: *Ego vĕrò oblātam pĕcūniam accĕpīssem, si Callicrătīdās fuissem. Et ĕgo*, respondit Callicrătīdās, *si Cleander.* Sīc Alexāndĕr magnŭs Parmenīōni suadenti, ŭt accĭpĕrĕt pĕcūniam ā Darīo oblātam ăd rēdĭmendam pācem, rēspondit: *Et ĕgo pĕcūnĭam, quăm glōrĭam, mallem, sī Parmenĭo essem.* Plut. Apoph. Q. Curt. l. iv. c. 11.

Vĭr bŏnŭs, quŏd hŏnēstē sē factūrum pŭtavĕrit, făcĭet, ĕtĭāmsī lăbōrĭōsum ĕrit: făcĭet, ĕtĭamsī damnōsum ĕrĭt: făcĭet, ĕtĭāmsi pĕrĭcŭlōsum ĕrĭt. Rursŭs quod turpĕ ĕrĭt, non făcĭet, ĕtĭāmsī pĕcūnĭam affĕret, ĕtĭāmsi vŏlūptātem, ĕtĭāmsī pōtēntĭam. Ab hŏnēstō nullā rē dētērrēbĭtur, ăd turpiă nullā spē invītabĭtŭr. *Senec. Epist.* 76.

CAPUT IV.

Commūnī ūtĭlĭtātī consŭlĕrĕ dēbēmŭs.

1. Sŭmŭs ăd justĭtĭam nāti: nĕquĕ ŏpīnĭōnĕ, sĕd nātūrâ, cōnstĭtūtum est jūs. *Cic.* 1 *de leg. n.* 2.

Justĭtĭa versātŭr ĭn hŏmĭnŭm sŏcĭētātĕ tŭendâ, trĭbŭendōque suum cuīque, ĕt rērum contractārum fĭdē, 1 *Offic.* 14.

Justĭtĭæ prīmum mūnŭs est, nē cui quĭs nŏcĕăt, deindĕ ŭt commūnĭbŭs utātŭr, tanquăm commūnĭbus: prīvātīs, ŭt sŭīs. Sunt prīvātă nullă nātūrâ: sĕd quĭă ălĭquĭd ĕōrum, quæ nātūrâ fuĕrānt commūnĭa, obtĭnŭit cuīque hŏmĭnum vărĭā rătiōnĕ, ĭd quisque tĕnĕăt. Sī sĭbi plŭs ĕō appĕtet, vĭŏlābit jūs hūmānæ sŏcĭētātis. *n.* 20.

Quŏnĭam (ŭt præclārē scriptum est à Platōnĕ) non nōbīs sōlŭm nāti sŭmŭs, sĕd ĕtĭam pătrĭæ, părentĭbus, ămīcis, cætērīsque hŏmĭnĭbus; ĕt quæ in tērrīs gignuntur, ad ūsum omnium hominum creantur: in hoc natūram dēbēmus sĕquī, ĕt commūnī ūtĭlĭtāti consŭlĕre mūtātiōne officiōrum, dando ĕt accĭpĭendo; dēvincīrĕque tum ŏpĕrā tum făcultatibus hŏmĭnum intĕr hŏmĭnēs sŏcĭētātem. *n.* 21.

2. Quantŭlum est ĕī non nŏcērĕ, cui dēbĕās ĕtĭam prōdessĕ! Parvă laus est, sī hŏmo mansuētus hŏmĭnī est, sī naufrăgo mănum porrĭgit, erranti vĭam monstrăt, cum

ēsuriente pānēm suum dīvĭdit. Membră sŭmŭs corpŏrĭs magni. Nātūră nōs cognātōs ēdĭdit. Hæc nōbīs ămōrem indĭdit mutŭŭm, ĕt sŏcĭabĭles fēcit: illă æquum justumque compŏsŭit: ex illius constitūtiōnĕ misĕrĭus est nŏcēre, quam lædi; et illius impĕrĭō părātæ sunt omnium mănūs ăd sē invĭcem jūvāndŏs. Ităque illĕ Terentiānus versŭs ĭn pectŏre ĕt ĭn ōrĕ sĭt:

Homo sŭm, hūmānī nĭhĭl ā mē ălĭēnum pŭto.

Sen. Ep. 95.

3. Si hoc nātūră præscrībit, ŭt hŏmŏ hŏmĭnī, quĭcunque sĭt, consŭlăt, ŏb eam causam quŏd ĭs hŏmŏ sit; certē vĭŏlāre altĕrum lēgĕ nātūræ prŏhĭbēmŭr. *Cic.* 3 *Offic.* 37.

Ut, si ĭn corpŏrĕ hūmānō ūnumquŏdque mēmbrŭm prōxĭmi membri vīres atque vălētūdĭnem ăd sē trādūcĕret, dēbĭlĭtāri ĕt intĕrīre tōtum corpŭs nĕcēsse esset; sic, si ūnūsquisque nōstrŭm răpĭat ăd sē commŏdă ălĭōrum, dētrăhătque quŏd cuĭque possĭt, ēmŏlŭmēnti suī grātiā, sŏcĭētās hŏmĭnum ĕt commūnĭtās ēvertātur nĕcēssĕ est. *n.* 22.

Concessum est, non rĕpūgnantĕ nātūrā, ŭt quisquĕ sĭbi mālit acquīrĕre, quăm altĕrī, quŏd pertĭnĕat ăd ūsum vītæ; ăt illŭd nātūrā non pătĭtur, ŭt ălĭōrum spŏliīs nostras făcūltātes, ŏpēs, cōpĭas augĕāmŭs.

Chrysippŭs hoc scītē dixĭt, ŭt multă: Qui stădĭum cūrrit, ēnĭti ĕt contēndĕre dēbĕt quăm maxĭmē pōssit, ŭt vincăt: supplantāre ĕum, quĭcum cērtĕt, aut mănū dēpellĕre, nullo mŏdō dēbet. Sīc ĭn vītā non inīquum ēst, sĭbi quemque pĕtĕre, quŏd ăd ūsum pertĭnĕăt: altĕrī dērĭpĕre, jūs non est. *n.* 42.

4. Forsĭtăn quīspĭam dixĕrit: Nonnĕ ĭgĭtur săpĭēns, si fāmē ipse confĭcĭātur, auferet cĭbum hŏmĭnī ăd nullam rem ūtĭli? Minĭmē vērŏ. Non ĕnim cuiquam vītă suă potior esse dēbet, quăm ănĭmī talis affectio, nēmĭnem ut viŏlet commŏdi sui causā. Et suum cuique incommŏdum fĕrendum est pŏtĭŭs, quăm de ālterĭus commŏdīs dētrăhēndum. *n.* 29 *et* 30.

Non sōlùm nātūrā, sĕd ĕtĭam lēgĭbus pŏpŭlōrum, constĭtūtum est, ŭt non lĭcĕăt sŭī commŏdi causā nŏcēre altĕrī. Hoc ēnīm spectant lēgēs, hoc vŏlūnt, incŏlŭmem esse cīvĭum conjunctiōnĕm: ĕt, sī qui ĕăm dīrĭmunt, ĕōs mortĕ, exiliō, vīncŭlīs, damnō, coërcent. *n.* 5.

CAPUT V.

Ipsă pĕccāndi vŏlūntās pĕccātŭm est.

1. Mē quĭdem jūdĭce, non ĭs sōlŭs mălŭs est, qui injūrĭam fēcĭt, sĕd ĕt qui făcĕre ĭn ănĭmō hăbŭit. *Ælian. l.* xiv. *c.* 28.

Pŏtēst ălĭquis nŏcēns fiĕrī, quamvīs non nŏcŭĕrit. Omnia scĕlĕra perfēctă sunt, quantŭm sătĭs est culpæ, ĕtĭam antĕ effēctŭm ŏpĕrĭs: latro antĕquam mănūs inquĭnĕt, latro est. *Senec. de Const. c.* 7. *Benef. l.* v. *c.* 14. quĭă, ŭt ait P. Syrus:

Exĕrĭtŭr ŏpĕrĕ nēquĭtiă, non incĭpĭt.

Vĭr prŏbŭs, aut imprŏbŭs, non ex ŏpĕribus tantŭm, sĕd ĕtĭam ex vŏlūntātĕ spectātŭr. *Democr. Sentent.*

Bŏnŭs est, non qui non injūrĭam făcĭt, sĕd qui nē vult quĭdem. *Stobæus Serm.* 9.

2. Fuĭt Lăcĕdæmŏnĕ clvĭs nōmĭnĕ Glaucŭs, cūjŭs justĭtiă maxĭmē cĕlĕbrābātŭr. Ităque grāndĕm pĕcūnĭæ summam ejus fĭdĕi crēdĕre non dubĭtāvit clvis quĭdam Milēsĭus. Eăm pĕcūnĭam rĕpĕtēntĭbus pŏstĕă mortŭī Milesii lībĕrīs, rĕtĭnērĕ ĭn ănĭmō hăbŭit Glaucŭs, ĕt ōrācŭlŭm Apollĭnĭs consŭlŭĭt, ăn intērpŏsĭtō jūrējūrāndo abnĕgārĕ possĕt dēpŏsĭtum apŭd se. auri pondus. Respondit Pythiă, ipsum dătūrŭm pœnās grăvēs prōptĕr hanc rĕtĭnēndi dēpŏsĭtī vŏlūntātem. Illĕ pœnārŭm mĕtū detērrĭtŭs ā scĕlĕrĕ, non justitiæ stŭdiō inductŭs, dēpŏsĭtăm ăpŭd sē pĕcūnĭam rēstĭtŭit. Vērŭm in cŏgĭtāti scĕlĕrĭs pœnăm cŭm tōtâ prōlĕ ĕt dŏmō intĕrĭit. Ipsăm quīppĕ pēccandī vŏluntātem sŭpĕrī plectunt: quĭă qui scĕlŭs pĕctŏre dēlībĕrātŭm cōncēpĭt, pĕrīndĕ nŏcēns est, ăc sī illŭd admīsīssĕt. *Herodot. l.* vi.

Hās pătĭtŭr pœnās pēccāndi sōlă vŏlūntās:

Năm scĕlŭs īntrā sē tacĭtŭm quī cŏgĭtăt ūllŭm,
Facti crīmĕn hăbĕt. *Juv. Sat.* xiii. *ver.* 195.

3. Aristīdēs illĕ justŭs, interrŏgātŭs quĭd justum essĕt? *Aliēnă non concŭpīscĕre*, rēspondit. *Stobæus, Serm.* ix.

Nātūræ, quæ lex est dīvīnă ĕt hūmānă, pārērĕ quī vŏlĕt, nunquăm commīttĕt ŭt alīēnum appĕtăt. *Cic.* 3 *Offic.* 23.

Inĭmīcŭs est, non sōlŭm qui injūrĭam infĕrt, sĕd ĕtĭam quī dē infĕrendâ cŏgĭtăt. *Democr. Sentent.*

Vestālis incesta est etiam sīne stupro, quæ cŭpit stuprum. *Senec. l.* vi. *Excerpt. controv.*

Pŏtēstnĕ fiĕrī, ŭt, quī Jŏvi ămīcŭs fuĕrat, rĕm ălĭquam ĭnīquam concŭpīscăt, aut turpĕ ălĭquĭd cŏgĭtĕt? *Dio. Chrys. Orat.* iv.

Vĭr bŏnŭs non mŏdò făcĕrĕ, sĕd nē cŏgitāre quĭdĕm quīdquam audēbĭt, quŏd non possĭt prædicāre. *Cic.* 3 *Offic.* 77.

4. Bĕnĕ præcĭpĭunt, qui vĕtānt quīdquăm ăgĕrĕ, quŏd dŭbĭtēs æquum sĭt, ăn ĭnīquum. 1 *Offic.* 30.

Turpissĭmum est non mŏdò plūrĭs pŭtāre quŏd ūtĭlĕ vĭdeātŭr, quàm quod hŏnēstum; sĕd hæc ĕtĭam inter sē compărāre, ĕt ĭn hīs addŭbitāre. *n.* 18.

Est tōtum scĕlĕrātum ĕt impĭum gĕnŭs ēōrum hŏmĭnŭm, qui dēlībĕrant, ŭtrùm ,ĭd sĕquāntur, quŏd hŏnēstum esse vĭdĕānt, ăn sē scelĕre contāmĭnēnt: ĭn ipsā ĕnĭm dŭbĭtatiōne ĕt dēlībĕrātiōne făcĭnŭs ĭnēst, ĕtĭamsi ăd scĕlŭs non pērvēnĕrĭnt. Ergo ĕă omnĭno dēlībĕrandă non sunt, ĭn quĭbŭs est turpĭs ipsă dēlībĕrātĭo. *n.* 37.

5. Actĭo rectă non ĕrit, nĭsĭ rectă fuĕrĭt vŏlūntās: ăb hâc ĕnĭm est actĭo. Rursŭs vŏlūntās non ĕrĭt rēctă, nĭsĭ habĭtŭs ănĭmī rectŭs fŭĕrit: ăb hoc ĕnim est vŏlūntās. *Senec. Ep.* 95.

CAPUT VI.

Quī sōlō mĕtū ā pēccātō abstĭnĕt, non est innŏcēns.

1. Non dīcēndŭs est justŭs, quĭsquĭs non infĕrt injūriam: sĕd quī infĕrrĕ impūnè cŭm possĭt, lĭbēntĕr abstĭnĕt. *Philem.*

Non mĕtū, sĕd offĭcĭī causā, pēccātīs abstĭnēndŭm. *Democr. Sentent.*

Quīdăm părŭm cūrānt, spontĕnĕ, ăn mĕtū, lēgĭbŭs pārēānt. Vērùm non mĭnŭs fūr est, qui mĕtu ā furtō ābstĭnĕt, furtŭm ipsŭm non perōsŭs nĕc damnāns, quàm

ĭī quĭ fūrāntŭr. Et illī hŏmĭnēs non sunt bellŭīs mĕlĭōrēs: năm illæ quŏque, si tĭmĕānt hŏmĭnēs aut cănēs grĕgĕm cūstōdĭēntēs, ā răpīnā abstĭnēnt. *Dio. Chr. Orat.* 68.

Non dīcam pŭdīcăm mŭlĭĕrĕm ĕăm, quæ aut lēgĕm aut vĭrum tĭmŭĭt, cùm ā flagĭtĭō abstĭnērĕt. Et non immĕrĭtò rĕfertŭr ĭn nŭmĕrŭm pēccāntĭŭm, quæ rĕtĭnŭit pŭdīcĭtĭam mĕtū pœnæ, non ămōrĕ hŏnēstī. *Senec.* 4 *Benef. c.* 14.

Si quă, mĕtū demptō, castă est, ĕă dēnĭque castă est.
Ovid. 3 *Amor. Eleg.* 4.

Non pōssŭmŭs pŭdīcōs dīcĕre ĕōs, qui ā flagĭtĭō arcēntŭr infamĭæ aut lēgŭm āc jūdĭcĭōrŭm mĕtu. Nam quĭd făciet ĭs hŏmo ĭn tĕnĕbrīs, qui nĭhĭl tĭmĕt nĭsĭ testĕm vĕl jūdĭcĕm? *Cic.* 1 *de Leg. n.* 50, 51.

Non est dĭutūrnŭs măgĭster ōffĭcĭī tĭmŏr. 2 *Philip. n.* 90.

2. Etsi infāmĭæ āc supplĭcĭōrum mĕtŭs hŏmĭnem, qui à pēccāto abstĭnĕt, non præstăt innŏcēntĕm; sæpĕ tămĕn nonnĭhĭl confĕrt, ŭt illĕ tăndĕm vĭr bŏnŭs fĭăt. Nam dum illum ā scĕlĕrĕ ăvŏcăt, paulātim assuĕfăcit parĕre divīnis humānisque lēgĭbŭs quĭbus dŏcēmur dŏmĭtas habēre libīdĭnēs, coërcērĕ ōmnēs cŭpĭdĭtātēs, nōstră tuēri, ab alĭēnīs mentēs, ŏcŭlōs, mănūs abstĭnēre. Ităque săpĭentĕr ădmŏdum antīquī lēgŭm condĭtōrēs, ut ēffĕratos agresti vītâ, aut mīlĭtĭâ, pŏpŭlōrum ănĭmōs mītigārent, ĕt ad mansuētūdĭnem. āc justĭtĭam trādūcĕrēnt, Deōrŭm primŭm mĕtum ĭīs injiciendum esse rătī sunt: deinde ad terrōrĕm impĭĕtātĭs, audāciæ, flagĭtĭi, carcĕrēs, vincŭlă, vărĭăque supplĭcia instĭtuērunt: ŭt quos ămŏr hŏnēsti in offĭcĭō non rĕtĭnēret, ĭi grăvĭtāte pœnæ ā scelĕre deterrērentur. *Cic.* 1 *de Orat. n.* 194. *Livius, l.* i. *n.* 19. *Cic. pro Rosc. Amerin.* 70.

CAPUT VII.

Odĕrunt pēccāre bŏnī vīrtūtĭs ămōrĕ.
Hor. l. i. Ep. 16.

1. Nōbīs persuāsŭm esse dēbĕt, ĕtĭamsi omnēs Dĕōs hŏmĭnesque celāre possīmŭs, nĭhĭl tămĕn avārè, nĭhĭl injustè, nĭhĭl lĭbīdĭnōsè esse făciēndŭm. *Cic.* 3 *Offic. n.* 37.

Philŏsŏphŭm nōmĭne Peregrīnum, vĭrŭm grăvĕm, vīdĭmŭs, īnquĭt A. Gellĭus, cŭm Athēnīs essēmŭs, dīversāntĕm ĭn tugŭrĭō extra urbĕm. Quùmque ăd ĕum frĕquēntĕr īrēmŭs, multă herclè dīcentem ūtiliă ĕt hŏnēstă audīvĭmŭs: ĭn quĭbŭs hoc præcĭpŭum audītŭm mĕmĭnĭmŭs: *Vĭrum săpĭĕntem non pĕccātūrŭm esse, ĕtĭāmsī peccāsse ĕum Dĭī ātquĕ hŏmĭnes ignōrātūri fŏrent. Non ĕnĭm pœnæ aut infāmiæ mĕtu non esse peccāndŭm, sĕd justi hŏnēstīque stŭdiō, ĕt offĭcĭō.* A. Gell. l. xii. c. 11.

2. Cŭm ōlĭm ĭn Lydĭā, ŭt fĕrūnt fabŭlæ, terrā discēssissĕt magnīs quĭbŭsdam imbrĭbŭs, ĭn illŭm hiātum dēscendĭt Candaulĭs rēgĭs pāstŏr Gygēs, æněumque ĕquŭm ănĭmadvertĭt, cūjŭs ĭn latĕrĭbus fŏrēs ĕrānt, quĭbus ăpērtīs, mortŭī hŏmĭnis vīdit corpus magnĭtūdĭne inusitātâ annŭlumque aureum ĭn digĭto: quem ŭt detraxĭt, sūō ipsĕ digĭtō insĕrŭĭt, ĕt ĭn cœtŭm pāstŏrŭm sē rĕcēpĭt. Ibĭ cŭm pālam ējŭs annŭli ăd palmăm convertĕrăt, ā nullō vĭdēbātŭr, ipsĕ autem omnĭa vĭdēbat: ĭdĕm rursŭs vĭdēbātŭr, cùm ĭn lŏcum sŭŭm ānnŭlum invertĕrăt. Ităque hāc opportūnĭtātĕ annŭlī ūsŭs, rēgĕm dŏmĭnum intĕrēmĭt, ăc sustŭlit quōs obstāre sĭbi arbĭtrābātur: nĕc ĭn hīs ĕum quisquam făcinŏribus pŏtŭit vĭdēre. Sic rĕpēntè ānnŭli bĕnĕficiō rex exortus est Lydĭæ.

Fictă quĭdĕm ĕt commentĭtĭa hæc fābŭlă est, prōlātă ā Plătōne. Sĕd hunc ipsum annŭlum si hăbĕat săpĭēns, non măgĭs sĭbi lĭcēre pŭtĕt peccāre, quăm si non hăbĕat. Hŏnēstă ĕnĭm bŏnīs vĭrīs, non occultă, quæruntŭr: atque, si nēmo scītūrus, nēmo nē suspĭcātūrus quĭdem sit ĕŏs ălĭquid mălī fēcisse, non facĭānt. *Cic.* 3 *Offic. n.* 38.

CAPUT VIII.

Ĕă sōlă ūtĭlĭă sunt, quæ justă ĕt hŏnēstă.

1. Hŏmo justŭs, isque quem sentīmŭs vĭrum bŏnum, nĭhĭl cuiquam dētrăhĕt quod ĭn sē transfĕrat: intellĭgĕtque nihil nec expĕdīre nec utile esse, quod sit injustum. Qui hoc non dĭdĭcĕrit, nĕc persuasum hăbŭĕrit, bŏnŭs vĭr esse non pŏtĕrit: ĕt ăb ĕŏ nullă fraus ăbĕrĭt, nullum făcĭnŭs. Sic ĕnim cŏgĭtāns: *Est istŭd quĭdĕm hŏnēstum, vērùm hoc expĕdit:* ĭs ūtĭlĕ atque hŏnēstum, rēs ā nātūrâ cōpŭlātās, audēbĭt dīvēllĕre. Qui fons est fraudum, mălĕ-

fĭcĭōrum, scĕlĕrŭm omnĭum. *Cic.* 3 *Offic. n.* 15, 18, *&c.*

2. C. Mărĭum consŭlātūs ingens cŭpīdo exăgĭtābat. A quo ădĭpīscendo cùm longē ăbesse sē cerněret; Q. Mětellum, summum vĭrŭm ĕt cīvem, cūjŭs lēgātŭs ĕrat, crīmĭnāri stătŭit, ŭt, ēreptā ēī glōriā confecti belli Jugurthīni, ipse mittĕrētur ĭn Nŭmĭdiam cum impĕriō consulāri. Ităque nĕc facto ullo nĕc dicto abstĭnŭit, quo concĭlĭāre sĭbi mīlĭtum ănĭmōs posset. Multă crīmĭnōsē dē Mětēllo est lŏcūtus, multă de se magnĭficē. Dixit: *Bellum ăb impĕrātōre trăhī consultō, quòd hŏmo ĭnānis, et sŭperbĭæ rēgĭæ, impĕriō nĭmĭs gaudēret: se paucis dĭēbus hābĭtūrum Jŭgurtham in catēnis, si dīmĭdia pars exercĭtūs sĭbi permittĕrētur.* Deinde ā Mětēllo Rōmam mĭssus, cūm ăd pŏpŭlum eădĕm dixisset, quæ prĭŭs in castrīs, et de se ingentia ĕsset pollĭcĭtus; vōti tandem compŏs fuit. Factus est ergo ille quĭdem consŭl, sĕd ā fĭdē justĭtĭāque discēssit, qui impĕrātōrem suum in invĭdiam falso crīmĭne adduxĕrit. *Sallust. Jŭgurth. c.* 64. *Cic.* 2 *Off. ib.*

3. Alter quŏque Mărĭus, cognōmento Gratidiānus, bŏnī vĭri offĭcĭō functus non est. Cùm prætŏr esset, et trĭbūni plēbis collēgĭum prætōrum abhĭbuĭssent, ŭt rēs nummārĭa commūnī sententiā constĭtuĕrētur; conscripsērunt commūnĭter dictum, constĭtuēruntque, ŭt omnes sĭmŭl prætōrēs āc trĭbūni post merīdĭem ăd pŏpŭlum accēdĕrent, rĕnunciātūri ēdictum īllŭd, quod vĭdēbātur futūrum gratissĭmum omnĭbus cīvibus. Cætĕri quĭdem, alĭus alĭo discessēre: Mărĭus ā subselliīs ĭn rostră rectà īvĭt, idque, quod commūnĭter compŏsĭtum fuĕrat, sōlus ēdixit. Ea rēs eī ăpŭd pŏpŭlum magno hŏnōri fuit: omnĭbus vicis stătuæ ērectæ, ăd ēās thūs, et cērĕi incensi. Quid multă? Nēmo unquam multitūdĭni fuit carior. *Cic. ibid.*

4. Conturbāntur nonnūnquam hŏmĭnēs in dēlĭbĕratiōne, cùm id, ĭn quo vĭŏlātur æquĭtas, vĭdētur non ĭtă magnum; illud autem commŏdum, quod ex ĕō părĭtur, permagnum vĭdētur. Sic Gratidiāno vidēbātur non ĭtă turpe, prærĭpĕre collēgis et tribūnis plēbĭs pŏpŭlārem grātiam: valdē vērò ūtĭle vĭdēbātur consŭlem hāc rătiōnĕ fiĕrī: quod sĭbi tunc prōpŏsŭĕrat. At hŏnēstāte dirĭgenda est utilĭtās; ĕt quod turpe est, nunquam ūtĭle dēbet vĭdēri. Quid ĭgĭtur? Possŭmūsnĕ Gratidiānum vĭrum bŏ-

nŭm jūdĭcāre? Nĭhĭl prŏfēctò mĭnŭs cădit ĭn vĭrum bŏnum, quăm prærĭpĕre ăliīs glōrĭam, aut grātĭam fallĕre. Nullă rēs tanti est, nĕc commŏdum ullum tam expĕtendum, ŭt proptĕrĕā vĭr bŏnus ăb offĭcĭō discēdat, et fĭdem āc justĭtĭam vĭŏlet. Nunquam ĕnim est ūtĭle peccāre, quĭă sempĕr est turpĕ: ĕt quiă sempĕr est hŏnēstum vĭrum bŏnum esse, semper est ŭtile. *Cic. Ibid. n.* 64.

Damnŭm appellāndum est cum mălā fāmā lucrum.

P. Syrus.

5. Themīstŏclēs, victīs nävāli prælĭo Persīs, dixit Athēnis ĭn conciōne, sē habēre consĭlĭum reipublĭcæ salutāre, sed illud vulgāri non oportēre: postŭlāvitque ŭt pŏpŭlus dăret ălĭquem quīcum commūnicāret. Dătus est Aristīdēs. Hunc ille mŏnūit, classem Lăcĕdæmŏniōrum, quæ subductă ĕrăt ăd Gytheum portum, clam incendi posse: dŏcŭitque hāc rătĭōne frangi quŏque posse ŏpēs Lăcĕdæmŏnĭōrum, cum quĭbus de Græciæ princĭpātu contendēbant Athēnĭēnsēs. Quod Arīstīdes cùm audīvisset, ăd concĭōnem expectātiōne suspensam rĕdĭit, dixitque: *Pĕrūtĭlĕ vĭdēri consĭlĭum quod Thĕmīstŏclēs affērrĕt; sĕd mĭnĭmē hŏnēstum esse.* Athēniēnsēs, quod hŏnēstum non esset, id quŏque non esse ūtĭle jūdicāvērunt: et, auctōre Arīstīde, rĕpŭdĭavērunt eam rem, quam nē audiĕrānt quĭdem. Ubi nunc ĭn ūnō invēnĕris eum amōrem honesti, qui tunc pŏpŭli ūnĭversi fuit? *Cic.* 3 *Offic.* 49. *Valer. l.* vi. *c.* 5. *Livius, l.* iv. *c.* 6.

CAPUT IX.

Quī ădĭpīsci vēram glōrĭam vŏlĕt, justĭtĭæ fungatur Officiis.

Cic. 2 *Offic. n.* 43.

1. Facillĭmē ăd rēs injustas impellĭtur, quīsquĭs est ănĭmō princĭpātûs ĕt glōrĭæ nĭmĭs cŭpĭdō. Nĭhĭl vērò hŏnēstum et glōrĭōsum esse pŏtēst, quod justĭtiā văcăt; ĕt nēmo glōrĭam injustĭtĭā et immanĭtāte est consecūtŭs. *Cic.* 1 *Offic.* 62, *&c.*

An ĕōs ălĭquĭd vēræ laudĭs ădeptōs pŭtās, qui exĭtĭō multārum gentĭum clāri, non mĭnōrēs fuēre pestēs mortālĭum, quàm ĭnundātio ĕt conflāgrātio? Agēbăt infēlī-

cĕm Alexandrum fŭrŏr ăliēna dēvastandi. Non contentus păterno regno, armă tōto orbe circumfĕrēbat, et nĭhĭl intactum rĕlinquēbat, immānium fĕrarum mŏdō, quæ plŭs, quàm exĭgit fămēs, mordent. Cùm ei cīvĭtas quædam offĕrret partem āgrōrum, et dīmĭdium rērum omnium: *Eō*, inquit, *prŏpŏsĭtō, vēnī ĭn Asĭam, non ŭt ĭd āccĭpĕrem quod dēdissētis: sĕd ŭt ĭd hăbērētis quod rĕlīquissĕm.* Senec. 3 Quæst. in proœm. Ep. 94. 53.

2. Ubi ăd fīnēs Scўthārum vincendo pervēnīt, ūnŭs ex ĕōrum lēgātis hæc ĕī intĕr ălĭa multă dixit, quĭbus ējŭs injustĭtiam et ambitiōnĕm arguĕrit: *Quĭd nōbīs tēcum est? Nunquam terram tuam attĭgĭmus. An non lĭcet nōbis, qui in vastis sylvis vīvĭmus, ignōrāre quĭs sīs, ĕt unde vĕnĭās? Nĕc servīre ulli possŭmŭs, nĕc impĕrāre desīdĕrāmus. Mājor fortĭtōrque ĕs fortassĕ, quàm quĭsquam: tămĕn ălĭēnĭgĕnam dŏmĭnum păti nĕmo vult. Glōriāris te ăd persĕquendōs latrōnēs vĕnīre, ipse omnium gēntĭum latro. Lŭdĭcam cēpīsti, Sўrĭam ŏccŭpāsti, Persĭdem tĕnēs, Bactriānos hăbēs ĭn pŏtēstāte, Indos pĕtīsti: jam ĕtĭam ăd pĕcŏra nōstra ăvāras mănŭs pōrrĭgis. Quĭd tĭbi dīvĭtĭīs ŏpŭs est, quæ te ĕsurīre cōgunt, ĭtă ŭt quo plūră hăbēs, ĕò ācrĭus cŭpĭās quæ non hăbēs? Dēnĭque si Dĕŭs ĕs, trĭbŭĕre mortālĭbus bĕnĕfĭcia dēbēs, non sŭă ērĭpĕre: sīn autem hŏmo ĕs; ĭd quod ĕs, sempĕr esse tē cōgĭtā.* Q. Curt. l. vii. c. 8.

Elĕganter ĕt vērācĭter Alexandro illi magno quĭdam comprĕhensŭs pirāta respōndit. Nam cùm rex hŏmĭnem interrogâsset, quo jūrĕ mărĕ infestāret? illĕ lĭbĕrâ contumācĭâ: *Eōdem* inquit, *quo tu orbem terrārum: sĕd quĭă id ĕgo exĭgŭō navĭgĭō făcio, latro vŏcŏr; tū, quĭă magnā classĕ, impĕrātor.* S. Aug. l. iv. de Civit. c. 4. ex Cic.

CAPUT X.

Quŏd tĭbi fĭĕrī non vīs, altĕrī nē fēcĕrīs.

1. Alexander Sevērus ĭn expĕdītiōnibus bellĭcis ăperto tăbĕrnācŭlo prandēbat ĕt cœnābat, mīlĭtārem cĭbum, cunctīs vĭdentibus atque gaudentibus, sūmens. Circumīdăt pŕŏpe cunctă tentōrĭă, ĕt nĕmĭnem ăbesse ă signīs pătiēbātur. Si quĭs dē vīă ĭn āgrōs cūjūsquam deflexissĕt, aut fustĭbus subjĭcĭēbātur ĭn conspectu ējŭs, aut virgīs, aut mulctæ pĕcūnĭārĭæ; aut saltem verbis castīgāto ipse dīcēbat: *Visnĕ hoc ĭn āgro tŭō fĭĕrī, quod făcĭs ĭn ălĭēno?*

Usurpābātque sæpĭus quod ā quĭbūsdam sīvĕ Judæis sīvĕ Chrīstĭānīs audiĕrat, aut pĕr prælcōnem inclāmāri jubēbăt, quum ălĭquem pūnīret: *Quod tĭbi fĭĕrī non vīs, altĕrī nē fēcĕrīs.* Quam sententĭam usque ădĕò dīlexĭt, ŭt ĕt ĭn pălātiō et ĭn publĭcis ŏpĕrĭbus præscrībi jŭbēret. *Lamprid. in A. Sever. c.* 51.

2. Ab ălĭō expĕctēs, altĕri quod fēcĕris. *P. Syrus.*

Syracūsīs pulsŭs ă Dĭonўsĭō tўrannō Dion, pĕtiĕrat Mĕgāram. Ubi cùm Theŏdōrum princĭpem hūjŭs urbĭs dŏmī convĕnīre vellet, nĕque admīttĕrētur, dĭū antĕ fŏrēs rētentus; dixit cŏmĭti suo: *Pătrĕnter hoc fĕrendum est: forsĭtăn ĕnĭm ĕt nōs, cùm in grădu dignĭtātis nostræ essēmŭs, ălĭquĭd tăle fēcĭmus.* Quā tranquīllĭtāte ănĭmi ipsĕ sĭbi conditiōnem exĭlĭī plăcĭdiōrem reddĭdit. *Valer. l.* iv. *c.* 1.

3. Vulpēs ad cœnam dīcĭtur cicōniam
Prior invītâsse, et illi in pătĭnâ liquĭdam
Pŏsuisse sorbitiōnem, quam nullo mŏdō
Gustāre esuriens pōtuĕrit cicōnia:
Quæ vulpem quum rĕvŏcāsset, intrīto cĭbō
Plēnam lagēnam pŏsŭit: huic rostrum insĕrēns
Sătiātur ipsă, et torquet convīvam fămē:
Quæ cùm lagēnæ frustrā collum lambĕret:
Pĕrĕgrīnam sīc locūtam volŭcrem accēpĭmus:
Suă quisque exemplă dēbĕt æquō ănĭmō păti.

Phædr. l. i. Fab. 26.

CAPUT XI.

Injūrĭam pătī sătĭŭs est quàm făcĕrĕ.

Agĭs Lăcĕdæmŏnĭōrum rex ultĭmus, ex insĭdĭīs captŭs et indictā causā ab Ephŏrīs damnātus, cŭm ăd lăqueum abdūcĕrētŭr, conspĭcĕrētque, quendam ex mĭnĭstrīs flentem: *Dēsĭnĕ*, inquĭt, *ó hŏmo, mĕam vĭcem flĕrĕ. Nam sīc ĭnīquè ĕt contrā lēgēs mŏrĭēns, sŭpĕrĭŏr fēlīciōrque sum ĭīs qui mĭhi vītam ērĭpi jŭbēnt.* Hæc lŏcūtus, ultro collŭm lăqueō indŭit. *Plut. Apoph.*

Athēnĭēnsēs, quos multīs bĕnĕfĭcĭīs affēcĕrat, ingrātōs expertŭs Phocion, ĭn conciōnem prōdĭit, et săpĭentissĭmē dixit: *Mālo ā vōbis, Athēnĭēnsēs, mălum accĭpĕre, quàm ipsĕ vōbĭs mălum inferrĕ.* Ælian. l. ii. c. 16.

CAPUT XII.

Quod mĕum non est, rĕdĕăt ăd dŏmĭnum.

Pythagŏrĭcus quīdam ēmĕrat à sūtōre calceōs, rem magnam, non præsentibus nummīs. Pōst ălĭquŏt dĭēs vēnīt ad tăbernam, prĕtĭum sōlūtūrŭs. Quam cùm clausam invēnīsset, ĕt ōstĭum dĭū pulsārĕt, fuit qui dīcĕret: *Quid pĕrdĭs ŏpĕrăm tŭam? Sūtŏr ille, quem quærĭs ēlātŭs ĕt combustŭs est. Quod nōbīs mōlēstum esse pŏtēst, qui in ætĕrnum nostrōs āmīttĭmŭs: tĭbi mĭnĭmè, qui scīs fŭtūrum ŭt ille rĕnascātur.* Quĭbus verbis jŏcābātŭr ĭn Pythagŏrĭcum, qui mĕtēmpsўchōsĭm, hoc est, mīgrātiōnem ănĭmārum in ălĭa corpŏra, fiĕrī crēdēbat. At phĭlŏsŏphus noster trēs aut quātŭor dēnāriōs quod prĕtĭum calceōrum attŭlĕrat, non invītus dŏmum rĕtŭlit, subĭnde mănū concŭtĭens. Deindĕ cùm intellexīsset arrīsīsse sĭbi illŭd lūcēllum; rĕprĕhēndens hanc suam non reddendi tăcĭtam, vŏlūptātĕm ait ipsĕ sĭbi: *Sūtor ille tĭbi vīvit. Tu reddĕ quod dēbēs.* Rĕdĭit ergo ad ĕăndem tăbĕrnam, et pĕr claustrum quā partĕ rimam invēnit, quātŭor denāriōs insĕrŭit ac mīsĭt, pœnas à se exĭgēns imprŏbæ cupiditātis, nē aliēno assuēscĕret. *Senec. 7. Benef. c. 20 et 21.*

CAPUT XIII.

Vērbīs non mĭnŭs, quàm factīs, fit injūrĭă.

Mălĕdĭcus ā mălĕfĭco non distăt, nĭsĭ occāsiōnĕ. *Quintil. l. xii. c. 9.*

Fāmæ damnă mājōră sunt, quàm quæ æstĭmārī possint. *Livius, l. iii. c. 92.*

Nĭhĭl est tam vŏlŭcre quàm mălĕdĭctum: nĭhĭl făcĭlĭùs ēmĭttĭtur, nĭhĭl cĭtĭus excĭpĭtur, nĭhĭl lātĭùs dissĭpātur. *Cicer. pro Planc. n. 57.*

Prōvĭdēndum est ĭn prīmīs, nē sermo nostĕr indĭcet vĭtĭum ălĭquod ĭnēsse in mōrĭbus nostris. Quod maxĭmè sŏlet ēvēnīre, cùm jŏcō, aut sērĭò, dē absentibus, detrăhēndi causā, mălĕdĭcè contŭmeliōsēque dīcĭtur. *Cicer. 1 Offic. n. 134.*

.....Absēntem qui rōdit ămīcŭm,
Qui non dēfēndĭt ălĭō culpāntĕ, sōlūtōs
Qui captăt rīsūs hŏmĭnum, fāmamque dĭcācis,
Fingĕre qui non vīsă pŏtēst, commīssă tăcēre
Qui nĕquĭt; hīc nĭgĕr est, hunc tu, Rōmāne, căvēto.
Horat. l. i. *Sat.* 4.

Linguă est mălĭlōquax mēntĭs indĭcĭum mălæ.
Diffĭcĭlem ŏpōrtet aurem hăbēre ăd crīmĭna.
In jūdĭcando crīmĭnōsa est cēlĕrĭtās. *P. Syrus.*

Cæcă invĭdiă est, nec quidquam ălĭud scit, quàm dētrectāre virtūtēs. *Livius, l.* xxxviii. *c.* 49.

2. Cùm Mardonĭŭs Xerxem ăd bellum Græcīs infĕrēndum excĭtāret, deprĭmēndo eōrum ĭn armīs virtūtem, ĭīsque dētrăhēndo: Artabanus ei respondit longâ ōrātiōne, in quâ hæc dixit de ălĭēnæ fāmæ detractiōne seu călūmniâ. Rēs est tĕterrĭmă aliēnæ fāmæ detractio: in quâ duo sunt qui injūriam făcĭunt, ūnŭs cui injūria fit. Qui ĕnĭm dētrăhit, injūrius est, quòd accūsat non præsentem. Injūrius quŏque est qui crēdit dētrăhēnti, antĕquam rem compertam hăbĕat. Sic absenti fit duplex injūria: ăb altĕro ĕnĭm insĭmŭlātur ŭt mălus, ăb altĕro tālĭs tĕmĕrĕ pŭtātur. *Herodot. l.* vii.

CAPUT XIV.

Ex ōmnī vītā sĭmŭlātĭo dissĭmŭlātiōque tollendă est.

1. Cùm dŭōbus mŏdīs, vi aut fraudĕ, fiăt injūriă; fraus, quăsĭ vulpĕcŭlæ, vĭdētur, vīs leōnīs: sĕd fraus ŏdĭō dignă mājōre. Injūria autem nullă căpĭtālior est, quàm eorum, qui, cùm maxĭmè fallunt, dant ŏpĕram ŭt vĭrī bōnī vĭdĕāntur. *Cicer.* 1 *Offic. n.* 23.

Bŏnĭtātis verbă imĭtāri, mājŏr mălitia.
Mălus bŏnum ubĭ sĕ sĭmŭlat, tunc est pessĭmus.
P. Syrus.

C. Canius, ĕquĕs Romānus, hŏmo nĕc infacētus, et sătĭs lītĕrātus, cùm sĕ contŭlīsset Syracūsās, ōtĭandi causâ; dictitābat sĕ ĕmĕre vellĕ hortŭlos ălĭquōs, quō invītārĕ ămīcos, ĕt ŭbi oblectārĕ sĕ sĭnĕ intērpellātōribus, posset. Quod cùm percrĕbuīsset; Pўthĭŭs quīdam, qui ar-

gentārĭam făciēbat Sўracūsīs, dixit ĕī hortos quĭdem sŭōs non esse venāles, sĕd lĭcēre illi ūtī ĭīs, si vellĕt, ŭt sŭīs. Et sĭmul invītāvit eum ĭn hortōs ăd cœnam ĭn postĕrum dĭem. Cùm ille prōmīsisset, tum Pўthĭus, qui, ut argentārius, ĕrat ăpŭd omnēs ordĭnēs grātiōsus, piscātōres ad sē vŏcāvit, ĕt ăb hīs pĕtīvit, ut ante hortŭlos suos postridiē pīscārentur.

Ad cœnăm tempŏre vēnĭt Cănĭus. Opĭpărè părātum ĕrăt convīvĭum: cymbārum antĕ ŏcŭlōs multĭtūdo: piscātōrum quisque, quōd cēpĕrat, affĕrēbat: āntĕ pĕdēs Pўthĭī pīscēs abjĭcĭēbantur. Tum Cănĭus: *Quæso*, inquĭt, *quĭd est hoc, Pўthī? tantūmnĕ pīscĭum, tantūmnĕ cymbārum?* Et ille: *quid mīrūm?* inquĭt. *Quīdquĭd est pīscĭum Sўracūsīs, ĭn hoc lŏcō est: hīc aquātio: hâc villā isti cărēre non possunt.* Incensŭs Cănĭus cŭpĭdĭtāte, contendit à Pўthĭō ŭt hortōs venděret. Grăvātè illĕ prīmò rem accĭpĕre est vīsŭs. Impĕtrat tandem Cănĭus. Emĭt hortōs hŏmo cŭpĭdus ĕt lŏcŭplēs, tanti quanti vŏlŭit Pўthĭus, ĕt ēmit instructos: nĕgōtĭum confĭcit.

Invītăt ĭn hortōs Cănĭus postrĭdie familiāres suos: vēnit ipse matūrè: cymbam nullam vĭdet. Quærit ex proxĭmo vicīnō, num fĕrĭæ quædam piscātōrum essent, quòd nullōs vĭdēret? *Nullæ quod sciam*, inquĭt illĕ, *hŏdiĕ piscātōrum fĕrĭæ sunt: sĕd hîc piscāri nulli sŏlent. Ităque hĕrī mīrābăr quĭd accĭdīsset.* Stŏmăchāri Cănĭus. Sed quid facĕret? Nondum ĕnĭm ĕrānt lātæ lēgēs advĕrsŭs ĕōs qui dŏlō ăgĕrēnt. *Cic. 3 Offic. n.* 14.

2. Omnēs ălĭŭd ăgēntēs, ălĭŭd sĭmŭlāntēs, ŭt Pўthĭŭs, pĕrfĭdī, impröbī, măllĭtiōsi sunt. Nam ex omni vītā sĭmŭlātio dissĭmulātio tollēndă est. Et rătĭo postŭlat nē quĭd insĭdĭōsè, nē quĭd sĭmŭlātè, nē quĭd fallācĭter fīat. Ităque vir bŏnus, nec ut ĕmat mĕliùs, nec ut vendat quidquam sĭmŭlābit aut dissĭmŭlābit. Si vērò vĭr bŏnŭs est qui prōdest quĭbŭs pŏtĕst nŏcĕt nēmĭnī; certè vĭrŭm bŏnum non făcĭlè rĕpĕrĭēmus. *n.* 60. 68. 64.

Quædam vĭdĕo, proptĕr dēprāvātiōnem consuētūdĭnĭs, nĕque mōrĕ turpĭa hăbēri, nĕque jūrĕ cīvĭli sancīri: ăt natūræ lēgĕ sancīta sunt. *n.* 69.

CAPUT XV.

Improbi hominis est mendacio fallere.

Cicero pro Muræn. n. 62.

1. Vera dicere, justum est; mentiri vero, injustum. *Plato de Justo.*

In virum bonum non cadit mentiri emolumenti sui causâ. *Cic.* 3 *Offic.* 81.

Qui mentitur, fallit quantum in se est. Vir bonus præstare debet ne mentiatur. *A. Gell. l.* x. *c.* 11.

Volumus viros fortes et magnanimos, eosdem esse bonos, et simplices, veritatis amicos, minimeque fallaces. Quæ virtutes ad justitiam pertinent. Itaque Aristides apud Athenienses, et Epaminondas apud Thebanos, tam alieni à mendacio et tam veritatis diligentes fuisse trادuntur, ut ne joco quidem unquam mentirentur. Et Atticus ille, quicum Cicero vixit conjunctissime, mendacium neque dicebat, neque pati poterat, *Illum odi*, aiebat Achillès, *æque ac portas Plutonis, qui aliud quidem recondit in mente, aliud vero dicit.* Cicer. Offic. n. 63. Plut in Arist. C. Nepos in Epam. et in Attic. Plut. Iliad l. ix. ver. 310.

2. Quid est in quo maxime elaborare debemus? Ut mens sit justa, oratio mendacii expers. Hoc viri boni proprium est, nihil à veritate alienum loqui ut et nihil à justitiâ alienum exsequi. *M. Anton. l.* iii. *sect.* 16. *et l.* iv. *sect.* 33.

Qui injuste agit, impie agit. Cum enim natura hominis ediderit, ut sibi invicem prosint, nec ullâ ratione obsint; qui hoc naturæ placitum violat, adversus eam est impius. Eadem natura veritas quoque nuncupatur; estque prima omnium, quæ vera sunt, causa. Itaque qui sciens volensque mentitur, impie agit: qui fallendo injuste agit. *Idem, l.* ix. *sect. l.*

Quod verum, simplex, sincerumque est, id naturæ hominis est aptissimum. *Cicer.* 1 *Offic. n.* 13.

3. Assuesce dicere verum, et audire. *Sen. Ep.* 68.

Assuefaciendi maxime sunt pueri, ut vera dicant: mentiri enim servile est, et omnium hominum odio dignum vitium. Eadem sententia dixit Apollonius: *Illibe-*

rāle est mentīri: ingĕnŭum vĕrĭtas dĕcet. Plut. de Educ-puer. Philos. in Epist. Apoll.

Illĭbĕrālĭs et sordĭdŭs vulgò pŭtātur quæstŭs ĕōrum, qui ĕmūnt ā mercātōrĭbus quod stătim dīvendant: quiă nĭhĭl sōlēnt profĭcĕre, nĭsĭ admŏdum mentiantur. Nec verò quĭcquam est turpĭŭs vanĭtāte, id est, mendācio. *Cicer.* 1 *Offic. n.* 150.

Persæ lĭbĕros suos à quintō annō ăd vĭcēsĭmum tria ēdŏcēbant; equitāre, sagĭttās arcu mittĕre, vērā lŏquī. Turpissĭmum apud ĕōs habēbātur mentīri. Sĕcūndùm mendācium, in proxĭmo turpĭtūdĭnis lŏcō pōnēbant æs alĭēnŭm: maxĭmè, quŏd qui ære ălĭēnō obstringĭtur, mendācio obnoxĭus esse sōleat, et plērumque verbă pro rē dărĕ. *Herod. l.* i.

Justĭtĭam quŏque lĭbĕri Persārum ēdŏcēbantur à pueritiâ. Ac quemādmŏdum puĕri in Græciā in schŏlās ĭtābant, literārum lĭbĕrālĭumvĕ artĭum discendārum causâ: sic apud Persas puĕri schŏlās frequentābant, ad accĭpiendam justitiæ disciplīnam. Quam quĭdem ŭt cĭtĭŭs ĕt certiŭs discĕrent, non sōlùm eōrum auribus præceptă justitiæ inculcabantur, sĕd ētĭam dŏcēbantur justas ferrĕ sententias de ĭīs, quæ intĕr ipsos exoriēbāntur, controversiīs, ĕt lēgitĭmās prō cūjūsque delicti mŏdō pœnas irrogāre. Ităque bŏnam dīeī partem impēndēbant publĭci justitiæ præceptōrēs ĭn audĭendis dījudĭcandisque puĕrorum disceptatiōnibus. *Xenoph. l.* i. *Cyroп.*

4. *Hoc consĕquuntur mendācēs*, inquiēbat Aristŏtĕlēs, *ut, quum vērā dixĕrint, non illis crēdātur.* Sĭmĭlĭter Cĭcĕro dixit: *Mendāci homĭni, nē vērum quĭdem dīcenti, crēdĕre sōlēmus.* Diog. Laërt. in Arist. Cic. 2 de divin. n. 146.

Iis, qui peccārunt, non facĭlĕ delicti vĕnĭa concēdĭtur, si interrŏgāti deprehendantur mendācēs. *Xenoph. l.* iii. *Cyroп.*

Quĭd intĕrēst intĕr perjūrum et mendācem? Qui mentīri sōlet, non longē ăbēst ā perjūrĭō. Quem ĕgo, ŭt mentĭātur, indūcĕre possum, eum facĭlè exorāre pŏtĕro, ut pejĕret. Ut pœna à Diis immortalibus perjūro constĭtūta est, sīc ĕt mendāci. *Cicer. pro Rosc. Comoed. n.* 46.

Vērĭtas sermo est simplex. *Ammian. l.* xiv.

Vērĭtas vel mendācĭō corrumpĭtur, vĕl sīlēntĭō. *Ibid. l.* xxxi.

CAPUT XVI.

In vĭtĭō est, qui non obsistĭt, si pŏtēst, injūrĭæ.

Injustĭtĭæ gĕnĕra dŭo sunt: ūnŭm ĕōrum qui infĕrūnt ĭnjūrĭam; altĕrum ĕōrum qui non prōpulsant, si possunt, ăb ĭīs quĭbus infērtŭr. Nĕque ĕnĭm ĭs tantùm ĭn vitiō est, qui injustè făcĭt impĕtum in quempiam, aliquā ănĭmi perturbātiōne incĭtātus: sĕd ĕtĭam qui non obsistit, si pŏtēst, injūrĭæ. *Cicer.* 1 *Offic. n.* 23.

2. Hŏmĭnĭbus plūres sŏlēnt esse causæ prætermittendæ defensiōnis ălĭōrum, desĕrendique officii. Nam inimīcitias, aut labōrem, aut sumptūs suscĭpĕre nōlunt nonnulli; quīdam nĕglĭgēntiā, pīgrĭtiā, ĭnertiā præpĕdĭuntur: ălĭi suīs quĭbusdam stŭdiis occŭpatiōnibusvĕ sīc impĕdiuntŭr, ŭt dēsertōs esse pătĭantur ĕōs, quos tūtāri dēbĕant. Hi omnes, dum altĕro gĕnĕre injustitiæ văcānt, ĭn ăltĕrum ĭncĭdunt. Commūni ĕnĭm ūtĭlitāti non servĭunt, ĕt ĭn vītæ sŏcĭĕtātem nĭhĭl confĕrūnt stŭdĭī, nĭhĭl ŏpĕræ, nĭhĭl făcūltātum. *n.* 27.

3. Apŭd Ægyptĭos lēgĭbus cautum ĕrăt, ŭt, si quĭs ĭtĕr făcĭēns vĭdēret quempiam ā latrōnĭbus circumvĕnīri, aut ălĭquid injūriæ perpĕti, nĕc ēī auxĭlĭum ferrĕt, cùm possĕt, mōrtĕ damnārētŭr. Si ŏpĕm dărĕ non possĕt; rem dēfĕrre ad jūdĭcēs ĕt injūriæ auctōrem accusatiōnĕ persĕquī jŭbebatur. Quod făcĕre si neglexisset, plagis mulctabatur, et trĭduum cărĕbat cĭbō. *Diod. Sic. l.* ii.

Si ĭs quī injūriam non prōpulsăt ăb ălĭīs, cùm pŏtēst, injustè făcit; qualis habendus est is, qui non mŏdò non rĕpellit, sĕd ĕtĭam adjŭvat injūriam? Quīdam ē Græciâ Romam attŭlērunt falsum testāmēntum L. Minutii Basili lŏcŭplētĭs hŏmĭnĭs. Quod ŭt făcĭlĭùs prō vēro accĭpī posset, scripsĕrant hærēdēs sēcum M. Crassum et Q. Hortensĭum, hŏmĭnēs ējūsdĕm ætātis pŏtentissĭmōs; qui cùm illŭd falsum esse suspĭcārentur, sibi autem nullius culpæ in conscrībendo testāmēntō conscĭī essent; ălĭēni făcĭnŏrĭs mūnuscŭlum non repŭdiāvērunt. Grăvĭter delĭquisse nĭhĭl quidem vĭdēntur, qui ĕtĭam vēras hærēdĭtates consequuntur, si sint blandĭtiīs ĕt sĭmŭlātâ āmīcitia quæsītæ. *Cicer. l.* iii. *Offic. c.* 18.

CAPUT XVII.

Inhumanum verbum est ultio.

1. Non ulcīsci dĕcĕt, ŭt vulgŭs pŭtăt, nĕque mălĕfăcĕrĕ cuiquam hŏmĭnum, quodcumque ăb ălĭīs īpsĕ passŭs fuĕrĭs. Nullō ĕnĭm mŏdō injūrĭa făcĭēndă est. *Plato in Critone.*

Sunt quædam officĭă advērsùs ĕōs servandă, ā quĭbus injūrĭam accēpĕrĭs. Est ĕnĭm ulcīscendi ĕt pūnĭendi mŏdŭs. Atque haud scĭō ăn non sătĭs sĭt eum, qui tē lăcessĕrit, injūriæ sŭæ pœnĭtēre, ŭt ĕt ipsĕ nē quid tālĕ posthāc commĭttat, ĕt cætĕri sint ăd injūriam tardiōrēs. *Cicer. Offic. l.* i. *c.* 11.

Ignōscĕre hŏmĭnum est, ŭbi ĕum pŭdet, cui ignoscĭtŭr. *P. Syrus.*

Vĕtĕrēs Rōmāni, acceptā injūriā, mālēbant ignōscĕre, quàm pērsĕqui. Et plus pēnè auxērunt impĕrĭum parcendo victīs, quàm vincēndo. *Sallust. Catil. c.* ix. *Livius, l.* xxx. *c.* 42.

Omnĭbŭs noxīs vĕnĭam dăre sē dīcebat Cătо Mājor, prætērquam sŭīs. *Plut. in Cat. maj.*

Ignōscĭto sæpĕ altĕrī, nunquam tĭbi. *P. Syrus.*

2. Bĕnĕfĭcĭă bĕnĕfĭcĭīs rĕpēnsāre hŏnēstum est, non autem injūriās. Illīc, vinci turpe est: hīc, vincĕre. Ultĭo inhūmānum verbŭm est, lĭcĕt mălă consuētūdĭne prō justo rĕcēptum. Quàm pulchrum est, hŏmĭnem, vĕlŭt nūlli pĕnĕtrābĭlem tēlo, nullis injūriis, nullis contŭmelĭīs perstringi! Ultĭo dŏlōris confessĭo est. In Cătōni mĭnōri ĭn balnĕō quĭdam ōs percussit, ignōrans: qui ĕnĭm illi scīēns fēcissĕt injūriam? Hŏmĭni deindĕ sătisfăcĭenti Cătо, *Non mĕmĭnī*, inquĭt, *mē percussum.* Non excandŭit, non vindĭcāvit injūriam. Mĕlĭus esse pŭtāvit non agnōscĕre, quàm vindĭcāre. Nĭhĭlnĕ, inquĭēs, măli ex impūnītâ hŏmĭnĭs petŭlantiâ ortum est? Imò multum bŏnī. Cœpit illĕ Catōnem nosse ĕt mirāri. Magni ănĭmi est injurias despĭcĕre. *Senec. l.* ii. *de irâ, c.* 32. *l.* iii. *c.* 5.

Quippĕ mĭnūti
Sēmpĕr ĕt infirmī est ănĭmī exĭgŭĭque vŏluptās
Ultĭo. *Juven. Satir.* xiii. *ver.* 189.

Illĕ magnŭs ĕt nōbĭlis est, qui, mōrĕ magnæ feræ, latrātūs mĭnūtōrum cānum sēcūrus exaudit. Sæpe sătĭus fuit dissĭmŭlāre, quam ulcīsci.

Comessātōrēs quīdam cŭm ĭn uxōrem Pisistrăti incĭdīssent, multăque prōtervè ĕt fēcīssent ĕt dixīssent; postĕro dīē facti vĕnĭam ā Pisīstrātō postŭlāvērunt. Quĭbŭs illĕ respondĭt: *Vōs deinceps măgĭs ŏpĕram dătĕ modestĭæ. Mĕă vērò uxŏr hĕrī nusquam prōdiit.* Plut. Apoph.

3. Cùm Cūmāni Pittăco vinctum tradĭdissent homĭnĕm ā quo fīlĭus ējŭs fuĕrăt interfectus; illum impūnĭtum dīmīsit, hæc præfātus; *Vĕnĭă ultĭōne mĕlior est: illă namque mītĭs est ingĕnĭī, hæc fĕrīni.* Sĭmĭlī sensu dixit Musōnĭus phĭlŏsŏphus: *Fĕræ, non hominĭs, est, quærĕre, quōmŏdō morsum pro morsu, mălum pro mălo, rĕddăt.* Stobæus Serm. xix.

Non oblītŭs ĕrăt Arīstīdēs, Thĕmīstŏclem sĭbi dĭū clam aut ăpērtè fŭisse adversārium ĭn admĭnīstrandā rēpublicā. Nōvĕrat quŏque sē ējŭs maxĭmè ŏpĕrâ pulsum fuisse ĭn exĭlĭum. At ostĕndĭt quàm ălĭēno ăb ultĭōne ănĭmō essĕt, cŭm dēlībĕrārētŭr dē ipso Thĕmīstŏcle ē cīvĭtāte ējĭcĭendo testārŭm suffrāgiīs. Opportūnă certè oblātă ĕrăt expĕtendæ vindictæ occāsio. Nĭhĭl tămĕn ăb ĕō aŭt dictum aut factum est, quod nŏcēre possĕt ĭnĭmīcō. Et ŭt prĭŭs ĕī non invīdĕrat flōrēnti ŏpĭbus et rērum gestārum glōriā, sīc tum nōlŭit prĕmĕre pĕrīclĭtāntem, ĕt ĕō dējecto exultāre. *Plut. in Themist.*

T. Pomponius Attĭcus nullās ĭnĭmīcitĭas gessĭt, quòd ĕt lædĕbat ipsĕ nēmĭnem, ĕt, sī quam injūriam accēpĕrat, mālĕbat oblivīsci, quàm ulcīsci. *C. Nepos in Attic. c.* 11.

Magnănĭmo injūriæ rĕmĕdĭum oblīvĭo est.

P. Syrus.

Adriānŭs multos ĭn privātâ vitâ ĭnĭmīcos expērtŭs ĕrăt, quōrum injūrĭas, ŭbi impĕrātor factus est, ădeò nĕglexit, ŭt ūnī, quem căpĭtālem hăbŭĕrat, dīcĕret: *Evasisti.* Spart. c. 17.

Vulgātum illŭd, quĭă vērum ĕrăt, ĭn prōverbium vēnit: *Amīcĭtĭas immortālēs, ĭnĭmīcĭtĭas mortālēs essĕ dēbēre.* Livius, l. xl. c. 46.

4. Cŭm Dion expugnāsset Syracūsas, quas ăb impŏtēnti tyrannōrum dŏmĭnātu lĭbĕrāre cŭpĭēbat; Heraclīdēs ĕt Thĕodŏtŭs, infensi ējŭs hostēs, sē ultrò dēdĭdēre, culpam fătēntēs, ōrāntēsque, ŭt bĕnĭgnĭor ĭn īpsōs esset,

quàm ipsī ĭn ĕum fŭĕrant. Admŏnŭĕrunt quŏque dēcērĕ Dionĕm, qui multīs alĭīs virtūtĭbus ornātus esset, īræ impĕrāre, ĕt ūltiōnīs cŭpĭdum non esse. Hæc illīs prĕcāntĭbŭs ĕt mŏnēntĭbus hortābāntŭr ămīci Diōnem, nē improbīs hŏmĭnĭbus, fūnestārum turbārum auctōrĭbus, parcĕrĕt: sĕd ĕōs mīlĭtum fŭrōri permīttĕret. Tum Dion: *Cætĕrīs*, inquĭt, *dūcĭbus ātque impĕrātōrĭbus plērùmque sōlă belli ĕt armōrŭm exercĭtĭa cordi sunt: mĭhi vērò, qui plūrĭmum tempŏris ĭn Acădēmīā consumpsi, cūrā fuit ĭd dīscĕre, ut īram, ultiōnĕm, invĭdĭam, pertĭnāciam, ălĭās hūjūsmŏdi pestēs possĕm vincĕre: cūjŭs vīctōrĭæ argūmēntum certum est non ĭn ămīcos ĕt vĭros bŏnōs bĕnīgnĭtās, sĕd ergā ĭnīquōs ĕt infēnsos ĭnĭmīcos plācābĭlĭtas ĕt lēnĭtās. Heraclīdem sŭpĕrāre mĭhi ănĭmus est, non pŏtentiā ĕt prūdentiā, ăt hūmānĭtāte ĕt justĭtiā: ĭn hīs ĕnĭm virtūtĭbus vērā fortitūdo, magnĭtūdo, glōrĭă pŏsĭtă est: cŭm mīlĕs, aut saltem fortūnă, sĭbi vīndĭcet partem glōriæ bello quæsītæ. Quòd si Heraclīdēs ĕt invĭdus, ĕt infīdus et mălus est: ĭdĕōne Diōnĕm ŏpōrtet virtūtī sŭæ lābem inūrĕre īræ impŏtentiā? Lēgĕ quĭdĕm hūmānā dēfīnītum est, ĕum mĭnùs peccāre advĕrsus justĭtĭam, qui acceptam injūrĭam ulcīscĭtur, quăm qui prĭor infert: ăt nātūrā utrumque ăb ĕădem ănĭmi infirmĭtāte prŏfĭcīscĭtur. Nullius porrò hŏmĭnĭs tam aspĕră tamque efferă est impŏbĭtās, quæ non possĭt frĕquentĭbus bĕnĕficĭīs mansuescĕrĕ ĕt expugnārī.* Hīs ūsŭs rătiōnĭbŭs Dion, Heraclīdem et Theodŏtum missōs făcit. *Plut. in Dion.*

CAPUT XVIII.

Injūrĭæ bĕnĕfĭcĭīs vincūntŭr spĕcĭōsĭus quăm mūtŭo ŏdiō pēnsāntŭr. Valer. *l.* iv. *c.* 2.

1. Usque ăd ultĭmum vītæ finem non dēsĭnēmus commūni bŏnō ŏpĕram dăre, adjŭvāre singŭlōs, ŏpĕm ferrĕ ĕtĭam ĭnĭmīcīs. *Senec. de otio, c.* 28.

Optĭmus injūrĭam ulcīscendi mŏdus est, nē sĭmĭlis sīs cum infĕrēnti. Contēmnĭt mē quīsquam? ipsĕ vīdĕrit. Ego mĭhi căvēbo, nē quĭd contemptu dignum vĕl ēgīsse vel dixisse deprĕhēndăt. Odĭt mē quīsquam? ipsĕ vīdĕrit. At ĕgo mītĭs esse ĕt bĕnĕvŏlŭs cuique pergam; ĕt huic ĕtĭam ipsī qui mē ōdit, errōrem ostendĕre părātus ĕro,

non contŭmēliōsè nĕque ŭt pătĭēntiam mĕam ostēntem, sĕd bĕnīgnè ĕt ingĕnŭè; intĕrĭus ĕnĭm mē ĭtă affectum esse ŏpōrtĕt, ŭt ipsī Dīī vĭdĕant mē ĕum esse qui nĭhĭl indīgnè ægrève fĕram. *M. Anton. l.* vi. *c.* 6. *l.* xi. *c.* 13.

Amīcō nōli mălĕdīcĕre, āc nē ĭnĭmīco quĭdem: inquiēbat Pittăcus. *Diog. Laërt. in Pittac.*

Laudantĕ quōdam Cleŏmĕnīs dictum, qui interrŏgātŭs, quodnam ēsset bŏnī rēgĭs offĭcĭum, respondĕrat, *Amīcīs bĕnĕ, ĭnĭmīcis mălè, facĕre: Quantō rectius ĕrăt,* inquĭt Sōcrătēs, *ămīcīs bĕnĕfăcĕre, ex ĭnĭmīcis autem ămīcōs făcĕre?* Plut. Apoph.

Sīc invĭcem vīvēndum esse, dīcēbat Pythăgŏras, ŭt non ex ămīcis ĭnĭmīcos, vērum ex ĭnĭmīcis ămīcos făcĭāmŭs. *Diog. Laërt. in Pythag.*

2. M. Marcellŭs, cŭm dē ĕō consŭlātum tunc gĕrēntĕ Sĭcŭlī questum Rōmam vēnissent, ultro de illīs ĭn sĕnātum admittendis rĕtŭlit, quĕrēntesque de sē pătĭentĕr sustĭnŭit. Impŕŏbātīs à pătrĭbus quĕrēlīs eōrum, clēmenter excēpit ōrantes ŭt ab ĕō ĭn clĭentēlam rĕcĭpērentur: nullas adversus illos ĭnĭmīcĭtias exercŭit, ĕt pĕr rēlĭquam vītam illis benefăcĕre non dēstĭtit. *Plin. l.* iv. *c.* 1. *Plut. in Marcell.*

Cùm ĕ carcĕre ātque ipsā urbĕ Athēniensium prōfŭgisset ōrātor Dēmōsthĕnēs, respexit ălĭquōs ex ĭnĭmīcīs cītāto cursu vestīgĭa suă subsĕquentes, ĕt lătēbras păvĭdŭs quæsīvit. At illī eum sæpĭus nŏmĭne compellātum tandem assĕcūti, ōrāvērunt ŭt, pōsĭtâ formīdĭne, pĕcūnĭam accĭpĕret, quam dŏmō ĕī attŭlĕrānt ĭn vĭātĭcum ĕt subsĭdĭum; adhōrtātique sunt nē cāsum ferrĕt ăcĕrbĭŭs. Quĭbus Dēmōsthĕnēs: *Quōmŏdo,* inquĭt, *possum non grăvĭter ferre, mē ĕā urbĕ cărēre, ŭbi tālēs ĭnĭmīcos hăbeam, quāles ălĭbi ămīcī invĕnīri vix qŭeānt?* Plut. in Demosth.

3. Magni ănĭmi est, injūrĭas ĭn summă pŏtēntiă păti: Nĕc quĭcquam est glōriōsius princĭpe impūnè læso. *Senec.* 1 *de Clem. c.* 20.

Cĭcĕro hanc laudem exĭmiam Cæsări trĭbŭit, quòd *nĭhĭl oblīvīsci sōlĕret, nĭsĭ injūrĭas.* Omnium victor rĕgressŭs ĭn urbem, omnĭbus, quī contrā sē armă tŭlĕrānt, ignōvit. Sĭmultātēs omnēs, occāsiōne oblātâ, lībens depōnēbat. Ultro āc prĭor scrīpsit C. Calvō pōst fāmōsa ējŭs adversum sē ĕpĭgrāmmătă. Valĕrĭum Cătullum, cūjŭs versĭcŭlis fāmăm sŭam lacĕrātăm non ignōrābăt, adhĭbŭĭt

cœnæ. C. Memmĭī suffrāgātŏr ĭn pĕtītĭōne consŭlātûs fuit, lĭcĕt asperrĭmæ fuīssent ējŭs contrā sē ōrātiōnēs. *Cicer. pro Ligar. n.* 25. *Patercul. l.* ii. *c.* 56. *Sueton. in Cæs. c.* 73.

Vespăsĭāni, intĕr cætĕra bŏnă, illŭd singŭlāre fŭit, ĭnĭmīcĭtiās oblīvīsci: ădĕo ŭt Vitĕllii hostĭs sŭi filiam lŏcŭplētissĭmè dōtāvĕrit, ĕt vĭrō splendĭdissĭmò ĭn mātrĭmōnĭum dĕdĕrit. Fĕrēbat quŏque pătĭēntĕr contŭmēlĭās, ĭīs, ŭt ĕrăt facētīssĭmŭs, dictīs jŏcŭlāribus respondens. *A. Vict. Epit. c.* 17.

CAPUT XIX.

Justĭtĭă victrīx ŏdĭī.

1. Cn. Domitĭus trĭbūnŭs plēbĭs M. Scaurum princĭpĕm cīvĭtātis ĭn jūdĭcĭum pŏpŭli Rōmāni vŏcāvĕrat, ĭrātŭs quòd ab ĕŏ in augŭrŭm collēgĭum non fuīsset coōptātŭs. Cùm opprĭmendi inimīci summo stŭdiō flagrāret, servus Scauri ăd ĕŭm noctu pervēnit, prōmĭttens sē ĭnstructūrum ējŭs accūsatiōnem multīs et grăvĭbus dōmĭni crīmĭnĭbus. At Dŏmĭtius nĕfārio indĭcĭō servi perfĭdi ūtī nōlŭit. Contĭnŭò ĕnim et sŭīs auribus obdūratīs, et indĭcĭs ōrĕ clauso, comprēhēndi hŏmĭnem ĕt ăd Scaurum dēdūci jussĭt. Sīcque ĭn infesto accūsātōre justĭtĭă ŏdĭum vīcit. Hunc Dŏmĭtĭum deindĕ pŏpŭlus, tum hanc ob causam, tum propter ălĭās virtūtēs, lībēntĭùs et consŭlem et censōrem et pontifĭcem maxĭmum fēcĭt. *Valer. l.* vi. *c.* 4.

2. Non mĭnùs insīgnĕ justĭtĭæ spĕcĭmĕn dĕdit L. Crassŭs ĭn nōbĭli illā accūsatiōnĕ, quam adversus Carbōnĕm instĭtŭit, annōs nātŭs ūnum et vĭgĭnti. Nam cŭm scrīnĭum rĕī, plūră contĭnēns, quĭbŭs făcĭlè opprĭmī possĕt, allātŭm ĕī fuissĕt ăb illĭŭs servō; signātŭm, ŭt ĕrăt, rĕmīsĭt ăd illŭm cum servō catēnāto, nōlens causam obtĭnērĕ ălĭēnā fraudĕ ăc perfidiā.

Quo pacto vĭguisse tunc intĕr ămīcōs justĭtĭam crēdĭmus, cŭm intĕr accūsātōrēs quŏque ĕt rĕōs ĕam tantŭm vĭrĭum obtĭnuīsse vĭdēāmŭs?

CAPUT XX.

Utilitās ex inimīcīs căpiendă.

1. Vulgŭs hŏmĭnum sătĭs hăbet nullo mălō ab ĭnĭmīcīs affĭci: ăt vĭri prūdēntes ētĭam ūtĭlĭtātem ex ĭīs căpĭūnt. Inĭmīcus dictă factăque nostră observāre infenso ănĭmō non cēssat, captans nŏcēndi occāsiōnĕm: quam nē præbĕāmŭs, căvēmus. Hæc autem cautĭo sensim affert stŭdĭum ēt consuētūdĭnĕm rectam ēt inculpātam vītam ăgēndī. *Plut. de utilit. capiendâ ex inimic.*

Vīs ĭnĭmīcum mŏdestiâ affĭcĕre? nōlī eum illībĕrālem, lĭbīdinōsum, scĕlestum nōmĭnāre: ipsĕ esto hūmānus, castus, prŏbus. Hinc Diogĕnēs, quem cum interrŏgāssĕt quīdam, quā rătiōnĕ ulcīscĕrētur ĭnĭmīcum? *Si ipsĕ*, inquĭt, *quàm optĭmus fiam.*

Cùm accēpīssĕt Philīppŭs Macĕdŏniæ rex sē ăb ōrātŏrĭbŭs Athēnĭensĭbus prōscīndi convĭcĭīs in conciōnĕ: *Magnăm*, ĭnquĭt, *ējūsmŏdi hŏmĭnibus grātĭam hăbĕo. Dăbo ĕnĭm ŏpĕram deinceps ēt vĕrbīs ēt factīs, ŭt illŏs mendācĭī cōărgŭăm.* Plut. Apoph.

Vērè dictŭm est ăb Antīsthĕnē, ĕŭm, qui prŏbĭtātem sŭam salvam esse vĕlit, ŏpŭs habēre vĕl vērīs ămīcīs, vĕl ĭnĭmīcīs vĕhĕmēntissĭmīs: quŏd illi admŏnendo, hi crīmĭnāndo ā vĭtĭīs āvērtant. Sĕd quŏnĭam nōstrā ætāte ămīcĭtĭă vōcĕ valdē exīli ăd lībĕras reprĕhensiōnēs est prædĭtă, lōquax ĭn ădūlāndo, mūtă ĭn castīgando: audĭēndă est nobis ex inimīcis vērĭtas. Quemādmŏdum ĕnim Telĕphus, ŭt fĕrūnt fābŭlæ, dŏmēstĭco mĕdĭco dēstĭtūtŭs, vulnŭs hostīlī hastæ sānāndum præbŭĭt: ĭtă nĕcēsse est, ŭt ĭī, quos dēfĭcit bĕnĕvŏlŭs cāstīgātŏr, sermōnem audĭant infensi ĭnĭmīcī pĕccātă ĕōrum insectantĭs, non consīdĕrāntēs ănĭmum mălĕdīcentis, sĕd reprĕhēnsiōnĭs vērĭtātem atque ūtĭlĭtātem. *Plut. de utilit. capiend.*

3. Sīcŭt qui vŏlēbat Jasōnem Thessălum interfĭcĕre, glădiō vomĭcam ējŭs ăpĕrŭit, eăque ruptā sălūtem illi attŭlit: sic sæpĕ convĭcĭum, ăb īrāto hŏmĭne aut ĭnĭmīcō jactum ĭn nōs, ăpĕrŭit, ēt sānāvĭt mōrbum ănĭmi lātēntĕm aut neglectum. At plērīque mălĕdictīs impĕtīti, non dēspĭcĭunt ăn vērè ălĭquĭd ipsīs objĭciātur; sĕd quĭd vĭcissĭm possint argŭĕre ĭn mălĕdīcentĭbus.

Ab ĭnĭmĭcō tŭō nŏtātŭs ălĭquo crīmĭnĕ, illŭd, sī vērum sĭt, mājōre stŭdiō expurgāre dēbēs, quăm commonstrātam ălĭquam vēstĭs tŭæ macŭlām; si falsum, quærenda tămĕn est causă, quæ crīmĭnātiōni occāsiōnem dĕdit, căvēndumque, nē deinceps commĭttās ălĭquid aut affīne aut sĭmĭle ējŭs quŏd objectum fuit.

4. Multă sunt quæ ĭnĭmĭcŭs măgĭs dēprĕhēndĭt ĭn nōbīs quăm ămīcus: quŏniam, ŭt aĭt Plăto, cæcŭs ămŏr est. Hiero, cŭm ēī quīdăm ĭnĭmĭcŭs ōrīs fœtōrem exprŏbrâsset, dŏmŭm se ad uxorem rĕcĭpĭens: *Quid hoc*, inquit, *rĕī est? Cūr tu mihi ōris vĭtĭŭm non indĭcāvisti?* Illă vērò ŭt ĕrăt pŭdīca ĕt simplex, *Existĭmābam*, aĭt, *omnēs vĭrōs sīc ŏlēre.* Adĕò non ănĭmi tantŭm, sĕd ĕtĭam cōrpŏrĭs vĭtĭă, sæpĕ nōbīs nōtă fĭunt ăb ĭnĭmĭcīs prĭus, quam ăb ămīcīs. *Ibid.*

CAPUT XXI.

A lĭtĭbŭs est abhōrrēndŭm.

1. Convĕnĭt hŏmĭnem dando munĭfĭcum esse, ĕt ĭn exĭgendo non ăcērbŭm: ĭn omnĭque rē contrăhēndă, vendēndo, ĕmēndo, condūcēndo, lŏcāndo, æquum ĕt făcĭlĕm sē præbērĕ, mūltă multīs dē jūrĕ sŭō cēdēntem, ā lĭtĭbŭs vērò abhōrrēntem. *Cic. de Offic. n.* 64.

Est autem non mŏdò lĭbĕrālĕ, sĕd intērdŭm ĕtĭam fructŭōsum paulùm dē jūrĕ sŭō dēcēdĕre: et

Pĕcūnĭam ĭn lŏcō neglĭgĕre maxĭmum intērdum est lucrum. *Ter. Adelph. Act.* ii. *sc.* 2.

Hăbēndă quĭdem est rătĭo rēī fămĭlĭārĭs, quam dīlābi sĭnĕrĕ, flagĭtĭōsŭm est; sĕd ĭtă ŭt ĭllĭbĕrālĭtātis ăvărĭtĭæque ābsĭt suspīcĭo. Et ŭt rēs fămĭlĭārĭs quærī dēbĕt lĭs rēbŭs, ā quĭbŭs ăbēst turpĭtūdo; sīc consērvārī dīlĭgēntĭā ĕt parsĭmōnĭā. *Cic. Ibid. n.* 87.

2. Isōcrătēs vŏcātus ĭn jūs anno ætātĭs octogēsĭmo sĕcūndo, ōratiōnem hăbuit, ĭn quā hīs verbīs ostendĭt quam ălĭēnō ā lĭtĭbŭs ănĭmō sempĕr fuisset: Sīc vixī hăctĕnŭs, ŭt nēmo unquăm mē ullĭus injūriæ aut contŭmēlĭæ accūsavĕrit; nĕque jūdex nĕque arbĭtĕr fuĕrĭt, qui dē mēĭs adversŭs quemquam factīs aut dictīs prōnuncĭāvĕrit. Etĕnĭm căvi, nē quĭd ipsĕ ergă quemquam dēlinquĕrĕm. Mĭhi vērò sī quă factă fŭit injūriă; non jūdĭcĭō quæ-

sīvī vindīctam dē ĭnĭmīcīs, sĕd ēōrum ămīcīs controvērsĭam dĭrĭmēndam permīsi. *Isocrat. de Permut.*

3. Părum lībĕrāle et nĭmĭs lītigiōsum esse existĭmo, vŏcāre ălĭquem ĭn jūs proptĕr mălēdīctă. *Lysias Orat.* 9.

Nĕgābat Musōnĭus sē vŏcātūrum quēmquam ĭn jūs. Sē ĕnim nĕque injūriā nĕque contŭmēlĭā affectum pŭtābat, si mălēdictīs lăcessī, conspŭī, verbĕrāri, contĭgīssĕt: *Qui ignōrant*, inquīēbat, *quĭd hŏnēstum aut turpĕ rĕvēra sĭt, injūrĭam sē pătī cēnsent, sī quĭs aut torvīs ŏcŭlīs ipsōs intŭēātŭr, aut irrīdĕat, aut pērcŭtiat, aut convĭcīīs lacessăt. At vĭr săpĭēns hīs omnĭbus non perturbātur: non illă pătī, sĕd făcĕre, turpĕ dūcēns. Ităque nēmo mēntĕ prædĭtŭs profŭtĕrĕā ăd accūsātiōnem ĕt fŏrum convĕrtētur, utpŏte quī sĭbi nullam accēpīsse injūriam vĭdeātur.* Stobæus, Serm. xix.

CAPUT XXII.

Pācī consŭlendŭm, nĕc bellă ăcĕrbē gĕrēndă.

1. Cŭm sint dŭo gĕnĕra dēcĕrtandi ūnŭm pĕr discēptātiōnĕm, altĕrum pĕr vĭm: illŭd prŏprĭum hŏmĭnĭs est: hōc bellŭārum: nĕc confŭgĭendum est ăd postĕrĭus, nĭsĭ ŭbi ūtī non lĭcĕt sŭpĕrĭōre: sempĕrque pāci est consŭlendum. Quārĕ ĭdĕo tantùm suscĭpiendă bellă sunt, ŭt sĭnĕ injūrīā ĭn pācĕ vīvātur. Partă autem vĭctōrĭā, consĕrvāndi sunt ĭī, qui non crūdēlēs ĭn bellō, non immānēs, fuĕrunt. Sīc Rōmāni Sabīnōs, Æquōs, Volscōs, ĕtĭam ĭn cīvĭtātem accēpērunt: ăt Carthāgĭnĕm ĕt Numantiam fundĭtŭs sustŭlērunt. *Cic.* 1 *Offic. n.* 34.

2. Cŭm dē impĕrāndi glōrĭâ dēcĕrtātur ĕt ārmīs fāmă quærĭtur, causas tămĕn ōmnĭno sŭbēssĕ ŏpŏrtĕt justās bellandi: ĕt ējūsmŏdi bella mĭnùs acerbè gĕrēnda sunt. Quod egregiè præstĭtērunt Ptŏlĕmæus rex Ægyptī ĕt Dēmētrĭus Antĭgŏni fīlĭus. Cùm ā Ptŏlĕmæō Dēmetrĭus vīctŭs esset; mājŏr ăd Ptŏlĕmæum glōrĭa vēnĭt ex mŏdĕrātiōne, quăm ex ipsā victōrĭā. Sīquĭdem et dīmīsĭt ămīcōs Demetrii, non sōlùm cum sŭīs rēbŭs, vērùm ĕtĭam addĭtīs ĭnsŭper mūnĕrĭbŭs, ĕt ipsius Demetrĭī prīvātum omnĕ instrūmentum ăc fămĭlĭam reddĭdit, dīcens: *Sē non profŭtĕr prædam bellum ĭnĭīsse.* Non multò pòst Ptŏlĕmæus ĭtĕrum congrēssŭs cum Dēmētrĭo navālī prælĭō,

ipsĕ, āmīssā classĕ, hōstīque concessā victōriā, ĭn Ægyptum rĕfŭgit. Tum Dēmētrĭus Ptŏlĕmæō bĕnīgnĭtātĭs vicēs rēpēndens, fīlĭum ējŭs, ĕt frātrĕm, ĕt āmīcōs ĭn Ægyptum rĕmīsĭt cum prīvāto cūjūsque instrūmēntō : ŭt appārēret, ĕōs, non ŏdĭō, sĕd laudĭs stŭdĭō accensōs, dōnīs mūnĕrĭbūsque ĭntĕr ipsă bellă contendĕrĕ. Cērtè hŏnēstŭs tunc bellă gĕrēbāntur, quăm nunc ămĭcĭtĭæ cŏlūntŭr. *Ibid. n.* 38. *Justin. l.* xv. *c.* 1, 2.

CAPUT XXIII.

Justĭtĭā hōstēs vĭncĕrĕ glōrĭōsĭŭs est quăm ārmīs.

Fāctīs hŏnēstīs ātque justĭtĭă hōstēs vincĕre, non mĭnŏr, īmò ĕtĭam ūtĭlĭŏr, rēs est, vĭctōriā armīs partă. Hīc ĕnĭm nĕcēssĭtāte compulsī hōstēs cēdunt, illīc spōntĕ. Hæc vĭctōrĭă magnīs cŭm damnīs rĕvŏcăt ăd officĭum mălĕsānōs : illă vērò sĭnĕ dētrĭmēntō ĭn vĭam rectam rĕdūcĭt ăbērrāntēs. Prætĕrĕă ŭbi ārmīs rēs gĕrĭtur, pārs pŏtissĭma vĭctōrĭæ ŏpŭs est mīlĭtĭs : ŭbi vērò justĭtiâ, tōtum dĕcŭs ĕōrum est qui præsunt. *Polyb. l.* v.

2. Rōmānī, Camīllo dŭcĕ, obsĭdēbant jamdūdum Falĕrĭōs, Faliscōrum urbem. Mōs ĕrăt tunc ăpŭd Faliscōs, ŭt plūrēs sĭmŭl pŭĕri ūnĭus măgĭstri cūræ dēmandārēntur. Qui scĭēntĭă vĭdēbātur præcēllĕrĕ, ērŭdīēbăt prīncĭpum lībĕrōs. Is quum ĭn pācĕ sōlĭtŭs ēssĕt pŭĕrōs lūsūs exercĭtātiōnĭsque causă extrā urbem prōdūcĕre, ĕō mōrĕ pĕr belli tempŭs non intermīssō, dĭē quōdam ĕōs trăhēns longiŭs ā pōrtă, quăm sŏlēbăt, ĭn castră Rōmānă perduxĭt, ĕt Camillo trādĭdĭt, præfātŭs, sē trādĕre Falerĭōs ĭn mănŭs Rōmānōrum, cŭm dărĕt ĕōs puĕrōs, quōrum părēntēs ĭn ĕă cīvĭtātĕ prīncĭpēs essent. Quæ ŭbi Cămīllus audīvit : *Non ăd sĭmĭlem tŭī*, inquĭt, *pŏpŭlum ĕt imperātōrem vēnīstī cŭm scĕlēsto mūnĕrĕ scĕlēstŭs ipsĕ. Nōbīs non est cum Faliscīs sŏcĭētās, quæ pacto sĭt hūmāno : sĕd ĕă utrīque pŏpŭlo est quam nātūră omnĭbus hŏmĭnĭbus ingĕnĕrāvit. Sunt belli, sīcŭt pācĭs, jūră, justèque non mĭnùs, quàm fortĭtĕr bellă gĕrĕrĕ, dĭdĭcĭmŭs. Armă hăbēmŭs, non advĕrsùs ĕam ætātem, cui ĕtĭam captis urbĭbŭs parcĭtŭr; sĕd advĕrsŭs armātos, qui, nĕc læsi nĕc lăcessīti ā nōbīs, castră Rōmānă oppugnārant. Eōs tŭ nŏvō scĕlĕre vīcīstī,*

quantùm ĭn tē fuĭt : ĕgo Rōmānīs artĭbŭs, vīrtūtĕ, ŏpĕrĕ, armīs, vīncăm.

Dēnūdārī deindĕ lūdīmăgīstrum jussĭt, ĕūmque pŭĕrīs trādĭdĭt rĕdūcēndum Falĕrios, măgĭstrātĭbŭs pōst tergŭm illĭgātīs : virgās quŏque ēĭs dēdĭt, quĭbŭs prōdĭtōrem ăgĕrēnt ĭn urbem, verbĕrāntēs. Ad quŏd spectācŭlŭm concūrsū pŏpŭli prīmŭm facto, deindĕ vŏcāto ā măgĭstrātĭbŭs sĕnātu tantă mūtātĭo ănimīs est injectă, ŭt ĭī, qui mŏdò ēffĕrāti ŏdĭō irāque ĕrānt, stătim pācem poscĕrēnt. Ităque Rōmānōrum justĭtĭam admīrāntēs, ultro sē ĭīs dēdĭdērunt, răti sē mĕliŭs sŭb impĕrĭō eōrum, quàm lēgĭbus sŭīs, vīctūros. Cămillō ĕt ăb hōstibus ĕt ā Rōmānis grātiæ actæ sunt. Pācĕ Falīscīs dătâ, exercĭtŭs Rōmăm rĕdūctŭs. *Livius, l.* v. *c.* 27.

3. Pyrrhi bello maxĭmum ēxemplum justĭtĭæ ĭn hostem est ā Rōmānīs dătum. Cùm Pyrrhŭs Epīrī rex bellum pŏpŭlo Rōmāno intŭlīsset, ĕt dē impĕrĭō cērtāmĕn esset cum rēgĕ gĕnĕrōso ac pŏtēntĕ ; perfŭgă vēnĭt ăb ĕō ĭn castră Fabrĭcĭī Consŭlis, pollĭcĭtŭs est sē Pyrrhum vĕnēnō nĕcātūrum, sī sĭbi præmĭum prōpōnērētur. Hunc Fabrĭcĭus rĕdūcēndum ăd Pyrrhūm cūrāvĭt. Sī spĕcĭē ūtĭlĭtātĭs dēcĭpi sē passŭs essĕt Fābrĭcĭus, sustŭlīsset ūnĭus pērfŭgæ ŏpĕrā magnum bellum ĕt grăvem pŏpŭli Rōmāni adversārĭum. Sĕd magnùm deděcus fuĭssĕt ĕt flāgĭtĭum, vĕnēnīs certâsse cum hostĕ, non armīs ; ĕt ĕŭm non vīrtūtĕ, sĕd scĕlĕrĕ, fuissĕ sŭpĕrātum, cum quŏ laudĭs certāmĕn ĕrăt Rōmānīs. *Cic.* 1 *Offic. n.* 40. 3 *Offic. n.* 86.

Hanc Fābrĭcĭī magnĭtūdĭnĕm ănĭmi admīrans Pyrrhŭs, exclāmâsse fertŭr : *Hic est illĕ Fābrĭcĭus, qui difficĭlĭùs ăb hŏnestāte, quàm sŏl à cursu suo, āvērti pŏtēst.* Grātĭas ĕt Fābrĭcĭo ĕt pŏpŭlo Rōmāno ēgit : et nē ipsĕ bĕnĕfĭcĭō victŭs vĭdērētŭr, quōscunque tum hăbēbat captīvōs Rōmānos dīmīsit sĭnĕ prĕtĭō, ĕt bĕnĕ vestītōs. Quīnĕtĭam ăd pācĕm ĕt ămĭcĭtĭam impĕtrāndam mīsit Rōmăm Cineam lēgātum cum mūnĕrĭbus prĕtĭōsis, tam fœminārum quàm vīrōrum aptīs ūsŭī. Quæ mūnĕră cùm āspĕrnātī essent ĭī, quĭbus prīmùm oblātă fuĕrānt, ĕt ăd ălĭōs ostiātĭm dēfĕrrēntŭr ; tantă Romānī ōmnēs ābstĭnentiă fuerĕ, ut nullŭs vīr, nullă mŭlĭĕr, pătĕre jānŭam sŭam rēgiīs dōnīs rĕcĭpiendīs vŏlŭĕrĭt : Et nē cāptīvī quōs rex rĕmīsĕrăt, grātĭs rĕcĭpĕrēntŭr, tŏtĭdem prō hīs Tarentinōrum Samnītūmque rĕmīssī sunt ăd Pyrrhŭm. *Eutrop. l.* ii.

A. Gell. l. iv. *c.* 8. *Plutarch. in Pyrrho. Valer. l.* iv. *c.* 13. *Livius, l.* xxxiv. *c.* 4.

Iīsdĕm fermē tempŏrĭbŭs, ŭt rĕfĕrt Justīnŭs, sĭmĭlĕ huic tōtius pŏpŭli contĭnēntiæ exēmplŭm fŭĭt, quōrundăm lēgātōrum Rōmānōrum. Nam mīssī ā sĕnātū ĭn Ægyptŭm lēgāti, cŭm ingentĭa sĭbi ā Ptŏlĕmæo rēgĕ missă mūnĕră sprēvīssēnt; paucos pōst dīĕs ăd cœnam invītātīs aurĕæ cŏrōnæ dătæ sunt, quas illi rĕcēptas pōstĕro dīĕ stătŭīs rēgĭs impōsŭērūnt. *Justin. l.* xviii. *c.* 2.

CAPUT XXIV.

Etĭăm hōstī fĭdēs sĕrvāndă.

1. Si tempŏrĭbŭs abdūctŭs ălĭquid hōstī cum jūrējūrāndo prōmīsĕrīs, est fĭdēs servāndă. Est ĕnĭm jusjūrandum affirmātio religiōsă: ĕt id tĕnendum est, quod affirmātĕ, quăsĭ Dĕō tēstĕ, prōmīsĕrĭs.

Prīmō Punĭcō bellō M. Attilius Rēgŭlŭs, cŭm consŭl itĕrum ĭn Afrĭcă captŭs essĕt ā Pœnīs: Rōmăm ăd sĕnātum missŭs est, jūrātŭs sē Carthāgĭnem rĕdītūrum, nĭsĭ impĕtrāssĕt ŭt Pœnīs redděrēntŭr captīvi nōbĭlēs quīdam. In sĕnātum vēnĭt, mandātă expōsŭit, ĕt prīmŭm nē sententĭam ferrĕt rĕcūsāvit, dīcens, sē, quŏnĭam ĭn hōstĭum pŏtēstātem vēnĕrat, jam non essĕ sĕnātōrĕm. Deindĕ jussus exprōmĕre quæ pătrĭæ condūcĕre arbĭtrābātur, non mŏdò non censŭit captīvos Pœnōs esse rĕmittendos, vērùm ĕtĭam dīssuāsit, nĕgāvitque ūtĭle essĕ ĕōs reddī; quiă adolescentes essent et bŏnī dŭcēs, ipse vērò jam confectŭs sĕnectūte. Cūjŭs cŭm văluīsset auctōrĭtas; captīvi rĕtenti sunt, ipsĕ Carthāgĭnem rĕdĭĭt, nĕc eum Rōmæ rĕtĭnŭĭt cārĭtās pātrĭæ ĕt suōrum.

Nĕquĕ vērò tum ignōrābăt Regŭlŭs, sē ăd crūdēlīssĭmum hostem ĕt ăd exquīsītă supplĭcĭa prŏficīscī: sĕd jūsjūrāndum conservandum pūtābat. Ităque tŭm cŭm vĭgĭlāndo aliīsque crŭcĭātĭbus nĕcābātur, ĕrăt ĭn mĕlĭōrĕ causă, quam si dŏmī rĕmansīssĕt sĕnēx cāptīvŭs, perjūrŭs consŭlārĭs. Nĭsĭ sĕnātui auctor fuisset rĕtĭnendōrum Rōmæ captivōrum Pœnōrum essent prŏfĕctò reddĭtī, ĕt ĭtă incŏlŭmĭs ĭn pătrĭă rēstĭtīssĕt: sĕd quĭă ĭd pătrĭæ non

ūtīle pŭtāvĭt, idcīrco sĭbĭ hŏnēstum esse crēdĭdit et sentīrĕ illă ĕt pătī.

Ex tōtâ hāc laudĕ Rēgŭli, inquĭt Cĭcĕro, ūnŭm illŭd est ādmīratiōnĕ dignum, quòd captīvōs Pœnōs rĕtĭnēndōs censŭĕrit. Nam quòd rĕdĭīt, nōbīs nunc mīrābĭlĕ vĭdētŭr: illis quĭdĕm tempŏrĭbŭs ălĭtĕr făcĕrĕ non pŏtĕrăt. Ităque īstă laus non est hŏmĭnīs, sĕd tempŏrŭm. Nullum ĕnĭm vĭncŭlŭm ăd āstrĭngēndăm fĭdĕm jūrējūrāndo arctĭŭs mājōrēs nōstrī esse vŏlŭērūnt. *Cic.* 1 *Offic. n.* 13. 3 *Offic.* 26, 27, 31.

2. Octo Rōmānōrum millĭa pōst Cannēnsĕm pugnam ĭn Pœnōrum mănūs vēnĕrānt. Cŭm Annĭbăl illis rĕdĭmēndi sē cōpĭam fēcīsset, dĕcĕm ēlēgērūnt, qui Rōmăm ăd sĕnātum īrent. Nĕc Pœnī pignŭs ălĭud fĭdĕi ăb ēīs postŭlārunt, quăm ŭt jūrārent sē ĭn cāstrā rĕdĭtūrōs, nĭsĭ ā sĕnātu impĕtrāssent cāptīvōs rĕdĭmī. Quum ēgrēssi ē castrīs essent, ūnŭs ex ĭīs mĭnĭmè Rōmāni ingĕnii hŏmo, ĭn cāstrā paulò pōst rĕvĕrsŭs, quăsĭ ălĭquĭd essĕt oblītŭs, antĕ noctem cŏmĭtēs assĕcūtŭs est. Hāc artĕ sē jūrējūrāndo sōlūtŭm pŭtăbăt. Et ĕrăt vērbis, rĕ non ĕrăt. *Livius*, *l.* xxii. *c.* 2. 58. *Cicer.* 1 *Offic. n.* 40. 3 *Offic. n.* 32.

Lēgātīs captīvōrum ĭn sĕnātŭm introductīs, eorum prīnceps M. Jūnĭŭs multă dixĭt cūr captīvī rĕdĭmēndi essent, ĕt ăd mŏvēndăm pătrum mĭsĕrĭcōrdĭam nĭhĭl ōmīsĭt. Ubi fīnĕm dīcendi fēcĭt, extemplo clāmŏr flēbĭlis est sublātus ăb ĕā vĭrōrum ĕt mŭlĭĕrŭm turbā quæ ăd fŏrēs cūrĭæ stăbat; mănūsque ăd cūrĭam tendēbant, ōrāntēs, ŭt sĭbi pătrēs, lĭbĕrī, conjŭgēs, frātrēs, cognātī, rēddĕrēntŭr. Consulti ex ordĭnĕ sĕnātōrēs dēcrēvērunt cāptīvōs non essĕ rĕdĭmendōs, cŭm ĭd parvā pĕcūniā fiĕrī posset: ŭt ēssĕt insĭtŭm mīlĭtibus Rōmānīs aut vīncĕrĕ aut mŏrī. Quum tristĕ rēspōnsum reddĭtum esset, mīstă cūjūsvīs gĕnĕrīs hŏmĭnum turbă cum magnīs flētĭbŭs questībūsque lēgātōs ăd portăm prōsĕcūta est. Unŭs ē lēgātīs, qui proptĕr fallācem rĕdĭtŭm ĭn castrā sē jūrējūrāndo exsōlūtum pŭtăbăt, dŏmŭm ăbĭīt. Quod ŭbĭ innōtŭit, rĕlātum ăd sĕnātum est. Omnēs dēcrēvērunt, ŭt illĕ vĕtĕrātor ĕt callĭdus comprehendĕrētur, et custōdĭbus publĭcè dătis, ăd Annĭbălem rĕdūcĕrētur.

3. Exĭstunt sæpĕ injūriæ călūmnĭā quâdam, ĕt mălĭtĭōsā pāctiōnum interprĕtatiōne. Quo in gĕnĕre multă pĕccāntur. Ut illĕ peccāvĭt, quĭ, cùm triginta diērum indūciæ essent pactæ cum hostĕ, noctĕ pŏpŭlābātur ējŭs

āgrōs: quòd, inquĭēbat, dĭērum indūcĭæ pactæ essent, non noctĭum. *Cic.* l *Offic. n.* 33.

Cùm Q. Labeo pactŭs essĕt cum rēgĕ Antĭŏchō, quem bēllō sŭpĕrāvĕrăt, ŭt ăb ēō dīmĭdĭam clāssīs pārtĕm accĭpĕret: fĕrūnt omnēs ējŭs nāvēs mĕdĭās sĕcūīssĕ, ŭt rēgĕm tōtā classĕ prīvārĕt. *Valer. l.* vii. *c.* 3.

Idem Lăbĕo ā sĕnātu Rōmāno dătŭs arbĭtĕr Nolānīs ĕt Neapŏlĭtānīs dē fīnĭbus āgrōrum termĭnandīs, cŭm ăd lŏcum vēnisset, sēpărātim cum utrīsque est lŏcūtŭs, mŏnŭitque nē cŭpĭdè ăgĕrēnt, sĕd ŭt rĕgrĕdī, quăm prōgrĕdī, māllent. Id cŭm utrīque fēcīssēnt, ălĭquāntum āgrī ĭn mĕdĭō rĕlĭctum est, quod pŏpŭlō Rōmāno adjudĭcāvĭt. Dēcĭpĕre hoc quĭdĕm, non dījūdĭcāre est. Quŏcĭrcă ĭn omni rē fŭgĭēndă est tālīs sōlērtĭă. *Cic. ibid.*

CAPUT XXV.

Jusjūrāndŭm cŏlĭto.

1. Jusjūrāndŭm optĭmè cŏlēs, si ēō nĕc frĕquēntĕr ūtārĭs, nĕc tĕmĕrè; sĕd ĭn rēbŭs tantùm nĕcēssārĭīs aut grăvīssĭmis adhĭbēās. Invĕnĭent autĕm jūrāmēntă tŭă fĭdĕm ăpŭd ēōs qui audĭēnt, sī ĭtă vixĕrĭs, ŭt ĭīs persuāsŭm sĭt, nĭhĭl tĭbi sīvĕ jūrāto sīvĕ injūrāto vĭdērī vērĭtātĕ sanctĭus ĭn rēbŭs mōrtālĭum. *Hierocles in carm. Pythag.*

Jūrāndi consuētūdĭne ĭn perjūrĭum făcĭlè prōlābĭmŭr. Contrà cŭm parcè jūrātŭr, sānctè jūrātŭr.

Jūrāre, nĭsĭ ŭbĭ nĕcēsse est, grăvī vĭrō părŭm convĕnĭt. *Quintil. l.* ix. *c.* 2.

Jusjūrāndŭm rĕfŭge, sī pōssīs, prorsŭs: sī mĭnŭs cŭm lĭcĕt. Cùm ĕnĭm jusjūrāndum Dĕum cĭtĕt tēstĕm eōrum quæ dīcūntŭr; părŭm pĭum ĕt rēligiōsŭm vĭdētŭr essĕ, dīvīnŭm nūmĕn ādvŏcārĕ ŏb rēs hūmānas, quārŭm plurĭmæ parvæ vīlēsque sunt. *Epict. c.* 44. *Simplic. in Epict.*

2. Jusjūrāndŭm si postŭlābĭtŭr, duābŭs dē causīs dăbĭs: vĕl ŭt tēmētīpsŭm turpi crīmĭne lĭbĕrēs, vĕl ŭt ămīcōs ā pĕrīcŭlīs ĕrĭpĭās. Pecūniæ vērò causā pĕr nullŭm Dĕŭm jūrābĭs, ĕtĭāmsī ĭd vērè făcĕrē possis. *Isocrat. ad Dem.*

Pўthăgŏrās discĭpŭlīs præcĭpiēbat, ŭt ăd jūrāndŭm rārò ĕt tardè accēdĕrēnt; sē vērò dignōs præbērent, qui-

bŭs non jūrantĭbŭs fĭdēs hăbērētŭr, prōptĕr vītæ intĕgrĭtātĕm. Ităque Clinĭās Pȳthăgŏrĭcŭs, cùm trĭum talēntōrum mulctam jūrējūrando ēffŭgĕre possĕt, mālŭit tantæ pĕcūniæ damnŭm făcĕrĕ, quăm jūrārĕ: cùm tămĕn non essĕt fālso jūrātūrŭs. *Diodor. l.* vi. *Diog. Laërt. in Pythag. S. Basil. de legendis lib. Gentil.*

Quantŭm hŏnōris ăb Athēnĭensĭbus trĭbūtum est Xĕnŏcrăti, vĭrō săpĭēntiā părĭtĕr āc sanctĭtāte clāro! Qui cŭm tēstĭmōnĭum publĭcè dixīssĕt, ĕt, ŭt mōs Græcōrum ĕrăt, ăd ārās accēdĕrĕt, jurāndi causā sē omniă vērè rētŭlisse; ūnâ vōce omnēs jūdĭcēs nē ĭs jūrārĕt, rĕclāmāvērūnt; ĕt exīstĭmavērunt concēdēndŭm essĕ intēgrĭtātī illius vĭrī, quod non ĕrānt sĭbi postmŏdum concessūri in dīcendâ sēntēntiā: jūrāmēntŭm ĕnĭm præstĭtērunt. *Valer. l.* ii. *c.* 10. *Cic. pro Balbo, n.* 12.

3. Olim, quum hŏmĭnĭbus Deōrum cūră ĕt rĕvĕrēntiă essĕt, jūrējurando ĭn sĭngŭlīs causīs ā lītĭgantĭbus rĕquīsīto rēs cĭtŏ sĭmŭl ĕt tūtò judĭcābāntŭr; nunc vērò, quŏniam pessĭmī hŏmĭnēs, quōrum magnă multĭtūdo est, Dĕōs rēs hūmānās cūrāre non crēdunt, aut ĕōs hostīīs ĕt blanditiīs ĭtă sĭbi concĭlĭārī posse pŭtānt, ŭt lĭcĕăt impūnè vĕl grandĕm pĕcūnĭam ălĭīs ērĭpĕrĕ, vĕl impŏsĭtam sĭbi grăvem mulctam ēffŭgere, commūtandæ lēgēs sunt. Ităque prūdens lēgum lātŏr ĭn jūdĭcĭōrŭm discēptātiōnĕ prōhĭbēbĭt jusjūrāndum lītĭgantĭum, nē si jurandi lĭcēntiă cuique dētur, plūrēs pērjūri fĭant. *Plat. l.* xii. *de Rep.*

Phrўgĕs ab omni abstĭnēbant jūrāmentō; ĭtă ŭt nĕc ipsī jūrārent, nĕc aliōs ad jūsjūrāndum ădĭgĕrēnt. *Nicol. Damasc.*

Rārŭs fuit prīscīs Rōmānīs ūsŭs jūrĭsjūrāndi, īmò, ĕt testium ĕt signōrum ĭn privātīs pactiōnibus: quĭă vix invĕnĭēbātŭr qui dătăm fĭdĕm fallĕrĕt. *Grotius ex Polyb.*

4. Apŭd Ægyptĭōs perjūrī capĭtĕ mulctābāntŭr, ŭt qui pĭĕtātĕm ĭn Dĕōs vĭŏlārēnt, et fĭdem ĭntĕr hŏmĭnēs tollĕrent, maxĭmŭm vĭncŭlŭm sŏcĭĕtātis hūmānæ. *Diod. Sic. l.* i.

Si quĭs pējĕrĕt, ā Dĭīs pœnăm, ăb hŏmĭnĭbŭs dēdĕcŭs, expĕctĕt. Lătēre quĭdĕm hŏmĭnēs pŏtēst: ăt Dĕōs non pŏtēst. *Arest. Rhet. c.* 18.

Pērjūrĭī pœnă dīvīnă, exĭtĭum: hūmānă, dēdĕcus. *Cic.* 2 *leg. n.* 22.

Quī jūrāmēntō hōstĕm cīrcūmvĕnĭt, fatētur sē hŏmĭnĕm tĭmērĕ, Dĕŭm vērò contēmnĕrĕ. *Plutarch. in Lys.*

Sī quĭs Deōrum, ŭt fīngūnt Pŏētæ, pĕr Stўgĕm jūrāndō pējĕrāsset; pĕr ānnŭm tōtŭm nĭhĭl ambrŏsĭæ ĕt nectărĭs dēgūstābăt: jăcēbăt lēctō affīxŭs, vōcĭs ĕt spīrĭtūs expers, grăvī vĕtērno ŏppressŭs: nŏvĕm quŏquĕ annōs ăgēbăt prŏcŭl ā cætĕrīs Dĭīs; non ĕōrum concĭlĭīs intĕrĕrat, non ĕpŭlīs. *Hesiod. Theogon. ver.* 793.

CAPUT XXVI.

Servis imperare moderatè laus est.

1. Mĕmĭnĕrĭmus ĕt ādvĕrsŭs infĭmōs jūstĭtĭăm essĕ sĕrvāndăm. Est autĕm infĭmă condĭtĭo ĕt fortūnă sĕrvōrŭm: quĭbŭs ūtī dēbēmŭs, ŭt mercēnārĭīs, ĭtă ŭt ŏpĕră exĭgātŭr, justă sōlvāntŭr. *Cic.* 1 *Offic. n.* 41.

Servīs impĕrārĕ mŏdĕrātè laus est: ĕt ĭn mancĭpĭō tĭbi cŏgĭtandum est, non quantŭm illŭd impūnè pătī possĭt, sĕd quantŭm tĭbi permĭttăt æquĭtās; quæ jŭbĕt pārcĕrĕ ĕtĭăm captīvīs, ĕt prĕtiō părātīs. Cùm omnĭa lĭcĕrĕ vĭdĕāntŭr ĭn sĕrvŭm, quĭă ĕŭm ēmīstī; est tămĕn ălĭquĭd, quod commūnĕ jūs hŏmĭnŭm vĕtĕt lĭcĕrĕ ĭn īllŭm. Nam ējūsdĕm nātūræ est, cūjŭs tū. *Senec.* 1 *de Clem. c.* 10.

2. Quĭs non ōdĕrăt Vedĭum Pollĭōnĕm, quòd mūrænās sanguĭnĕ humāno sagīnārĕt; ĕt sĕrvōs, si quĭd dēlĭquĕrant, ĭn vīvārĭum abjĭci jŭbĕrĕt? O hŏmĭnĕm millĕ mōrtĭbŭs dignŭm! Cŭm ălĭquāndo ăpŭd ĕŭm cœnārĕt Augustus, frēgĭt ūnŭs ex servīs vās crystallĭnŭm. Răpī illŭm prōtĭnŭs Vedĭŭs jussĭt, ĕt, nē vulgārī morte pĕrīrĕt, objĭcī murænīs quas ingens pīscĭnă contĭnēbăt. Evāsĭt ē mănĭbŭs pŭer, ĕt confŭgĭt ăd Cæsărĭs pĕdēs, nē ēscă pisciŭm fĭĕrĕt. Mōtus est nŏvĭtātĕ crūdēlitātĭs Cæsăr, impĕrāvĭtque sĕrvŭm dīmĭtti: crystāllĭnă autĕm vāsă omnĭa cōrăm sē frangī, ĕt complĕrī pīscĭnăm. Fuit Cæsări sic castīgāndŭs amīcŭs; bĕnĕ ūsŭs est pŏtēstāte sŭâ. 3 *de Irâ, c.* 40.

3. Sŭpĕrbĭssĭmă consuētūdo circumdĕdĭt cœnanti dŏmĭnō stantĭum servōrum turbăm. Comĕdit illĕ plūs quàm căpĭt, ĕt ingĕnti ăvĭdĭtātĕ ŏnĕrăt distēntŭm ventrem: ăt infēlīcĭbus servīs non lĭcĕt mŏvērĕ lăbră, nē ŭt lŏquāntŭr quĭdem. Noctĕ tōtă jējūni mutīque perstant. Sīc fĭt ŭt illi de dŏmĭno lŏquantŭr, quĭbus cōrăm dŏmĭnō lŏquī non lĭcĕt. *Ep.* 47.

Provērbĭum jactātur: *Nōbīs tōtĭdem esse hōstēs, quŏt servōs.* Ipsī ēōs hostēs făcĭmŭs, cŭm, oblīti hŏmĭnēs esse, tanquam jūmēntīs abūtĭmŭr. Cŏgĭtēmus illum, quem servŭm nōstrum vŏcāmŭs, eōdĕm mŏdo ōrtum esse āc nōs, eōdem frŭī cœlō, æquè spīrāre, æquè vīvĕre, æquè mŏrī.

4. Sic cùm infĕrĭōre vīvās, quĕmādmŏdŭm tēcŭm sūpĕrĭōrem velles vīvĕre. Vīvĕ cum servo clēmēntĕr. Cŏmĭtĕr quŏque et ĭn sermōnem ĕt ĭn consĭlium ādmīttĕ. Amīcŭm ĭn fŏrō aut ĭn cūrĭā tantŭm nē quæras: si dīlĭgēntĕr attēndĕrĭs, ĕt dŏmī invĕnĭēs. Virtūs nulli præclūsa est; omnēs admittit, ingĕnŭōs, servōs, rēgēs, exŭlēs. Non censum ēlĭgĭt: nūdō hŏmĭne contentă est. Pŏtēst servŭs justŭs essĕ, fortĭs, magnănĭmŭs. Dīcĭtŭr Nicolāŭs Damascēnus, scrīptŏr cĕlĕberrĭmŭs, maxĭmam ĭn ērŭdiendīs fămŭlīs cūram pŏsuīssĕ, ĕt ēōs ăd mōrŭm sŭōrum sĭmĭlĭtūdĭnem formâsse quŏtĭdiānā cum illīs vīvēndi consuētūdĭnĕ. Ităque ēōs expērtŭs est non detĕrĭōrēs ămīcīs sŭīs. *Nicol. Damasc.*

5. Ergo non mĭnīstĕrĭīs servos æstĭmābo, sĕd mōrĭbŭs. Quĕmādmŏdum stultŭs est, qui, ĕquum ēmptūrŭs, non ipsŭm inspĭcĭt, sĕd strātum ējŭs āc frænos: sīc stultīssĭmŭs est, qui hŏmĭnem æstĭmăt aut ex vestĕ, aut ex condĭtiōnĕ. Servŭs est: sĕd fōrtāssĕ lībĕr ănĭmō. Servŭs est: vĭdē, quĭs nostrûm non sit? Alĭŭs lĭbĭdĭnī servit, ălĭŭs ăvārĭtiæ, ălĭŭs ambitiōnī, fĕrè ōmnēs tĭmōrī. Nullă servĭtūs turpĭŏr est quăm vŏlūntārĭă.

Nē tē fastīdĭōsī īsti sŭpērbīque dŏmĭni dēterreānt, quō mĭnŭs sērvīs tŭīs hĭlărem tē præbĕās. Cŏlānt pŏtĭus te, quàm tĭmĕānt. Id non dēbĕt dŏmĭnīs părum essĕ, quod Deō sătis est, qui cŏlĭtur et ămātur. Non pŏtēst ămŏr cŭm tĭmōrĕ mīscērī. Rectīssĭmè ergo tē făcĕrĕ judĭco, quòd tĭmērī ā servīs tŭīs non vīs, quòd verbōrum tantùm castīgatiōnĕ ūtĕrĭs. Verbĕrĭbus mūtă ănĭmādvĭă ādmŏnēndă sunt.

Lăcĕdæmŏnĭō cuidăm flāgrīs sævĭēntī ĭn servŭm, *Dēsĭnĕ*, inquĭt Dēmŏnax, *tē servō tŭō sĭmĭlĕm ōstendĕre.* Lucian. in Dem.

Apud Ægyptĭos sī quĭs servum spontĕ occīderat, ĕum mōrtĕ damnāri, æquè āc sī lībĕrŭm occīdīsset, jŭbēbant lēgēs, non rĕspĭcĭēntēs hŏmĭnīs ōccīsi fortūnăm, sĕd făcĭnŏris ātrōcĭtātem. *Diodor. Sic. l.* i.

6. Cùm Adrīanŭs impĕrātŏr stўlō ŏcŭlum servi cūjūsdam sŭī vulnĕrâsset, āc pōstĕā ĕum vīdīssĕt factŭm ex illō vulnĕre ūnŏcŭlum: vŏcāvĭt ăd sē, fēcītque ēĭ pŏtēstātĕm pĕtēndī mūnŭs prō amīssō ŏcŭlō. Cum autem illĕ mĭsĕr tăcērĕt; rursŭs hortātŭs est Adriānŭs, ŭt quīdquĭd vēllĕt pĕtĕrĕt. Tum illĕ nĕgāvit *sē quīdquăm pĕtĕrĕ, desīdĕrāre autĕm ātquĕ optāre ŏcŭlŭm quĕm āmīsīssĕt.* Enimvērò quod tandem mūnŭs invĕnīri possĭt, quo ŏcŭlŭs āmīssŭs rĕpendātur? *Galen. de affect.*

7. Rōmā rĕdeūntī mĭhĭ, inquĭt Galēnus, ĭtĭnĕrĭs cŏmĕs factŭs est quīdăm pătriā Cretēnsis, vĭr bŏnīs mōrĭbŭs, ĭn ămīcōs bĕnĕvŏlŭs, ĕt lībĕrālis, sĕd sīc īrācūndŭs, ŭt sŭis ipsĭŭs mănĭbus ādversùs servos ūtĕrētur. Is fŭrōrĕ percĭtŭs, quòd servī dŭō, dē sŭpēllēctĭli suā intĕrrōgāti, nĭhĭl rēspondissent, ĕōs ĭn căpŭt ĭtă pĕrcūssit, ut sanguĭs multŭs efflŭĕret. Cùm ipsum deinde facti pœnĭtuīsset; mē mănū arrĕptum intrōdūcit ĭn ædēs quāsdăm: deindĕ lōrum porrĭgēns, ŭbĭ sē ĭpsum exŭit, jŭbet verbĕrāre pro ĭīs, quæ fŭrōre nĕfārio, ŭt ipsĕ vŏcābat, corrĕptŭs pătrāvĕrat. Cùm autem ĕgo, ŭt pār ĕrăt, ĭn rīsŭm prōrumpĕrem; illĕ mĭhi ăd gĕnŭă prōcūmbēns, instābat, obsĕcrābatque ŭt ējŭs prĕcĭbŭs ānnŭĕrĕm. Ego contrà ĕō mājōrēs rīsus ēdēbam, quò dĭūtĭus illŭm persĕvĕrāntem vĭdēbăm ĭn prōpōsĭtō ŭt cædĕrētŭr. Tantum prōmīsi mē factūrŭm quod pĕtēbăt, hoc est, ēĭ verbĕrā illātūrùm, si ipsĕ quŏque valdē exĭgŭum quĭddam, quod ĕgo ĕrăm pĕtītūrŭs, mĭhi vĭcīssĭm præstārĕt. Ubĭ illī cōndĭtĭo plācŭit, rōgāvi hŏmĭnem, ŭt mē quædam dīcēntĕm audīrĕ vellĕt. Quod illĕ sē factūrŭm æquŏ ănĭmō dixĭt. Tum ĕgo longĭōrī sermōnĕ illŭm dŏcŭī, quĕmādmŏdum rătiōnĕ ēmendāri ĕt coërcērī ŏpōrtĕat quīdquĭd est ĭn nōbīs īrācūndiæ āc fūrōris. Et mūltă attŭlī ŭt probārĕm, non verbĕrĭbŭs, sĕd ălĭō mŏdō pĕccātă essĕ corrĭgēndă. Cŭm illĕ intĕrĕā ad sēīpsŭm rĕdĭisset, longè pōstĕă sēīpso mĕlĭŏr ēffĕctus est. *Galen. ibid.*

CAPUT XXVII.

Dōmĭnōrŭm bĕnīgnĭtās ĭn sĕrvōs.

1. Antĭquissĭmŭs Itălĭæ rex Sătūrnŭs tantæ jūstĭtĭæ fuīssĕ trădĭtŭr ŭt nĕque servĭĕrĭt sŭb illō quīsquăm, nĕ-

quĕ alĭquĭd prīvātæ rēī hăbŭĕrĭt; sĕd ōmnĭă commūnĭă ĕt indīvīsa fuĕrint, vĕlŭti ūnŭm cunctīs pătrĭmōnium esset. Hæc ætas aurĕa vŏcāta est. Ad sērvāndăm tam fēlīcīs tempŏrĭs mĕmŏrĭam instĭtūtă sunt ăpŭd Græcos et Romānōs Saturnalia, ĭn quĭbus dŏmĭnōrŭm āc servōrum jūs æquabātur. Imò pĕr ĕōs dīēs servī, hăbĭtŭm hĕrīlem sūmēntēs, sĕdēbant ăd mensăm, dŏmĭnīs mĭnīstrāntĭbus, aut ūnâ sēdēntĭbus: hŏnōres ĭn ædibŭs gĕrĕbant: jūs dīcēbant. Causĭdĭci Rōmæ non vĕnīēbant ĭn fōrum. Clausæ ērānt schŏlæ. Gestābāntur pilēī. Nĕfās ĕrăt pœnās ā nŏcēntĭbus exĭgĕrĕ, ĕt bellŭm suscĭpĕre. *Justin. l.* xiv. *c.* 1. *Athen. l.* xiv. *c.* 10. *Dio. l.* xlviii. *Senec. Ep.* 47. *Martial passim. Macrob.* 1 *Sat. c.* 10.

2. Nōnnūllī Rōmānōrum servōs, quōrum fīdēli ŏpĕrâ ūsī ĕrānt, dōnābant lībĕrtātĕ, nŭmĕrābant ĭntĕr ămīcōs, hærēdēs scrībēbant. Pătĕt ex Plinĭī ĕpīstŏlīs, quæ fuĕrĭt ējŭs bĕnignĭtās ĭn mănūmĭttēndīs servīs, ĕt ĭn concēdendā tēstāmēntī cōnficĭēndī lĭcēntĭā: quī dŏlŏr dē eorum infirmitātibus aut mortĭbŭs: quæ cūră ĕt sōlĭcĭtūdo, ŭt ægrīs nĭhĭl dēēssĕt ăd convālēscendŭm ex morbō. *Plinius, l.* ii. *Ep.* 16. *l.* v. *Ep.* 19. *l.* viii. *Ep.* 1. 16.

3. Extānt quŏque plūrĭmæ Cĭcĕrōnĭs ĕpīstŏlæ, quæ dēclārant ējŭs sōlicitūdĭnem dē vălētūdĭnĕ Tirōnĭs servī, quem Patrīs ĭn Achāĭā ægrŭm rĕlīquĕrăt; sĭmŭlque quàm părum prōptĕrĕā sūmptŭi pĕpĕrcĕrĭt, ĕt quăm stŭdiōsè eum ămīcis sŭīs commendāvĕrĭt. Hæc autem est summă illārum ĕpīstŏlārum:

Paulo făcĭlĭŭs possĕ mē ferrĕ dēsīdĕrĭum tŭī pŭtāvī: sĕd plānè non fĕro. Et quanquam magnī intĕrēst ăd hŏnōrĕm mĕum, quamprīmŭm ăd ūrbem mē vĕnīrĕ; tămĕn pĕccāssĕ mĭhi vĭdĕor, quī ā tē dīscēssĕrĭm. Tum hoc tĭbi pērsuādē, nĭhĭl mē măllĕ quàm tē essĕ mĕcum: ăt sī intēllĭgēs ŏpŭs essĕ tē Patrīs, convălēscēndi causā, paulùm commŏrāri, exīstĭmā nĭhil mē mallĕ, quàm tē vălēre. Quod maxĭmè condūcăt vălētūdĭnī tŭæ si fēcĕris, maxĭmè obtempĕrāris vŏlūntāti mĕæ. Hŏc pro tŭō ingĕnĭō consīdĕrā. Innŭmĕrābilia sunt tŭă ĭn mē ŏffĭcĭă dŏmēstĭcā, fōrēnsĭă, urbāna, provĭncĭālia. Omnĭa vīcĕris, sī ŭt spĕro, tē vălĭdum vīdĕro. Illŭd, mī Tiro, tē rŏgo, sumptŭī nē parcās ullā ĭn rē, quā ăd vălētūdĭnĕm ŏpŭs sit. Scripsī ăd Cŭrĭum dăret mĕdĭcō quod dixīssēs, ŭt sĭt stŭdiōsĭŏr. Ego omnem spĕm tŭī dilĭgentĕr curandi in Curiō habĕo. Nĭhĭl pŏtēst fiĕri illo hūmānĭus, nĭhĭl nōstrī ămāntĭŭs. Eī

tē tōtum trādĕ. A. quŏque Varrōni, quem tum ămāntissĭmŭm mĕī cognōvi, tum ĕtĭam vāldē tŭī stŭdiōsum dīlĭgēntīssĭmè tē commēndāvi, quem omnĭa factūrŭm confīdo: rĕcēpit ĕnĭm. Festīnāre tē nōlo. Nĭhĭl lăbōro, nĭsĭ ŭt salvŭs sīs. Tŭăm prūdēntĭam, tŭum ērga mē ănĭmŭm nōvi. Scĭo tē ōmnĭa factūrŭm, ŭt nōbīscūm quamprīmŭm sīs. Sĕd tămĕn ĭtă vĕlim, ŭt nĭhĭl prŏpĕrēs. Quanquam tē vĭdēre tōtō ănĭmō cŭpĭo, tămĕn tē pēnĭtùs rŏgo, nē te nĭsĭ bĕnĕ firmum commīttās pĕr hyĕmem tam longæ nāvĭgātiōni ĕt viæ. Cūrā igĭtur tē, ĕt confirmā; ĕt cŭm commŏdè, ĕt pĕr vălĕtūdĭnem, ĕt pĕr annī tempŭs nāvĭgārĕ pŏtĕris, ăd nōs āmāntīssĭmōs tŭī vĕnī. Nēmo nos ămăt, qui te non dilĭgat: cārus ōmnĭbus expectātusque vĕnĭēs. Vălĕ, mī Tīro, vălĕ, vălĕ ĕt sālvē. *Cic. Ep. ad fam. l.* xvi.

Hunc Tirōnĕm, quem pōstĕă mănūmīsĭt, vērè ămābăt Cicĕro, ŭt ipsĕ hīs verbīs scrībĭt ăd Attĭcum: Dē Tirōnĕ vĭdĕo tĭbi cūræ esse. Qui ētsī mīrābĭles ūtilĭtātēs mĭhi præbĕt, cùm vălĕt, ĭn ōmni gĕnĕre nĕgōtiōrum vĕl stŭdiōrum meōrŭm; ĕum ĕgo tămĕn prōptĕr hūmānĭtātem et mŏdestiam mālo salvum, quàm proptĕr ūsŭm meum. *Ad Attic. l.* vii. 5.

4. Quàm jūcūnda rēs est sērvīs bŏnōs dŏmĭnōs nancīscī; ĕt dŏmĭnīs, servōs bĕnĕvŏlōs! *Stobæus, Serm.* lx. *ex Eurip.*

Cùm stipendĭa făcĕret Căto mājŏr, ĭn agmĭnĕ fĕrēbăt ipsĕ armă sŭă. Servūs ĕum ūnŭs sĕquēbātur, qui cĭbārĭa pōrtābăt: cui quĭdĕm prandĭum aut cœnăm quamlĭbĕt appōnēnti nunquam succēnsuīsse dīcĭtŭr, turpīssĭmŭm esse exīstĭmāns cum sērvīs ventrĭs causā rixārī: īmò eum ipsĕ, explētīs mīlĭtārĭbŭs mūnĕrĭbus, sæpĭus adjūvĭt ăd cŏquēndos ĕt părāndos cĭbōs. In pāce rĕvērsus ăd villam, iīsdem, quĭbus servi, ŏpĕrĭbus văcābat, eīdem cum illīs mensæ accūmbēbăt, eōdem vescēbātŭr pānĕ, atque ĭdem bĭbēbat vīnŭm. In multis ălĭis rēbus tam bĕnīgnŭm ĭn servōs hĕrŭm ăgēbat, ŭt illī ubīque prædĭcārēnt magnăm ējus mŏderatiōnem, assĭdŭōs lābōres, facētè aut grăvĭtĕr dīctă.

Unum tămĕn fŭĭt ĭn quo Cătōnĭs dēsīdĕrābātur hūmānĭtās. Nēmpĕ servōs, ŭbĭ consĕnuīssent, venūndāndōs pŭtābăt, nĕque ălēndōs ĭnūtĭlēs. Quod quĭdem quĭd alĭŭd ĕrăt, quăm servīs, sīcut jūmentīs, ăbūtī? atque existĭmāre, nūllam hŏmĭnī cum hŏmĭnĕ intērcēdĕre sŏcĭē-

tātĕm, nĭsĭ quæstūs causā? Ego vērò, inquĭt Plūtārchŭs, nē bŏvĕm quĭdĕm ŏpĕrārĭum vēlĭm dŏmō ābĭgĕrĕ ŏb sĕnĭum, ĕt pĕcūnĭŏlâ ălĭquâ vēnūndărĕ, nēdum hŏmĭnem. Exĕrcēndā ĕnĭm mānsuētūdĭnĕ ergā brūtă ănĭmāntĭă assuēfăcĕre nōs dēbēmus bĕnĭgnĭtātī ĭn hŏmĭnēs quæ lātĭūs cērtè pătĕt, quàm constĭtūtă lēgĭbŭs justĭtĭă? *Plut. in Cat. Maj.*

CAPUT XXVIII.

Sērvōrŭm ĭn dŏmĭnōs fīdēs.

1. Sērvi, quī dŏmĭnō clēmēntī ĕt bĕnĭgnō ūsī fŭĕrānt, prō dŏmĭnō părāti ĕrānt pōrrĭgĕrĕ cervīcĕm, ĕt pĕrĭcŭlŭm ēī immĭnēns ĭn seĭpsōs āvērtĕre. Illī, quōrŭm ōs non consŭēbātŭr, sĕd quĭbŭs sērmo ĕrăt non sōlum cōrăm dŏmĭnīs vērum ĕtĭam cŭm īpsīs, ĭn tōrmēntīs tăcēbānt. *Senec. Ep.* 47.

C. Plotĭus Plancŭs, ā Trĭūmvĭrīs Antōnĭō, Lepĭdō, ĕt Octāviō proscrīptŭs, lătēbat. Ab · ĭīs, quī lătēntem quærēbānt, comprĕhēnsī servi ējŭs, multŭm āc dĭū tōrtī nĕgābant, sē scīrĕ ŭbī dŏmĭnŭs essĕt. Non sustĭnŭĭt Plancus tam fīdēlēs tamquĕ bŏnī exemplī servōs ūltĕrĭŭs crŭciārī: sĕd prōcēssĭt ĭn mĕdĭŭm, jŭgŭlūmque glădĭīs mīlĭtŭm objēcit. Hoc mūtŭæ bĕnĕvŏlentiæ intĕr servōs ĕt dŏmĭnŭm cērtāmĕn făcĭt, ŭt dīgnŭs vĭdĕātŭr fuissĕ dŏmĭnŭs, qui tam constāntĕm sērvōrum fĭdem expĕrīrētur: ĕt dignī servi, qui tam justī dŏmĭnī mĭsĕrĭcōrdiā à quæstiōnis sævitiâ lĭbĕrārēntur. *Valer. l.* vi. *c.* 8.

2. M. Antōnĭus, ōrātor clārissĭmus, turpĭs flăgĭtiī accūsābātur ăb ĭnĭmīcis, qui postŭlābant ăd quæstiōnēm ējŭs servŭm, quem testem ĕt conscĭum flăgĭtii fuisse contēndēbant. Dŏmĭnŭm vĕhementer prōptĕrĕā sōlĭcĭtŭm ultro hortātus est servŭs, ŭt sē judĭcĭbus tōrquēndum trādĕret: affirmans nullum ōre sŭō vērbŭm exĭtūrŭm, quō causā ējŭs lædĕrētŭr. Ac prōmīssī fĭdem mīrā pătĭēntiā præstĭtit. Plūrĭmīs ĕnim lacĕrātŭs verbĕrĭbŭs, ĕquuleōque ĭmpŏsĭtŭs, candentibŭs ĕtĭam lamĭnīs ustus ā dŏmĭno pĕrĭcŭlum sĭlēntiō suo āvērtĭt. *Ibid.*

3. Quàm ādmīrābilĭs fĭdēī servŭs Panopiōnĭs fŭit! Qui cùm cognōvĭssĕt advŏlāre mīlĭtēs, ăd ōccīdēndum dŏmĭnŭm sŭŭm, qui fŭĕrăt prōscrīptŭs; commūtātā cùm

ĕō vestĕ, illŭm pōstīcō clam ēmīsĭt, sē autem ĭn cŭbĭcŭlŭm āc lectum dŏmĭni rĕcĭpit, ĕt ŭt Panopiōnĕm ōccīdī passŭs est. *Ibid.*

Servŭs barbărŭs dŏmĭnum sŭŭm ăb Asdrŭbăle ōccīsŭm fuīssĕ grăvĭtĕr fĕrēns, ĕŭm sŭbĭtō āggrēssŭs, intĕrēmĭt. Cŭmquĕ comprĕhēnsŭs omnī mŏdō crŭcĭārētŭr; lætĭtĭam tămĕn, quam ex vīndīctā cēpĕrăt, ĭn ōrĕ cōnstantissĭmè rĕtĭnŭit. *Valer. l.* iii. *c.* 3.

CAPUT XXIX.

Omnēs ōmnĭum cārĭtātēs pătrĭă cōmplĕctĭtŭr.

1. Justĭtĭā, ŭt āntĕ dīctum est, vērsātŭr ĭn commūnī sŏcĭĕtātĕ tuendâ, trĭbuēndōque sŭŭm cuique. Quōnĭam vērò vărĭī sunt nĕcēssĭtūdĭnŭm grădūs ĭn ĕā, quæ lātissĭmè pătĕt, ōmnĭum hŏmĭnŭm intĕr sē sŏcĭĕtātĕ, suntquĕ offĭcia, quæ ălĭīs măgĭs, quàm ălĭīs dēbeāntur; si ergo quærātŭr, quĭbus plūrĭmum trĭbuēndum sĭt ōffĭcii: princĭpēs sīnt, pătria, ĕt părēntēs, quōrum bĕnĕficiis maxĭmis oblĭgāti sŭmŭs: prōxĭmī, lĭbĕrī, tōtăque dŏmŭs quæ spĕctăt ĭn nōs sōlōs, nĕquĕ ălĭŭd ūllŭm potĕst hăbĕre perfŭgĭum: deincĕps, prŏpinqui, ămīci. 1 *Offic. n.* 58, 59.

Omnium sŏcĭĕtātŭm nulla cārior, quàm ĕă quæ cum rĕpublĭcâ est ūnīcuīque nostrûm. Cāri sunt părēntes, cāri lĭbĕri, prŏpīnqui, familiāres: sĕd omnes omnium cāritātēs pătria ūna complexă est, pro quâ quĭs bŏnŭs dŭbĭtet mortem ōppĕtĕre, sī ĕī sĭt prōfŭturus? *n.* 57.

2. Vītæ brĕvĭs est cūrsŭs, glōriæ sempĭtĕrnŭs. Cùm sĭt omnĭbŭs dēfīnītă mōrs, optăndŭm est, ŭt vītă pŏtĭŭs pătrĭæ dōnāta, quàm rĕsĕrvātă nātūræ, vĭdĕātŭr. *Pro Sext. n.* 47.

Ego nĕ immortālitātĕm quĭdĕm accĭpĭendam pŭtārĕm contra pătrĭam: ĕt ĕōs qui prō rēpublĭcâ vītam reddĭdĕrunt, nunquam mōrtem pŏtĭŭs, quam immortālĭtātem assĕcūtōs pŭtāvi. *Pro Planco. n.* 90.

Quò sis Africānĕ, alācrĭor ăd tūtāndăm rempublĭcam, sīc hăbĕte: omnĭbus, qui pătrĭam conservāvĕrint, adjūvĕrint, auxerint, certum esse ĭn cœlō ĕt dēfīnītum lŏcum, ŭbi bēāti ævo sempĭtĕrno frŭantur. *Somn. Scip.*

3. Sic nos pătria nōstră dēlēctat, ŭt săpĭentissĭmŭs vir Ulyssēs immōrtālitāti āntĕpōnĕrĕt Ithăcam illăm, ĭn

āspērrĭmīs saxŭlīs tanquam nīdŭlŭm āffixām. 1 *de Or. n.* 196.

Nēscĭo quă nātālĕ sŏlum dulcēdĭnĕ cūnctōs
Dūcĭt, ĕt īmmĕmŏres non sĭnĭt essĕ sŭī.
Ovid. 1 *de Ponto, Ep.* 3.

CAPUT XXX.

Dulcĕ ĕt dĕcōrūm est prō pătrĭā mŏrī.
Horat. *l.* iii. *Od.* 2.

1. Cŭm Attĭcă rēgĭo ferrō ignīque vastarētur ā Doriensĭum exercĭtū: rex Athēnīēnsĭum Cōdrŭs, sŭīs sŏcĭōrūmque vīrĭbŭs dīffīdens, ăd Apōllĭnis Dēlphĭcī ōrācŭlum confūgĭt, pērque lēgātos scīscĭtātus est, quōnam mŏdō tam grăvĕ bēllŭm āvērtī possĕt Respōndīssĕ Dĕŭs fertŭr, ĭtă fīnēm ĕī fŏrĕ, si rex ipsĕ hostĭli mănu căděret. Quod cŭm pērcrĕbuīsset; ēdixēre Doriēnsēs, nē quĭs Cōdri corpŭs vulnĕrārĕt. At illĕ, dēpŏsĭtīs impĕrii insīgnĭbŭs, grĕgārii mīlĭtis cultŭm indŭit: tum pābŭlantĭum hōstĭum glŏbō sēsē objĭcĭens, ūnŭm ex hīs quĕm fălcĕ pērcūssĕrat, ĭn cædĕm sŭăm compŭlĭt. Cognĭtō rēgĭs corpŏrĕ, Dorĭēnsēs sĭnĕ prælĭō discēssērĕ. Atquĕ ĭtă Athēnĭēnsēs vīrtūtĕ dŭcĭs, prō sălūtĕ pătrĭæ sē morti ōffĕrēntĭs, bello lībĕrāti sunt. Quĭs Cōdrum non mīrētur qui ĭīsdĕm artĭbus mortem quæsĭĕrit, quĭbus vītă ab ignāvīs quæri sōlet? *Valer. l.* v. *c.* 6. *Justin. l.* ii. *c.* 6. *Patercul. l.* i. *c.* 2.

2. Apŭd Rōmānos sanguĭnem lībĕrōrum āc sŭum pătriæ impendit L. Junius Brūtus, cūjŭs hīstŏrĭa vĭdētur altĭus rĕpĕtēndă. Hīc, cùm frātrem sŭum ĕt prīmōrēs urbĭs ā Tarquiniō Sŭperbō āvuncŭlo suō interfectōs audīsset, stătŭit nĭhĭl illi rĕlĭnquĕre tĭmēndum ăb ingĕniō sŭō, ĕt nĭhĭl ĭn fōrtūnā sŭā concŭpīscēndum. Ităque stultitiam sĭmŭlans, ĕt bŏnă sŭă prædæ esse rēgi sĭnēns, haud abnŭit cognōmen Brūti. Ab dūōbus Tarquiniī filiīs prŏficiscēntibus Delphōs ascītus, ŭt lūdībrĭum pŏtĭŭs esset, quàm cŏmĕs, fertŭr tŭlīssĕ dōnŭm Dĕō Apollĭnī băcŭlum aurĕum lignĕō cavāto inclūsum, quæ ĕrăt effĭgĭēs ingĕniī sui. Cùm rēgii jŭvĕnēs pĕrĕgīssent māndātă Tarquinii, consulto ōrācŭlō dē prodĭgiō quod ĭn rēgiā nūpĕr accĭdĕrat, cŭpīdo incēssĭt ĕōs sciscĭtāndi Apōllĭnĕm, ăd quem rēgnŭm

Rōmānŭm essĕt ventūrŭm pōsteă? Hanc ex īmō spĕcū reddĭtam esse vōcĕm fĕrūnt: *Qui prīmŭs vēstrûm ô jŭvĕnēs, tŭlĕrĭt oscŭlum matri, is impĕrium summum Romæ hăbēbit.* Dŭo Tarquĭnĭī permīsēre sorti, ūtĕr ĕōrŭm prĭŏr mātrī ōscŭlum dărĕt, cŭm Rōmæ rĕdîssent. Brūtŭs rătus ōrācŭlī respōnsŭm ălĭò spectārĕ, tĕrram ōscŭlo cōntĭgit, quòd ĕă commūnĭs mātĕr omnĭum mortālĭum essĕt. *Livius, l.* i. *c.* 56.

Tārquĭnĭo Sŭpērbō cŭm omnī fāmĭlĭă pōstĕă ējĕctō ex urbĕ, maxĭmè ŏpĕrā L. Jūnii Brūti, prīmi Rōmæ consŭlēs crĕāti sunt īpsĕ L. Jūnĭus Brūtus ĕt L. Tarquĭnĭŭs Collatīnus. Cætĕrŭm ŭt Rōmānīs auctŏr lībertātĭs fuĕrăt Brutus, ĭta custōs fŭĭt. Erānt ĭn Rōmānā jŭvēntūtĕ adolēscēntēs ălĭquŏt, nĕc ĭī tĕnŭī lŏcō ōrtī, quōrŭm lĭbīdo sōlūtĭor fuĕrăt rēgnāntĕ Tarquĭnĭō, æquālēs ĕt sŏdālēs ădŏlēscēntĭum Tārquĭnĭōrum, āssuētī ĕt īpsī rĕgĭō mōrĕ vīvĕrĕ. Hī prīstĭnăm vītæ lĭcēntĭam quærēntēs, nĕfārĭum ĭnĭĕrĕ consĭlium dē accĭpiendīs clăm noctĕ ĭn urbĕm Tārquĭnĭis: ĕt āssūmpsêre ĭn sŏcĭetātĕm scĕlĕrĭs īpsōs Brūtī lĭbĕrōs Titum Tĭbĕrĭumque. *l.* ii. *c.* 3.

Cŭm conjūrāti dē ĭnĭtō consĭlĭō ĭntĕr sē ăgĕrēnt, rĕmōtīs, ŭt pŭtābant, ārbĭtrīs, sērmōnem eōrŭm ūnŭs ex sērvīs excēpĭt: ĕt prætĕrĕā lītĕræ, quās ăd Tārquĭnĭos scripsĕrānt, deprĕhēnsæ, rĕm cōarguērunt. Prōdĭtōrēs extēmplo ĭn vīncŭlă conjēctī sunt, deindĕ dāmnātī. Consŭlēs ĭn sēdĕm prōcēssērĕ sŭam: missīque lĭctōrēs ăd sūmendŭm supplĭcĭum, nūdātōs jŭvĕnēs virgīs cēdīdērunt, secūrĭque pērcūssērunt; cŭm intĕrĕā omnĭum ŏcŭlī conjectī essĕnt ĭn vūltŭm Brūti pătrĭs, qui ējŭs supplĭcii exactor ĕrat, cūjŭs spectātōrem essĕ eum īngĕnĭta lĭbĕrōrŭm cārĭtas mĭnĭmĕ pătī vīdēbātŭr. At illĕ pătrĭs persōnăm exŭit, ŭt consŭlis rĕtĭnērĕt; mālŭit orbŭs vīvĕrĕ, quàm publĭcæ vindictæ dēēssĕ: ĕt

Vīcit ămōr pătriæ, laudumque ĭmmēnsă cŭpīdo.

Valer. l. v. *c.* 8. *Virgil. l.* vi. *ver.* 33.

Ubi Tarquĭnĭus vĭăm dŏlō obsēptam vīdit ăd regnum rĕpĕtēndŭm, bellō ăpĕrto rem aggrēssŭs est. Obvĭăm hostī consŭlēs ĕūnt; Valerius consŭl pĕdĭtem dūcĭt, Brūtus cum ĕquitātu antĕcēdit. Præĕrat hōstĭum ĕquĭtibus fīlius regis Arūns Tārquĭnĭus. Qui ŭt Brūtŭm agnōvit, inflammātus īrâ: *Illĕ est vĭr*, inquĭt, *qui nōs expŭlit pătriā. Ipse en illĕ nostrīs decŏrātus insīgnĭbus magnĭfĭcè in-*

cēdit. Dĭi rēgŭm ultōrēs ădēstĕ. Concĭtat calcārĭbus ĕquum, ātque ĭn īpsŭm consŭlem dīrĭgĭt. Sēnsĭt ĭn sē ĭrī Brūtŭs, ĕt ăvĭdē sē cērtămĭnī obtŭlit. Adĕō infēstīs ănĭmīs concūrrērūnt, ŭt ūtērque lancĕā transfixŭs ex ĕquō lapsŭs sĭt. Valerĭus Brūto cōllēgæ fūnŭs, quantō pŏtŭit appārātu, fēcit. Sĕd mājŭs mōrti Brūti dĕcŭs fuit publĭcă mœstitia, maxĭmè matrōnārum, quæ eum, ŭt pārēntem, pĕr annŭm intēgrum luxērunt, quòd tam ācĕr ultŏr fuĭssĕt vĭŏlātæ ĭn Lucretiă pŭdīcĭtiæ. *Livius, l.* ii. *c.* 6.

CAPUT XXXI.

Dĕcĭōrŭm prō pătrĭa dēvōtĭōnēs.

Consŭlĭbŭs Dĕciō ĕt Manliō Rōmā prŏfēctīs ăd bellum adversùs Latīnōs gĕrēndŭm, dīcĭtur vīsă esse utrīque pĕr noctem spĕcĭēs, hūmānā majŏr augustiōrque, vĭrī dīcēntĭs: *Ex ūnā ăcĭē imperātōrĕm Dĭīs inferīs dēbēri, ex altĕrā exercĭtum: ĕt victōrĭam fŏrĕ ējŭs exercĭtūs ĕt pŏpŭlī, cūjŭs imperātŏr dēvōvīssĕt lĕgiōnes hostium, ĕt sē sŭpĕr ĕās.* Ubi consŭlēs contŭlērunt intĕr sē hōs vīsūs nocturnos, plăcŭĭt prīmùm victĭmās cædi, advertendæ Dĕōrum īræ causă: deindĕ stătuērunt, ŭt illĕ consŭl sē pro pŏpŭlō Rōmāno dēvŏvēret, ăb cūjŭs cornu cēdĕre Rōmānŭs exercĭtŭs cœpisset. Manlĭus dextrō, Dĕcius lævō, cornu præĕrat. Prīmò utrinque æquīs vīrĭbus, ĕt ĕōdem ardōrĕ ănĭmōrum rēs gĕrēbātur. Deindĕ ăb lævo cornu Rōmāni non fĕrēntēs impressiōnem Lătīnōrum, pĕdĕm rĕfĕrrĕ cœpērunt. In hāc trĕpĭdatiōnĕ Dĕcĭus consŭl sōlēnnĭa dēvōtiōnĭs vĕrbă prōnunciāvĭt, præĕuntĕ M. Valerĭo Pontĭfĭce, armātŭs ĭn ĕquum insĭlŭĭt, āc sē ĭn mĕdĭōs hōstēs immīsĭt, pătrĭæ sălūtem, sĭbĭ vĕrò mortem, pĕtēns. Quàcunque ĕquō invĕctŭs est, ĕò sècum păvōrem āc terrōrem tŭlit. Pōstquam vĕrò corrŭĭt obrŭtŭs tēlīs, tum Lătīni lātè fŭgam fēcêre. Sīc illĕ vŏlūntāriā mortĕ magnam Rōmānis victōriam pĕpĕrit. Manlĭŭs lacrўmīs ĕt laudibus dēbĭtis prōsĕcūtus est tam mĕmŏrābĭlem collēgæ intĕrĭtum. Decii corpŭs pōstĕrō diĕ invēntum ĕt intĕr maxĭmam hōstium strāgĕm, cŏŏpĕrtum tēlīs: fūnūsque ĕī pār morti est factŭm. *Livius, l.* viii. *c.* 6. 9. *Valer. l.* v. *c.* 6.

Tam ēgrĕgĭum exemplum æmŭlātŭs est bellō advĕrsŭs Gallos Dĕcii filiŭs. Nam ĭn quarto consŭlātu, pătĕrnīs vestīgīis insīstens, ērĕxĭt āc restĭtŭĭt lăbāntēs āc prŏpè perdĭtās urbīs Romānæ vīres sĭmĭlĭ dĕvōtĭōnĕ ĕt pārī exĭtū. *Livius, l.* x. *c.* 21. *Valer. l.* v. *c.* 6.

Dēnĭque bellō contra Pyrrhum rēgĕm, tertĭus P. Dĕcĭus sē tertĭam victĭmăm rēīpublĭcæ præbŭit, ā pătrĭō avĭtōque ĭn pătrĭam ămōrĕ non dēgĕnĕr. *Cic.* 2 *de fin. n.* 61.

CAPUT XXXII.

Dīvĭtĭæ ĭn pătrĭam ĭmpēnsæ.

Dōni quĭdĕm magnĭtūdo făcĭt ŭt grātum sĭt: gratĭŭs tămĕn est, lĭcĕt parvum, sī opportūnĕ dētŭr. Hinc opportūnĭtas liberālitātis Q. Fabii maxĭmi fēcĭt eum ad hoc usque tempŭs laudābĭlem, ŏb pārvam pĕcūniæ summăm tŏt antĕ sæcŭlă ērŏgātam patrĭæ causā. Captīvos Rōmānōs ăb Annĭbălĕ Carthāginīēnsĭum dŭcĕ rĕcēpĕrăt, interpŏsĭtâ pactiōne nummōrum. Qui cùm à Sĕnātu non solvĕrēntŭr, mīsso ĭn urbĕm filiō, fundum, quĕm ūnĭcum possĭdēbat, vendĭdĭt; ējūsque prĕtĭum Annĭbălī prōtĭnŭs nŭmĕrāvĭt, parvum quĭdĕm, utpŏtĕ ē septĕm ăgelli jūgĕribus rĕdactum, sĕd omnī pĕcūniâ mājus, si æstĭmĕtur ănĭmō ērŏgantĭs. Sē ĕnĭm cărēre pătrĭmōnĭo, quăm patrĭam fĭdē, mālŭĭt.

Ejūsdĕm tempŏrĭs fœmĭnă Apŭliæ dĭtissĭmă, Busa nōmĭne, Rōmānos, quī ē Cannēnsi clădĕ sŭpĕrĕrānt, bĕnīgnīssĭmè ălĭmēntīs sustentāvĭt. Salvo tămĕn stātu fortūnārum suārum, mūnĭfĭcam sē pŏpŭlo Rōmāno præstĭtit: Fabĭus ĭn hŏnōrem pătriæ ex paupĕre ĭnŏps factŭs est. *Valer. l.* iv. *c.* 8.

CAPUT XXXIII.

Inĭmīcĭtĭæ publĭcæ ūtĭlĭtātĭs causā dēpŏsĭtæ.

1. M. Æmĭlius Lepĭdus bīs consul, pontĭfex maxĭmus, gravĭtātĕque vītæ pār splendōrī hŏnōrum, gessĭt, diutĭnās ac vĕhĕmēntēs inĭmīcĭtĭās cum Fulvĭo Flacco

ejūsdĕm amplĭtūdĭnĭs vĭrō: quās, stătim atque censōrēs sĭmŭl rĕnunciāti sunt, dēpōsŭit: exīstĭmāns non ŏportēre ĕōs, qui publĭcè juncti essent pŏtestātĕ, prīvātīs ŏdiīs dissĭdēre. Id jūdĭcĭum Lepĭdi ĕt præsens ætās comprŏbāvĭt, ĕt vĕtĕrēs annālium scrīptŏres nōbīs laudāndŭm trādĭdērunt. *Valer. l.* iv. *c.* 2.

2. Nōluērunt quŏque ignōtum essĕ pōstĕrĭtātī Livii Salinatōrĭs illustrĕ consĭlĭum finiēndārŭm, pătriæ causā, sĭmultātŭm. Is nāmquĕ, ētsī Nĕrōnīs, ŏdiō ardēbăt, cūjŭs præcĭpuè ŏpĕrā ĭn exĭlĭum ĭĕrat, tămĕn ŭbĭ ēī collēgă ĭn consŭlātu est dătŭs, sĭbi impĕrāvĭt oblivisci ĕt ĭngĕnĭī sŭī, quod ĕrăt ăcērrĭmum, ĕt injūrĭæ, quam grăvissĭmam accēpĕrăt: nĕ, pertĭnăcĕm sē exhĭbĕndo ĭnĭmīcum, mălum consŭlem ăgĕret. Hæc mentis inclinātio ăd tranquillĭōrĕm habĭtum, plŭrĭmùm prōfŭĭt ăd sălūtem urbĭs atque Itălĭæ ĭn difficĭli tempŏrum artĭcŭlō: quĭă părī vĭrtūtĭs impĕtu connīsi dŭō consŭlēs, terrĭbĭlēs Pœnōrum vĭrēs contŭdērunt.

3. Cùm P. Scipiōni Africāno duo Q. Petilii dĭem dixissent, tribūnŭs plēbis ĕō tempŏrĕ Tib. Sēmprōnĭus Grācchŭs ĕrăt, cui ĭnĭmīcitiæ cum P. Scipiōne intĕrcēdēbant. Tristem omnēs ăb ĕō sententĭam expectābant. At illĕ dixĭt: *Sē non passūrum P. Scipiōnĕm absēntĕm accūsāri:* ĕt, *cŭm rĕdĭīsset, auxĭlĭō ēī fŭtūrum, nē causam dīcĕrĕt.* Multă deindĕ addĭdit dē insīgnĭbus ĭnĭmīci sŭī mĕrĭtīs ĭn pătriam. Mōvĭt ōrātio Gracchī non cætĕros mŏdŏ trĭbūnos, sed ipsōs ētĭam ăccusatōrēs: ĕt, sēnātu hăbĭtō, grātiæ ingēntēs ăb ūnĭvĕrso ōrdĭnĕ Tib. Graccho actæ sunt, quòd rempublĭcam prīvātīs sĭmultātibus pŏtiōrem hăbŭīssĕt: Pĕtilii vērò vexāti sunt prŏbrīs, quòd splendēre ăliēnā invĭdiā vŏluissēnt. Sīlentĭum deindĕ dē Africānō fuĭt. *Livius, l.* xxxviii. *c.* 52.

CAPUT XXXIV.

Pătrĭæ īrāscī nĕfās est.

Ut părēntum, sic pătriæ sævĭtĭa, pătiendo ac fĕrendo lēniēndă est. *Livius, l.* xxvii. *c.* 34.

Sŭōrŭm injūrias cīvium pătiēntĕr fĕrēbat Epamīnondas, quòd sē patriæ irāscī nĕfās esse dūcĕrĕt. Cùm ălĭquāndo ĕum prōptĕr invĭdiam Thebāni nōluīssent præfi-

cĕre exercĭtui ; dēlectus ĕrăt dux ălĭŭs impĕrītus belli, cūjŭs ērrōrĕ rēs ĕò dēdūctă fuĕrat, ŭt ōmnēs dē sălūtĕ exercĭtūs pertĭmēscĕrent, quŏd lŏcōrum angustĭīs clausŭs, ăb hōstibus obsĭdēbātur. Tum dēsīdĕrāri cœpta est Epamĭnōndæ dīlĭgēntĭa qui tunc mīlĕs sĭnĕ ullo impĕrĭō ĕrat. Cùm ăb illo ŏpem pĕtîssent sŭī, nullam rĕtĭnŭĭt mĕmŏriam acceptæ contŭmēliæ, ĕt exercĭtum obsĭdĭōnĕ lībĕrātum dŏmŭm rĕduxit incŏlŭmem. Nĕque vērò hoc sĕmĕl fēcĭt, sĕd sæpĭus. *Cor. Nep. in Epam. c. 7.*

Aristīdēs Athēnīs, Cămīllus Rōmā ējecti ĭn exĭlĭum, lōngè ălĭo ănĭmō pătriæ injurĭam tŭlēre. Illĕ ĕnim urbĕ ēgrĕdiēns, Dĕōs ōrāvit, nē ūnquam Athēniēnsēs ŏpĕrā suā indĭgērent. Hīc contrā dīcĭtur ā Dīīs prĕcātŭs esse, ŭt, sī sĭbi innōxĭo injurĭa fiĕrĕt, dēsīdĕrĭum sŭī făcĕrent ingrātæ pătrĭæ quamprīmŭm. Idĕm tămĕn non multo antè tempŏre dīgniōra bŏnō cīve vōtă fēcĕrat. Nam captīs Vēiīs, urbĕ ŏpŭlēntīssĭmā, mănŭs ăd cœlum tōllens, prĕcātus ĕrăt, ŭt sī cui Dĕōrum nĭmĭă sŭă pŏpŭlique Rōmāni fortūnā vĭdērētur, lĭcēret ĕam invĭdiam lēnīre sŭo prīvāto ĭncŏmmŏdō pŏtĭŭs, quàm publĭco pŏpŭli Rōmāni. Et cùm deindĕ, Rōmā ą Gallīs obsessā, missŭs ăd Cămillum exŭlem Cædĭcĭus, eum dictātōrĕm creātum esse nuncĭâsset, cŏhortārique cœpisset, nē injurĭæ ā pătriâ illātæ rĕmĭnīscĕrētur ; illĕ, intĕrrŭptō sermŏne Cædicii, *Nunquam*, inquĭt, *ā Dīīs prĕcātŭs essem, ŭt mĕi dēsīdĕrium Romāni făcĕrent, si ejŭsmŏdi illōrum dēsīdĕrium fŭtūrum esse existĭmāssem. At nunc æquĭōră ā Dīīs postŭlo : mĕă ŭt ŏpĕră tantam pătriæ ūtilitātem afferat, quantă est eă, quā nunc prĕmĭtur călămĭtas.* Plut. in Aristid. Livius, l. v. c. 33. et 21. Appian. l. iv. Celtic.

Vĭdē infrà Coriŏlāni īram ĭn pătriam, cap. xxxvii. et Q. Fabii Maxĭmī pătiēntĭam, l. iv.

CAPUT XXXV.

Fundāmentum est omnium virtūtum pĭĕtās ĭn părēntēs. Cic. *pro Planc. n.* 29.

1. Prīmă ĕt optĭmă pĭĕtātĭs in părentēs măgīstră est nătūră. Hæc nullō vōcĭs mĭnīstĕrĭō, nullō ūsū lĭtĕrārum

indĭgēns, prŏprĭīs vīrĭbus cārĭtātem pārēntum pēctŏrĭbus lĭbĕrōrum tăcĭtè infūndit. *Valer. l.* v. *c.* 4.

Pārēntēs cārissĭmōs hăbēre dēbēmŭs, quŏd ăb ĭīs nōbīs vītă, mātrĭmōnium, lĭbĕrtās, cīvĭtās, trādĭta est. *Cicer. post red. in Sen. n.* 2.

Bĕnĕficiōrum maxĭma sunt ĕă, quæ ā pārēntĭbus ăccĭpĭmŭs, dum aut nēscĭmŭs, aut nōlŭmŭs. Pārentēs cōgunt tĕnĕros infantēs ăd sălūbrium rērŭm pătĭēntĭam. Flēntĭum ăc rēpūgnantĭum cōrpŏra dīlĭgentī cūrā fŏvēnt, ĕt, nē membră ĭn prāvum dētōrquĕāntŭr, constrīngunt. Mox lĭbĕrālia stŭdĭa incŭlcant, ădhĭbĭtō tĭmōre nōlentĭbus. Jŭventam frūgālitāti, pŭdōri, mōribus bŏnīs applĭcānt cōactam, si non obsĕquātur lĭbēntĕr. Adolēscentĭbus quŏque vīs ăbhĭbētur ĕt servĭtūs, si rĕmēdia pĕr intempĕrāntĭam rĕjĭcĭunt. *Senec.* 6. *Benef. c.* 24.

2. Quisquĭs ĭn vītā suā pārēntēs cŏlĭt, hīc ĕt vīvus ĕt dēfunctŭs Dīīs cārŭs est. Contrà contemptŭs pārēntŭm ējŭs gĕnĕrĭs pēccātum est, quod ĕt ăb hŏmĭnĭbus ŏdiō hăbētur, ĕt ĭn vīventibus ăc mortŭis ā Dīīs damnātŭr ăc pūnītŭr. *Stobæus, Serm.* 77.

Eă cārĭtās, quæ est intĕr nātōs ĕt pārēntēs, dĭrĭmī, nĭsĭ dētēstābĭli scĕlĕre, non pŏtest. *Cic. de Amic. n.* 27.

Facĭlè intellĭgo lĭbĕrōs non mŏdŏ rĕfĭcĕre pārēntum injūrĭas, sĕd ĕtiăm æquō ănĭmō ferrĕ ŏpūrtērĕ. *Pro Cluen. n.* 17.

Adŏlēscentŭlŭs quīdam Zĕnōnĭs schŏlam dĭū frĕquentāvĕrat. Rĕvērsum ĭn pătĕrnās ædēs interrŏgāvit pătĕr, quĭd tandĕm săpĭentĭæ dĭdĭcisset? Illĕ rēbŭs ipsīs sē ostensūrum rēspōndĭt. Indignantĕ autem pătre ĕt verbĕră ipsī ingĕrēntĕ illĕ quĭētus permănēns, ĕt pătĭēntĕr fĕrēns, *Hoc*, inquĭt, *dĭdĭci, īram pătrĭs æquō ănĭmō ferrĕ.* Ælian. l. ix. c. 33.

3. Quærī sŏlĭtum est ĭn phĭlŏsŏphōrum schŏlīs, ăn sempĕr atque ĭn omnĭbus pătri pārendum sĭt. Certè ĭn plurĭmīs pārendum est, ĭn quĭbūsdam non obsĕquēndum. Omnĭa ĕnĭm, quæ ĭn rēbŭs hūmānīs fīunt, sīcŭt docti censŭērunt, aut hŏnesta sunt, aut turpĭă. Quæ suā vī rectă honestăque sunt, ŭt fĭdĕm cŏlĕre, pătrĭam dēfendĕre, ĕă fiĕrī ŏportĕt, sīvĕ impĕrĕt pătĕr, sīvĕ non impĕrĕt. Sĕd quæ hīs contrārĭă, quæque turpĭă, ĕt omnĭno inīquă sunt: ĕă nĕ, si impĕrĕt quĭdem, făcĭendă sunt. Illă tămĕn ipsă, ĭn quĭbus obsĕquī pătrī impĕrānti non ŏpōrtĕt, lēnĭtĕr ĕt vĕrĕcundē dēclīnandă, sen-

sīmque rēlīnquēndă sunt, pŏtĭŭs quàm rēspŭendă. *A. Gell. l.* ii. *c.* 7.

Agesilāŭs, patrĕ jŭbēntĕ ĕŭm ĭn quodăm judĭcĭŏ sententĭam lēgĭbus ādvērsăm ferrĕ: *A tĕ*, inquĭt, *mī pătĕr, jam indĕ à pŭĕritiâ ēdŏctŭs sum lēgĭbus pārēre. Ităque ĕtiam nunc tĭbĭ obtempĕro, nĭhĭl ĭn lēgēs peccando.* Plut. de vit. pud.

4. Tālem erga părentes te præstă, quālēs optārēs sĕ tĭbi tuos lībĕrōs exhĭbēre. *Isocr. ad Dem.*

Si lībĕrī părentibus nāti sint hŭmĭlibus, sī prŏpīnquos hăbĕānt imbĕcillĭŏres vĕl ănĭmō vĕl fortūnâ: ĕōrum, cŭm pŏtĕrūnt augĕānt ŏpēs, ĕīsque hŏnōri sint. Fructŭs ĕnĭm ingĕnii, fortūnæ, omnisque præstantiæ maxĭmè tum căpĭtur, cŭm ĭn proxĭmum quēmque confertŭr. *Cic. de Amic. n.* 70.

Omnes hŏmĭnes pălăm prædĭcānt, prīmùm Diis, deindĕ părentibus, hŏnōrem dēbēri nātūrâ ĕt lēgibus; nĕque lībĕros quĭcquam grātĭus Dĭis făcĕre possĕ, quàm si bĕnīgnè ĕt ălăcrĭter cum fœnŏre grātĭas rĕfĕrant ĭis ā quĭbus gĕnĭti ēducātique sunt. Contrà vērò nullum esse mājŭs impĭĕtātis argūmēntum, quàm contēmptum ĕt nĕglēctiōnem părēntum. Ităque intērdictum est nōbis, nē quĭd mălī ălĭīs făciāmŭs; injustŭm autem ĕt impĭum hăbētur, non sempĕr pătrī ăc mātri ĕă dīcĕre ĕt făcĕre quĭbus lætēntŭr. *Plut. de Amor. frat.*

CAPUT XXXVI.

Pătrēs ā lībĕrīs pĕrĭcŭlō lībĕrātī.

1. Cùm captŭm atque incensum est Ilĭum, Græcī Trōjānōrum fortūnas mĭsĕrāti, hoc maxĭmè dīgnŭm gentĭs sŭæ hūmānitāte prōnūnciāri pĕr præcōnem jussērunt: *Ut singŭli ā lībĕrīs cīvĭbus sēcum aufĕrrent ĭn hŭmĕrōs sublātum id ūnum quod pŭtārent intĕr rēs sŭās præcĭpuē sĕrvāndŭm.* Stătim Ænēas Dĕōs pătrĭōs hŭmĕris impŏsŭit, cætĕra nĕglĭgēns. Hāc piĕtāte capti Græci, pĕrmīsēre ipsi ĕtĭam altĕram rĕm āsportāre. Tum illĕ Dĭis altĕrum ŏnŭs addĭdit pātrem sŭŭm Anchīsen sĕnĭ confĕctum. Quo facto mīrum ĭn mŏdŭm obstŭpefacti Græci, Ænēæ sŭă omnĭa rēstĭtŭī vŏlŭērunt: ĭtă dēclarāntēs, illōs ĕtĭam qui hōstēs sūnt, ĕt jūrĕ belli ĭn victōs ūtī possunt, mansuēscĕre ĕt mĭsĕrĭcordiā mŏvēri ĭn ĕōs, qui Dĕōs ĕt părēntēs rĕvĕrenter cŏlūnt. *Æliam. l.* iii. *c.* 22.

2. Crœsō Lȳdōrum rēgi ŏpūlentissĭmo filĭus fŭĭt, formā quĭdĕm ĕt ingĕnĭō præstans sĕd nātūrā mūtŭs dĭū existĭmātŭs, quŏnĭăm cŭm jam multùm ădŏlevisset, nĭhĭl tămĕn fārī pŏtĕrat. Ad ĕmēndāndum hoc linguæ vĭtĭum cunctă expertus est pătĕr, dum sĕcūndæ ējŭs rēs ĕrānt: At nĭhĭl omnīno mĕdĭcōrum artēs prōfuēre. Cùm vērò Sardes, urbem rēgĭam, expugnâsset Persārum exercĭtŭs, ĕt ĭn Crœsum distrĭctō glădiō irrŭēns quĭdam mīlĕs, eum sĭbi ignōtum jamjam occīsūrus vĭdērētur; vitæ pătris tĭmēns pĭŭs ădŏlēscens, ĕt oblītŭs quĭd sĭbi nāscēnti nātūrā dēnĕgāsset, ōs dĭduxit, ĕt clāmārĕ nītens, solvit linguæ vincŭlă, ātque ĭn hās vōcēs ērūpit: *Nē occīdas Crœsum mīlĕs.* Sīc ā pătrĭs căpīte dēpulsă mōrs fuĭt bĕnĕfĭcĭō filĭī, qui ĕt ipsĕ sŭō ĭn pătrem ămōre consĕcūtus est, ŭt pĕr rĕlĭquum vītæ tempŭs vōcālis esset, āc plānè artĭcŭlatēque lŏquī posset. *Herodot. l.* i. *A. Gell. l.* v. *c.* 9. *Valerius, l.* v. *c.* 4.

3. Quum, sēditiōnĕ intĕr Macĕdŏnās mīlĭtēs ĕt Græcōs mĕrcēnārĭos ōrtă, rex Phĭlĭppŭs grăvī vulnĕre percussŭs esset, ĕt ex ĕquō dejĕctŭs; prōsĭluit antĕ ōmnēs Alexāndĕr, annŭm tunc septĭmum dĕcĭmum ăgēns, jăcēntĕm clypeō sŭō prōtexĭt, rŭentēsque ĭn ĕum multōs sŭă mănū ŏccīdit. Cùm grăvĭter pōstĕă ferrĕt Phĭlĭppŭs, quòd propтĕr vulnŭs, quo tum fĕmŭr transfossum fuĕrăt, claudicāre cōgĕrētur? vērĕ ĕt scītè dixĭt ĕī Alexāndĕr: *Non dēbēre eum irasci vulnĕre, quo virtūtis bellĭcæ mĕmŏria rĕvŏcārētur, quŏtĭēs pĕdĕm mŏvērĕt.* Quint. Curt. l. viii. c. l. Plut. l. fort. Alex.

4. Eădĕm piĕtās virīlī rōbŏre ārmāvit P. Scĭpiōnem, qui deindĕ Africānus est dictŭs, ăd ŏpĕm pătri ĭn aciĕ fĕrēndam, cùm vix puĕrīlitātĭs annos ēgrēssŭs esset. Nam eum consŭlem pugnantem cum Annĭbălĕ ăpŭd Ticīnum flŭvĭum, ĕt grăvĭter saucĭum, servāvĭt intĕrcursu sŭō. Nĕquĕ illum aut ætātĭs infirmĭtās aut mīlĭtĭæ tīrocĭnĭum interpellāvit, quò mĭnŭs laudem consĕquĕrētur rapti ex ipsā mortĕ pătrĭs ĕt impĕrātōrĭs. *Valer. l.* v. *c.* 4.

5. L. Manlĭum plēbi Rōmānæ invīsum multă fēcĕrānt: acērbĭtas ĭn hăbēndo mīlĭtum dēlectu ăd bellum, ingĕnium ātrox, cognōmen Impĕrĭōsi ăb ipsō ascītum ăd ostentatiōnĕm sævitiæ. Ităque ŭbĭ prīmùm dīctatūrâ ăbĭit, dĭem ĕī dixĭt ăd pŏpŭlum M. Pompōnius trĭbūnus plēbis. Crīmĭnī intĕr cætĕra dăbăt, quòd ăb hŏmĭnĭbus rēlēgâsset, ĕt rūri intĕr sērvōs āc pĕcŭdēs hăbĭtāre, cōgĕret Tītum filĭum

(cui postea Torquati cognomen fuit) adolescentem nullius probri compertum, sed tantum linguæ impromptum.

Ægre passus Titus se causam esse hujus advorsus parentem criminationis, capit consilium rudis quidem atque agrestis animi, sed pietate in patrem laudabile. Nescientibus cunctis, gladio succinctus, noctu Romam accurrit, et prima luce Pomponii domum venit: janitori, opus sibi esse domino ejus extemplo convento, ait, eique nunciari jubet Titum Manlium Lucii filium adesse. Tribunus, cui spes erat juvenem ira percitum in patrem aliquid novi crimonis afferre eum statim, remotis arbitris, admittit. At ille, ut est ingressus, gladium distringit, et super lectum jacentis Pomponii stans ferro intento, se cum transfixurum minatur, nisi jurejurando confirmet, se ab instituta adversus L. Manlium accusatione recessurum. Tribunus gladium ante oculos micantem cernens, seque solum atque inermem cum juvene prævalido et ferocę, juravit iis verbis, in quæ adactus est a Tito; rem ad populum detulit, docuit cur sibi ab incepto desistere necesse esset, Manlium patrem missum fecit. Tantum temporibus illis jusjurandum valebat.

Maluisset quidem Romana plebs sibi potestatem fieri ferendi suffragii de tam crudeli et superbo reo, quem oderat: verumtamen non ægre tulit filium id pro patre ausum esse: et ejus factum visum est eo laudabilius quod adolescentis animum acerbitas patria nihil a pietate avertisset. Itaque ut sus virtuti honor, suum præmium, esset, eo anno secundum inter sex tribunos militares locum consecutus est T. Manlius, licet nullis præclare factis cognitus, ut qui rure et procul a cœtu hominum juventam egisset. *Cicer.* 3 *Offic. n.* 31. *Livius, l.* vii. *c.* 4, 5.

CAPUT XXXVII.

Pietas liberorum in matres.

1. C. Marcius, cui capta urbs Corioli fecit cognomen Coriolani, patre orbatus adhuc puer, sub matris tutela adolevit. Sortitus erat a natura nobiles ad laudem impetus: sed quia doctrina non accessit, iræ impotens, obstinatæque pervicaciæ fuit, et exemplo suo confirmavit, ge-

nĕrōsăm īndŏlĕm, sī lĭbĕrāli instĭtūtiōnĕ cărĕat, ēdĕrĕ multă sĭmŭl cŭm vīrtūtĭbus vĭtĭă, sīcŭt fœcūndŭm nātūrā agrum, qui excŭltŭs non sĭt. Quŏnĭam invĭctum vŏlūptātĕ, pĕcūnĭā, lăbōrĕ ănĭmŭm gĕrēbăt; ējŭs contĭnēntĭa, justĭtĭa, fortĭtūdo, prædicābāntur: ăt præfervĭdă īră, aspĕrī mōrēs, ĕt părŭm cīvīlis congrēssŭs, grăvĭter fĕrēbāntŭr. Hunc autem mortālēs maxĭmum fructum fĕrūnt ē Mūsārum disciplīnā, ŭt molliātur mansuēscātque ēōrum ingĕnĭum: ĕt, sī quĭd fĕrum nātūrā indĭdĭt exŭăt.

Scīlĭcet ingĕnuas dĭdĭcisse fidēlĭter artēs
Emōllĭt mōrēs, nĕc sĭnĭt esse fĕrōs.

Ovid. 2 *de Ponto. El.* 9.

Nēmo ădĕō fĕrŭs est, ŭt non mītēscĕre possit,
Si mŏdò cultūræ pătiēntem commŏdĕt aurem.

Horat. 1 *Epist.* 1.

Cŭm prīmă stīpendĭa făcĕrĕ cœpissĕt ădōlēscēns, ē mūltīs prælĭīs, quĭbus intĕrfŭit, nūnquăm rĕdiit, nĭsī dōnātŭs cŏrōnā ăliōvĕ mīlĭtārī præmĭō. Commīlĭtōnĭbus ējŭs bellĭcæ vīrtūtĭs fīnīs ĕrăt glōrĭă, illī vĕrò fīnīs glōrĭæ gaudĭum mātrĭs. Nam ŭbĭ illă audīvīsset ipsŭm laudārī ĕt dōnārī vīdīsset cŏrōnā, ĕt præ lætĭtĭā lăcrўmāns essĕt complexă; ĭd sĭbi sūmmō hŏnōri fēlīcĭtātĭque dūcēbat essĕ. Sīc Epamĭnōndās dīcēbat nĭhĭl sĭbi unquam jucūndĭus fēlīcĭūsque contĭgīssĕ, quăm quòd pătrem ĕt mātrem hăbŭīsset testēs ăc partĭcĭpēs partæ Leuctrĭcā pugnā glōrĭæ. Coriolānŭs, ŭt ūnī mātri rēpendĕrĕt grātĭam, quam utrīque părēnti dēbēbat, eā oblēctandā ĕt cōlēndā sătiāri non pŏtĕrat. Illā cŭpientĕ atque ōrāntĕ, ūxōrem duxĭt: illius ĭn ædĭbŭs, nātīs jam lĭbĕrīs, cum uxōrĕ hăbĭtāvit.

Pōst multă ĭn pātrĭam mĕrĭtă jūdicio pŏpŭli damnātus Coriolānŭs, Volscōs exŭlātum ăbiĭt, mĭnĭtans pătrĭæ, hōstīlēsque jam tum spīrĭtŭs gĕrēns. Vĕnĭentem Volscī benīgnè excēpēre, ĕt ūsŭs est hōspĭtiō Attii Tullĭi, qui prīnceps Volscōrum ĕrăt, Rōmānīsque fŭĕrat sempĕr infestus. Ităque cŭm altĕrum vĕtŭs ŏdium, altĕrum rĕcēns īră stĭmŭlārĕt, brĕvī effĕcērūnt, ŭt lĕgĕrēntŭr īmpĕrātōrēs ăd bellŭm advērsŭs Rōmānōs gĕrēndŭm.

Cōrĭŏlānŭs, expugnātīs non paucīs Rōmānōrum ōppĭdis, castră pŏsŭit quinque millia passŭum ăb urbĕ, ăgrumque Rōmānōrum est pŏpŭlātus. Missī Romă ăd ĕum ōrātōrēs de pācĕ, ātrox rēsponsum rĕtŭlērunt. Itĕrum deindĕ missī, nē ĭn castră quĭdem admīssī sunt. Săcērdōtēs quŏque sŭīs infŭlīs vēlātos îssĕ ăd ĕum supplĭcēs

trādĭtur, ĕt nĭhĭl măgĭs flexĭssĕ ănĭmŭm, quăm lēgātī flexērunt. Tum mātrōnæ cōĕūntes pervĭcērunt, ŭt Veturĭa Cōrĭŏlāni māter exăctâ ætāte mŭlĭĕr, ĕt Vŏlūmnĭa uxor, dŭos parvos ex Marcĭo filĭōs fĕrēns sēcŭm ; ĭn cāstra hōstĭum īrent cum frĕquēnti mŭlĭĕrŭm cŏmĭtātu, ĕt ĕam urbĕm prĕcĭbus lăcrўmĭsque dēfēndĕrent, quăm vĭrī armĭs non pŏtĕrānt. Ubĭ ăb cāstrā ventum est, nunclātumque Cōrĭolānō, ădēsse ingens mŭlĭĕrum agmen ; qui mōtŭs non fŭĕrat nĕc publĭcā mājēstāte ĭn lēgātis, nĕc relĭgiōne ĭn săcērdōtĭbus, multo obstĭnātior ĕrăt ădvĕrsŭs mŭlĭĕbrēs lăcrўmās. At ŭt mātrem āspēxĭt : *Exfugnâsti*, inquĭt, *ĕt vīcisti īrăm mĕăm, ŏ Pătrĭă, admōtis mātrĭs mĕæ, prĕcĭbŭs, cui tŭam ĭn mē injurĭam condōno !* Contĭnuōque Romānum agrum hōstĭlibus ārmĭs lĭbĕrāvit. *Plut. in Coriol. Livius, l.* ii. *c.* 35, *&c.*

2. Prætŏr trādĭdit trĭumvĭrō nĕcandam ĭn cārcĕrĕ mŭlĭĕrĕm sanguĭnĭs ingĕnŭī, căpĭtāli crīmĭnĕ dāmnātăm. Is qui cūstōdĭæ præĕrăt, mĭsĕrĭcōrdiā mōtŭs, non ĕăm prōtĭnŭs strangŭlāvĭt. Dĕdit quŏque ădĭtum ăd ĕam filiæ, sed dĭlĭgenter excussæ, ne quĭd cĭbī infĕrrĕt. Existĭmābat ĕnĭm fŭtūrum, ŭt inĕdiâ consumĕrētŭr. Cùm autem jam dĭēs plūrēs efflūxĭssent, mīrātus quòd tamdĭū vīvĕret, cūrĭōsĭùs obsērvātâ filiâ, ănĭmādvertit illăm exertō ūbĕre lēnīre fămĕm mātrĭs lăctĭs sŭī subsĭdiō. Quæ rēs tam ādmīrābĭlĭs, ăd jūdĭcēs pĕrlātă, impĕtrāvit matri remĭssiōnĕm pœnæ. Nĕc tāntŭm matrĭs sălūs dōnāta est filiæ pĭĕtāti, sĕd ambæ pērpĕtŭis ălĭmēntis sustēntātæ sunt, publĭco sumptū, ĕt cārcĕr illĕ consĕcrātus est, extructo ĭbi Pĭĕtātĭs templō. Quò non pĕnĕtrat, aut quid non cŏgĭtat pietās, quæ nŏvăm rătiōnem invēnit gĕnĕtrīcĭs servāndæ ĭn cārcĕre ? Quĭd tăm ĭnūsĭtātŭm ātque ĭnaudĭtum, quàm mātrĕm nātæ ūbĕrĭbus ălĭtăm fuĭssĕ ? Pŭtārĕt alĭquĭs hōc contrà natūrăm factum essĕ, nĭsĭ prīma nātūræ lex esset dĭlĭgĕre pārēntēs. *Valer. l.* v. *c.* 4. *Plin. l.* vii. *c.* 36.

Fĭlĭa ălĭa, cui nōmĕn Pero, ădmōvĭt vĕlŭt infāntĕm pēctŏri sŭō, ātque ălŭĭt pătrem sŭum, grandī ætāte sĕnĕm, qui ĭn custōdĭam trādĭtus fŭĕrăt. *Valer. ibid.*

CAPUT XXXVIII.

Pārrĭcīdĭŭm scĕlĕrŭm ōmnĭŭm māxĭmŭm ēst.

1. Parrĭcīdĭum nĕfārĭum făcĭnŭs est, ātque ējūsmŏdi, ŭt ĕō ūnō mălĕfĭcĭō scĕlĕrā omnĭă comprĕhēnsā esse vĭdĕāntŭr. Etĕnĭm sī (ĭd quod præclārè ā săpĭēntĭbus dĭcĭtur) vultu sæpĕ lædĭtŭr plĕtās; quod supplĭcium sātis ācrĕ rĕpĕrĭētur ĭn ĕum, qui mortem ättŭlĕrit părenti, prō quō mŏrī ipsum jūrā dīvīnā ātquĕ hūmānā cōgēbant, sī rēs pōstŭlāret? *Cicer. pro Rosc. Amer. n.* 37.

Pōrtēntum ātque mōnstrŭm est, esse alĭquĕm hūmānâ spĕcĭē et figūrâ, qui tantùm vīcĕrit bēstĭas immānĭtātĕ, ŭt ĕōs indignīssĭmè lūcĕ prīvārĕt, pĕr quos hanc suāvīssĭmam lūcĕm aspexĕrat: cùm pārtŭs ātque edŭcātio ĕtiam fĕrās ĭntĕr sēsĕ concĭlĭet. *n.* 63.

2. Aiūnt Cœlĭum quendam Terracĭnēnsem, cŭm cœnātŭs ĭsset cŭbĭtum ĭn ĭdĕm conclāvĕ cum duōbŭs ădŏlēscēntĭbus fīlĭīs, inventum esse mānĕ jŭgŭlātum. Quŏnĭam nĕc servŭs quīsquăm nĕc lībĕr rĕpĕrĭēbātŭr, ĭn quem făcĭnŏrĭs suspĭcĭo cădĕret; ĕā autĕm ætāte fīlĭī prŏpĕ pătrem cŭbāntēs nē sensĭsse quĭdem sĕ dīcēbant; nŏmĭnă filĭōrum dē parrĭcīdĭō dēlātā sunt. Părum ĕnĭm verĭsĭmĭle vĭdēbātur, quenquam ausum esse commĭttĕrē sē ĭn ĭd conclāvĕ, ĕō pŏtĭssĭmŭm tempŏre, cùm ĭbĭdĕm essent dŭo ădŏlēscēntes filiī, qui făcĭlè possent ĕt sentīrĕ ĕt dēfendĕre. Tămĕn cùm jūdĭcibus plānum esset factŭm, ăpertō ōstiō rĕpērtōs essĕ ĕōs dormĭēntēs: jūdĭcīō absŏlūti sunt, ĕt omni suspīcĭōne lībĕrāti. Nēmo ĕnĭm pŭtābat, quenquam esse, qui somnum stătim căpĕre possĕt pōst pērpĕtrātum pārrĭcīdium; proptĕreā quòd qui tantum făcĭnus commīsĕrūnt, non mŏdŏ non possunt quĭēscĕre sĭnĕ cūrâ, sĕd nē spīrāre quĭdem sĭnĕ mĕtū. *n.* 64.

3. Cīvĭtas Athēnĭēnsĭum prūdentĭssĭma fuissĕ tradĭtur. Ejŭs porrò cĭvĭtātis săpĭēntissĭmum Solōnem fĕrūnt fuisse, qui lēgēs illis scripsĭt. Is cùm intĕrrŏgārētŭr, cūr nullŭm sūpplĭcĭum constĭtuīssĕt ĭn ĕŭm, qui părentem nĕcâsset; respondit: *Sē ĭd nēmĭnem factūrum pŭtâsse.* Săpĭentĕr fēcīssĕ dīcĭtur, cùm nĭhĭl sanxĕrit dē illō scĕlĕrĕ, quod ānteā commīssŭm non ĕrāt; nē non tam pro-

hĭbēre vĭdērētŭr, quam ōstēndĕre commĭttī possĕ. Quantò săpĭentĭùs mājōrēs nostri fēcēre! Qui cùm intellĭgĕrēnt nĭhĭl esse tam sanctum, quŏd non ălĭquāndo vĭŏlāret audācĭă; supplĭcĭum ĭn parrĭcīdās singŭlārĕ excŏgĭtāvērunt, ŭt ĭī, quos nātūră ipsă non pŏtuīssĕt ĭn offĭcĭō rĕtĭnēre, magnĭtūdĭnĕ pœnæ summŏvĕrēntŭr ā mălefĭcĭō. Insŭī vŏlŭērunt ĭn cūlĕŭm vīvōs, ātque ĭtă ĭn flūmĕn dējĭcī. O sīngŭlārem săpĭentĭam! Nonnĕ vĭdēntŭr hunc hŏmĭnem ex rērum nātūrâ sustŭlīssĕ ĕt ērīpuīsse, cui rĕpēntè cœlŭm, sōlem, ăquăm, terrāmquĕ ădēmērunt? ŭt, qui ĕŭm nĕcâssĕt, undĕ ipsĕ nātŭs essĕt, cărērĕt ĭīs omnĭbŭs rēbŭs, ex quĭbŭs omnĭa nătă essĕ dīcuntŭr. *n.* 70.

Persæ, sī quĭs pătrem nĕcâsset, ĕŭm non gĕnŭīnŭm fīlĭum exīstĭmābant, sĕd subdĭtitĭum. Quĭă ălĭēnum ā nātūrâ vĭdēbātŭr, ĕt părŭm crēdĭbĭlĕ, ŭt cērtŭs părēns ā justĭs lĭbĕrĭs intĕrĭmĕrētur. *Nicol. Damasc. Herodot. l.* 1.

CAPUT XXXIX.

Nĭhĭl dūlcĭŭs hŏmĭnŭm gĕnĕrī, quăm lĭbĕrī.

1. Pērspĭcŭum est ā nātūrâ īmpēlli nōs, ĕōs, quōs gĕnŭĕrĭmŭs, ămēmŭs. *Cicer.* 3 *de fin. n.* 62.

Nonnĕ bēstiæ prō sŭō partu ĭtă propūgnānt, ŭt vulnĕră excĭpĭānt, ĕt nūllōs hŏmĭnum impĕtŭs, nūllōs ictŭs rĕfōrmĭdent? Si fĕræ partŭs suōs dĭlĭgunt, quā nos in lĭbĕrōs nostros indulgentiā essĕ dēbēmŭs? 5 *Tusc. n.* 79. 2 *de Orat. n.* 168.

Quid dulcĭŭs hŏmĭnum gĕnĕri ā natūrâ dătum est quăm sŭī cuique lĭbĕri? Incertum est quăm longă cujusque nostrūm vītă fŭtūră sĭt. Consŭlĕre ĭtăque ĕt prospĭcĕre vīvī dēbēmŭs, ŭt illorum sōlĭtūdo ĕt pŭĕrĭtiă quăm firmīssĭmō præsĭdĭo mūnĭtă sit. *Post red. Quir. n.* 2. *In Verrem, l* ii. *n.* 153.

2. Pătĕr nūllŭm clārĭus pŏtēst rĕlīnquĕre mŏnŭmentum sŭi, quăm si fīlĭum rĕlīnquăt effĭgĭem mōrŭm sŭōrum, vīrtūtĭs, constāntiæ, pĭĕtātĭs, ingĕnĭī. *Phil.* 9. *n.* 12.

Ad fīlĭum hærēdĭtas pătērnæ glōrĭæ ĕt factŏrum imitātĭo pertĭnĕt. 1 *Offic. n.* 78.

Optĭmă hærēdĭtās omnĭque pătrĭmōnĭō præstāntĭor ā pătrĭbus trādĭtur lĭbĕrĭs, glōrĭă virtūtĭs rērūmquĕ gestārum: cui dēdĕcŏri esse, nĕfās ĕt impĭŭm jūdĭcāndŭm est. I *Offic. n.* 33.

3. Nēmo lĭbĕrōrum grātĭā pĕcūnĭĭs cŭmŭlāndĭs incumbăt, ŭt dĭtissĭmōs ĕōs rĕlĭnquăt. Id ĕnĭm nĕc ipsĭs nĕc pătrĭæ condūcĭt. Censŭs jŭvĕnum ōptĭmŭs ĭs est, qui ĕōs non rēddĭt obnōxĭōs ădūlātĭōnĭbŭs et suffĭcĭt rēbŭs nĕcēssārĭis. Lĭbĕris ergo non multum auri, sĕd pŭdōrĭs ŏpōrtĕt rĕlĭnquĕre. *Plato de Leg. l.* v.

Părēntēs lĭbĕrīs plērumque bŏnō ănĭmō măla prĕcantŭr. Si vīs esse fēlix, Dĕos ōrā, nē quĭd tĭbi ēvĕnĭat ex his quæ optantŭr tĭbi. Ea non sunt bŏnă quæ īstī ĭn tē vŏlūnt congĕrī; dīvĭtĭæ, hŏnōrēs, impĕrĭa. Unŭm bŏnŭm est, quod bĕātæ vītæ causă ĕt firmāmēntŭm est, vīrtūs. Făc ipsĕ tē felīcem. Făcĭēs autĕm, sī vīrtūtĕm cŏlŭĕris. *Senec. Epist.* 31.

CAPUT XL.

Lĭbĕrī pătrĭæ causā bĕnĕ instĭtŭēndī.

Vērrĕm grăvĭtĕr objūrgăt Cĭcĕro, quòd prætŏr ĭn Sĭcĭlĭâ fīlĭum flăgĭtĭīs sŭīs intĕrēssĕ pāssŭs ĕrăt. Tunc cŭm tē ăc tŭam vītam nôssēs, ĭn Sĭcĭlĭam tēcum grandĕm fīlium dūcēbas? ŭt ĕtĭamsī nātūră puĕrum ā pătĕrnis vĭtĭīs abdūcĕrĕt, cōnsuētūdo tămĕn ĕt discĭplīnă dissĭmĭlem tŭi esse non sĭnĕret. Făc ĕnĭm fuīsse ĭn īstō C. Lælii et M. Cătōnĭs indŏlem, quĭd ex ĕō bŏni spērāri atque effĭci pŏtēst, qui nullum ūnquam pătrĭs pŭdīcum nĕque sōbrium convĭvĭum vĭdĕrit. Qui ădultă ætāte pĕr trĭennĭum intĕr impŭdīcas mŭlĭĕrēs ĕt intĕmpĕrāntēs vĭrōs ĭn ĕpŭlis quŏtĭdĭānĭs versātus sĭt: nĭhĭl unquam ā pătre audīri, quo pŭdēntĭor aut mĕlĭor esset? Quĭbus ĭn rēbus non sōlùm fīlio, sĕd ĕtĭam rēīpublĭcæ fēcisti injūrĭam. Suscēpērās ĕnĭm fīlĭōs non sōlùm tĭbi, sĕd ĕtĭam pătrĭæ: qui non mŏdŏ tĭbi vŏlūptāti, sĕd ĕtĭam qui ălĭquāndò usŭi rēīpublĭcæ esse pōssent. Eōs instĭtŭĕre atque ērŭdīre dēbŭīsti ăd mājōrum instĭtūta, ĕt ăd cīvĭtātis nostræ discĭplīnam, non ăd tŭă flăgĭtĭa, atque ăd tŭās turpĭtūdĭnēs. Esset ex ĭnĕrti ātque impūro ĕt improbŏ părēntĕ nātŭs ĕt

pŭdens ĕt prŏbus fīlĭus. Nunc prō tē Vērrĕm altĕrum substĭtuīsti cīvĭtāti. *Cicer. l.* iii. *in Verr. n.* 159.

2. Pelopĭdās, qui filium hăbēbat infāmĕm, Epaminōndam rĕprĕhendēbat, quòd uxōrĕm non duxīsset; illumque mălĕ reīpublĭcæ consŭlĕre dīcēbat, qui lībĕros non rĕlīnquĕret: *Vĭdē*, inquĭt Epaminōndās, *nē tu pătrĭæ pējŭs consŭlās, qui tālĕm ex tē nātum rĕlīctūrŭs sīs. Mĭhi vērò stīrpis dēēssĕ non pŏtēst: namque ex mē nātam rĕlinquo pugnam Leuctrĭcam, quæ non mŏdŏ mĭhi sŭpērstĕs, sĕd ĕtĭam immortālĭs, fŭtūră est.* Cornel. Nep. in Epam.

Grātum est, quōd pătriæ cīvem pŏpŭlōque dĕdisti,
Sī făcis ŭt pătriæ sĭt ĭdōnĕŭs, ūtĭlis āgris,
Utĭlis ĕt bellōrum et pācis rēbus ăgendis.
Plūrĭmùm ĕnĭm intĕrĕrĭt quĭbus artĭbus ēt quĭbus hunc tu
Mōrĭbus instĭtŭās. *Juven. Sat.* xiv. 70.

CAPUT XLI.

Māxĭmă dēbētŭr pŭĕrō rĕvĕrēntĭă.

Plūrĭmă sunt.....fāmā dignă sĭnīstrā,
Quæ monstrant īpsī pŭĕrīs trādūntque părēntēs.
Sic nātūră jŭbet: vēlōciŭs et cĭtĭūs nōs
Corūmpūnt vitiōrum exemplă dŏmestĭca.
Nil dictū fœdum visūque hæc līmĭna tangat,
Intră quæ pŭĕr est.....
Maxĭmă dēbētŭr puĕro rĕvĕrēntĭa. Si quid
Turpĕ părās, nē tu pŭĕrī contēmpsĕris annos
Sĕd peccātūrō obsīstăt tĭbi fīlius infans.
Juven. Sat. xiv.

Utĭnam lībĕrōrum nōstrōrum mōrēs non ipsī perdĕrēmŭs. Infantĭam stătim dēlĭcĭīs solvĭmus. Mollīs illă educātio, quam indulgentiam vŏcāmus, nervos omnes et mentĭs ĕt corpŏrĭs frangĭt. Quĭd non concŭpīscĕt cùm adolēvĕrit, qui in cunis pupŭreis vagiĕrit? In lectīcis crĕscunt: si tĕrrăm pĕdĭbus attĭgĕrĭnt, ē mănĭbŭs utrĭnque sustĭnēntium pendent. Gaudēmŭs, si quĭd lĭcēntĭŭs dixĕrĭnt, rīsu ĕt oscŭlo excĭpĭmus vērbă ingĕnŭīs indignă. Nec mīrum vĭdēri dēbet: nos dŏcŭĭmus, ex nōbis audiērunt. Omne convivium obscœnis cantĭcīs strĕpit: pŭdēnda spectantur. Fit ex hīs consuētūdo, deindĕ nātūra.

Dīscunt hæc mīsĕrī, antĕquam scĭānt essĕ vĭtĭă. *Quintil. l.* i. *c.* 3.

Adŏlēscēntĭum indŏlem non tam jŭvānt quæ bĕnĕ dictă sunt, quàm infĭcĭūnt quæ pessĭmè; multōque măgĭs si plūră sint, quæ dĕtĕrĭōra sunt. *A. Gell. l.* xii. *c.* 2.

CAPUT XLII.

Sălūbrĭtĕr instĭtūī plūrĭmŭm prōdēst ĭn rĕlĭquăm vītăm.

1. Phĭlippŭs, cūjŭs vīrtūtĕ ātque indūstrĭâ Macĕdŏnēs lŏcuplētīssĭmo impĕrĭō aucti sunt, nunquam inter nĕgōtĭa bellĭca ălĭēnŭs fuit à Mūsis ĕt litĕrīs. Erăt ēī plēnă acūmĭnis sōlērtĭæ ōrātio, quâ non mĭnōrēs rēs, quàm prælĭīs, confēcĭt: ipsĕque plūrĭs æstĭmābat victōrĭăs verbīs partās, quàm armīs. Extant lībrī ĕpīstŏlārŭm ējŭs plēnārum ĕt vĕnūstātis et prūdēntiæ, ē quĭbus ūnă brĕvis ē Græco ĭn Lătīnum convertenda vīsă est, inquit A. Gellius, quæ pōssĭt esse părentibus hortāmentum cūræ dīlĭgentīæque ĭn lĭbĕrōrum instĭtūtiōne. *Phĭlippus Arīstŏtĕli sălūtem. Filium mĭhi gĕnĭtum scīto. Nĕc Dīīs grătĭam pĕrīnde hăbeo, quĭă nātus est, quàm quòd illum nāsci tempŏrĭbus vītæ tuæ contĭgit. Spĕro ĕnim fŏre, ŭt ēdŭcātus ērŭdītūsque ăbs tē, dignŭs nōbis exīstat, ĕt non sĭt impār tanto impĕrĭō.* A. Gell. l. v. c. 3. Justin. l. ix. c. 8. Polyæn. l. iv.

Non fĕfēllĭt Phĭlippŭm sŭa de Arīstŏtĕlĕ ŏpīnĭo. Quīppĕ Alexăndĕr ĕō dŏctōrĕ dĭū ūsus, accēpit ăb illō tam ūtĭlia ăgĕndi ĕt lŏquēndi præcēptă, ŭt non dŭbĭtaverit prædĭcāre. *Non mĭnus Arīstŏtĕlī dēbēre sē, quàm Phĭlippo: hūjŭs ĕnĭm mūnŭs esse quod vīvĕret; illĭus, quòd hŏnēstè vīvĕret.* Vŏlŭit verò Phĭlippŭs prīmă literarum ēlĕmentă fīlio sŭō trădi ăb Arīstotĕlĕ, summō ējŭs ætātĭs phĭlosŏphō, ĕt illĕ suscēpit hoc offĭcĭum: quĭă magni mĕmēnti est ăd stŭdĭa, ēōrum ĭnĭtia ā perfectissimo præceptōre trădi. *Cicer. 3 de Orat. n.* 141. *Plut. in Alex. Quintil. l.* i. *c.* 2.

2. Plurĭmŭm ĭn rĕlĭquam vītăm prōdĕrit, pŭĕrōs stătim salūbrĭter instĭtŭi. Făcĭle est ĕnim ănĭmōs ădhūc tĕnĕrōs, compōnĕre; diffĭcūlter rĕcĭduntŭr vĭtĭă, quæ nō-

biscum crēvērunt. Altĭùs dēscēndunt præcĕptă, quæ prīmis imprĭmūntur ætātĭbus: ĕt nātūrā tĕnācissĭmi sūmŭs ĕōrum, quæ puĕrī percēpĭmŭs: ŭt săpor, quo nŏvă vāsa imbŭūntur, dūrat. *Senec.* 2 *de Irâ, c.* 18. *Ad Helv. c.* 16. *Quintil. l.* i. *c.* 1.

Quo sĕmel est imbūtă rĕcēns, servābit ŏdōrem
Testă dĭū. *Horat.* 1. *Ep.* 2. *ver.* 69.

Nullă ætās vĭdeātur tam infirma, quæ non prōfĭtĕŭs dīscăt quĭd rectum prāvumque sit: est ĕnĭm maxĭmè tum formāndă, cùm facillĭmè cēdīt præcĭpientibus. Mŏnendŭs ergo puĕr, nē quĭd cŭpĭdē, nē quĭd imprŏbè, nē quĭd impŏtentĕr făcĭat. *Quint. l.* i. *c.* 4.

Hăbendumque est in ănĭmo sempĕr illūd virgĭliānum:
....Adeò ĭn tĕnĕrīs consuescĕre multum est.
Virgil. 2 *Geor. ver.* 272.

3. In puĕrīs mŏdŏ frænīs ūtāmŭr, mŏdŏ stĭmŭlis: est ĕnim ĭn illīs alĭquid quod coërcēndum sit, est quod excĭtandum. Hinc Isōcrătēs, doctŏr singŭlāris, dīcĕbat sē calcārĭbus in Ephŏrō, contrà autem in Thĕopŏmpo, frænīs ūtī sŏlēre: altĕr ĕnĭm rĕprĭmēndŭs ĕrăt altĕr incĭtandŭs. Et Thĕmīstŏclēs, qui ĭn ădŏlēscēntiâ fuĕrăt fērōci ādmŏdum ingĕnĭō, rēspōndēbat mīrantibus mūtātŏs ipsius mōrēs: *Asperōs ĕt ferōciōrēs pullŏs fiĕrī ĕquōs ōptĭmōs, sĭ dŏmĭtōribus perītis trādantur.* Senec. de Ira, l. ii. c. 21. Cic. 3 de Or. n. 25. Plut. in Them.

4. Dăbĭmus ălĭquod laxamēntum: dēsĭdēs verò esse non sĭnēmus, et prŏcŭl à contactu dēlĭciārum rĕtĭnēbimus. Nĭhĭl ĕnim măgĭs vŏluptŭārios et īracundos făcit, quàm ēdŭcātio mollis et blanda. Ideò quò plus indulgētur filiis ūnĭcis, et quò plùs lĭcet pŭpillīs, eò corruptĭor illis anĭmus est. Offensas patĭenter illę non fĕret, cui nihil unquam nĕgātum est, cui lacrўmas sōlĭcĭta sempĕr māter abstērsit, cui sătisfactum est de pædagōgo. *Senec. ibid.*

5. Longè quŏque ăb assentātiōne puĕritiă rĕmŏvēndă est. Audĭăt vērum, exprŏbrentur illi perpĕram facta, tĭmĕat ălĭquando părentes, et magīstros vĕreātur semper. Nĭhĭl per iracundiam et lācrўmas exŏret: quod īrāto et flēnti nĕgātum fuĕrit, offĕrātur quiēto.

6. Omnĭbus homĭnibus prōdest ănĭmum sŭbinde rĕlaxāre. Excĭtātur ĕnim ōtĭō vĭgor: omnĭs ĕt trīstĭtia,

quæ contĭnuātione pertĭnācis stŭdii addūcĭtur, fēriārum hĭlărĭtāte discŭtĭtur. *Senec.* 1 *Contr.*

Lūsūs puĕrīs prōdērunt: quĭă puĕrī post lūsūs, plùs vīrium et ācriōrem ănĭmum affĕrūnt ad dīscendum. Mŏdus tămĕn sit rĕmīssiōnibus: nē aut nĕgātæ ŏdium stŭdiōrum făcĭānt, aut nĭmiæ ōtii consuētūdĭnem affĕrānt. *Quint. l.* i. *c.* 2.

7. Omnēs ferè lēgum latōres, neglectâ puĕrōrum et ădŏlescentum ēdŭcātiōne, părentum arbĭtriō libĕrōrum instĭtūtiōnem rĕlīquērunt: idque ūnum vĭdēntur stŭduīsse, ŭt ĭīs, qui adversus lēgum præcēpta peccâssent, pœnæ constĭtŭĕrēntur et irrŏgārentur. At Persæ et Lacedæmŏnii ăliâ rătiōne căvērunt, ne admittĕrentur quæ lēgēs vĕtābant: et cīvium pēccātis obvĭam ĭērunt, formandis publĭcā sĕvērāque instĭtutiōne puĕrōrum ĕt ădŏlescentum mōrĭbus. Sic ĕnim fiēbat, ut à tĕnĕris annis virtūtem cŏlĕre, vĭtĭa vērò adversāri, assuefiĕrēnt. Quæ vērò fuĕrit illa paupĕrum et dīvĭtum consĭmĭlis sŭb publĭcis magīstris ēducātio, non ĭnūtĭle ĕrit lĕgĕre apud Plutārchum et Xenophōntem. *Plut. in Lycurg. et Lacon. Xenophon.* i. *Cyrop. et in Lacon.*

CAPUT XLIII.

Vĕtĕrŭm Rōmānōrŭm ĭn ēdŭcāndīs pŭĕrīs dīscĭplīnă.

1. Non assuēscăt infans ĕī sermōni qui dēdiscendus deindĕ sit. Magni intĕrest quos quisque audiat quŏtĭdie dŏmī, quĭbūscum lŏqŭatur à puĕritiâ quemādmodum pătrēs, pædagōgi, mātres ĕtĭam lŏquāntur. Lēgĭmus ĕpīstōlas Cornēliæ mātris Gracchōrum: appāret ējus filiōs, qui ēlŏquentiâ flōruērunt non sōlum in grĕmio mātris educātos fuisse, sĕd ĕtiam ab eā sermōnis ĕlĕgantiam hausisse. Maxĭmum autem matrōnīs ornamentum esse libĕrōs bĕne institūtos mĕritò putābat sapĭentīssĭma illă mūliĕr. Cùm Campānă matrōnă ăpŭd illam hospĭta, ornamenta sua, quæ ĕrānt illō sēcŭlō prĕtiosissĭma, ostentāret ei muliĕbrĭter: traxit eam sermōne quōūsque ā schŏlâ redīrent lībĕri. Quos rĕvērsōs hospĭtæ exhĭbēns: *Et hæc*, inquit, *ornamenta meă sunt.* Quint. l. i. c. 1. Cic. in Bruto, n. 210. Valer. l. iv. c. 4.

2. Opĕræ prĕtium est cognōscĕre vĕtĕrum Rōmānōrum sĕvērĭtātem āc dĭscĭplīnam circā ēdŭcāndos formandōsque lībĕros. Jamprīmum fīlĭus ex castā părēntĕ nātus, non in cellâ emptæ nutrīcĭs ēdūcābātur, sĕd ĭn grĕmiō ac sĭnū mātrĭs, cūjus præcĭpŭa laus ĕrat tuēri dŏmum, ĕt inservīre lībĕris. Elĭgēbātur autem ălĭqua mājor nātu prōpinqua, cui proptĕr probātos mōres sōbōlēs omnis cujuspiam fāmĭlĭæ commĭttĕrētur: cōram quâ nĕquĕ dĭcĕre fas ĕrat, quod turpe dictu vĭdērētur, nĕque făcĕre, quod inhŏnēstum factu. Hæc non stŭdia mŏdō, sĕd rĕmissiōnēs ĕtĭam lūsūsque puĕrōrum, quādam vĕrecundiâ tempĕrābat. Sīc Cornēliam Gracchōrum, sīc Aurelĭam Jūlii Cæsărĭs, sīc Attĭam Augusti mātrem, præfuisse ēdŭcātiōnibus lībĕrōrum accēpĭmus.

Hæc discĭplīna āc sĕvērĭtās ĭd præstābat, ŭt pŭĕri tōto pectŏre arrĭpĕrēnt artēs hŏnēstas. At nunc nātus infans dēlēgātur Græcŭlæ ălĭcui ancillæ, cui adjungĭtur ūnŭs aut altĕr servŭs nulli sērĭo mĭnīstĕrio accommŏdātus. Hōrum fābŭlīs ĕt errōribus tĕnĕri ĕt rŭdēs ănĭmi stătim imbŭūntur; nĕc quisquam ĭn tōtâ dŏmō cūrat, quĭd cōram infantĕ dŏmĭno aut dīcăt aut făcĭat; quŏnĭam ĕtĭam ipsi părentēs nĕc probĭtāti nĕc mŏdestiæ parvŭlos assuefăcĭunt, sĕd lascīviæ ĕt audăciæ. Per quæ paulātim irrēpit impŭdentia ĕt sŭi ălĭēnique contemptŭs. *Dioleg. de corr. Eloq. c.* 18.

3. Nunciātŭm quondam est Phavorīno phĭlŏsŏphō, nōbis præsentibus, uxōrem audītōris sēctātōrisque sŭi paulŭlum antè pĕpĕrīsse, ĕumque essĕ auctum Filio. *Eămŭs*, inquit tum Phavorīnus, *ĕt vīsum puerpĕram et grātŭlātum pătri.* Is ĕnim ĕrat lŏci sĕnātōrii, ex fāmĭliâ nōbĭlĭōre. Ivĭmus ūnà qui tunc ădĕrāmus, et cum ĕo sĭmŭl dŏmum intrōgressi sŭmus, Phavorīnus complexŭs hŏmĭnem, congratŭlātusque ei, assēdit: atque ŭbi percontātus est, quām diūtĭnum pŭĕrpĕrĭum fuisset; et cognōvĭt pŭellam defessam lăbōre et vigĭlià somnum căpĕre, fābŭlāri instĭtuit prolixiŭs: et *Nĭhĭl*, inquit, *dŭbĭto, quin filium lacte suo nutrītūra sit.* Sed cŭm māter puellæ parcendum ei esse dīcĕret, adhĭbēndasque puĕro nutrīcēs, nē ăd dŏlōrēs, quos in părĭendo tŭlisset, mūnus quŏque nutricationis grăve ac difficĭle accēdĕret: *Oro te*, inquĭt, *mūlĭer, sĭnĕ eam tōtam āc intĕgram esse mātrem filii sŭī. Hoc ĕnĭm est contra nātūram imperfectum et dĭmĭdiātum mātris gĕnŭs, părĕre, et stătim abs sese abjĭcĕre partum: alĕre ĭn utĕrō sanguĭne sŭo*

nescio quid, quod non vĭdĕat ; non alĕre suō lactĕ quod vĭdĕăt, jam hŏmĭnem, jam vīvēntem, jam mātris officĭa implōrantem. A. Gell. l. xii. c. 1.

4. Cum Cătōni mājōri nātus esset ex uxōre filius, nullis nĕgōtiis, nĭsĭ publĭcis, impĕdiēbātur, quōmĭnus ădēsset mātri infantem ablŭenti et fasciīs involventi. Illă propriō lacte filium ălēbat, sæpèque ĕtĭam lībĕrōs servōrum suīs ubĕribus admŏvēbat, ŭt nūtrĭmenti consortium ĕōs puĕro dŏmĭno măgìs bĕnĕvŏlōs redděret. Ubĭ ălĭquid intellĭgĕre pŏtŭit puer, eum păter ipse in litĕris instituit, lĭcèt ĭdōneum et ērŭdītum dŏmī servum hăbĕret Chilōnem, à quo puĕri multi ērŭdiēbantur. Sĕd nōlēbat, ŭt ipsĕ scriptum rēlīquit, servum filiō suo vel mălĕdĭcere vĕl aurem vellĭcāre, sī tardĭor ĭn dīscēndo esset: nĕquĕ ĕtiam fīlium tanti mūnĕris, hoc est, doctrīnæ, dēbĭtōrem esse servo. Ipse ĭtăque ējŭs ludĭmagīster, ipse lēgum doctor, ipse lānīsta fuit. Nĕquĕ mŏdŏ dŏcŭit jacŭlāri, armis depugnāre, ĕquĭtāre, sed ĕtĭam pugillātu decertāre, călōrem et frīgus tŏlerāre flūmĭnum vortĭcēs nando sŭpĕrāre. Conscripsit illĭ mănu suâ, grandĭbus litĕris, historĭas, ut ĕtiam in păternâ dōmō nōtă habĕret vĕtĕrum institūta atque exempla. Quidquam turpe lŏqui cāvit non mĭnùs filio præsente, quàm sācris virgĭnĭbus Vestālibus: et nunquam sē ei in balnĕō vidēndum dĕdit. *Plut. in Cat. maj.*

5. L. Æmiliō Paulo multi anni fŭērĕ vacŭi à rerum publĭcārum cūrâ inter prīmum et altĕrum consŭlātum. Eōs tōtōs impendit rēbus sacris, et maxĭmè libĕrōrum institutiōni, quōs erŭdīri vŏlŭit non tantùm Romānâ vĕtĕri disciplĭnâ, sed ĕtiam Græcis litĕris. Illis cùm grammătĭcæ, rhētŏrĭcæ, dialectĭcæque artis magīstros dĕdit, tum pingendi quŏque, ĕquĭtandi, vēnandi. Et, ut ĕrat libĕrōrum amantīssĭmus inter Rōmānos, eōrum exercĭtiīs omnĭbus intĕrĕrat, nĭsĭ respublĭca ălĭò vŏcāret. *Plut. in Æmil.*

6. Augūstus ĕtĭam puer anĭmum optĭmis artibus excŏlēbat, cōrpŭs lăbōriōsis militāribusque exercitatiōnibus dūrābat. Eum sōlĭcĭtè observābant māter Attĭa et Philippus vitrĭcus ; quŏtidie à magīstris et custōdibus, cui puĕro appŏsuĕrant, inquīrentes stŭdiōsè, quid rei ēgisset, quò esset prŏfectŭs, quâ rătiōne diem transēgisset, quibuscum dēnĭque esset versātus. Hâc Attiæ mātris sōlicitudĭne factum est, ŭt Augūstus ēvāsĕrit è multis ipsius pŭdōri oblātis perīcŭlis. *Nicol. Damasc.*

Augūstus summum impĕrium Rōmæ ădēptus, nēpōtes suos litĕras aliaque rŭdĭmenta per se plērumque dŏcŭit. *Sueton. in Aug. c.* 64.

CAPUT XLIV.

Publĭcæ ūtĭlĭtāti plūrĭmŭm prōsunt quī jŭvēntūtĕm ērŭdĭūnt.

1. Quiă ūtĭle est jŭventūti rĕgī, impŏsŭĭmus illi quăsĭ dŏmēstĭcos magīstrātus, sub quōrum custōdiâ contĭnērētur. *Senec.* 4. *Benef. c.* 11.

Non is sōlus rēīpublĭcæ prōdēst qui tuētur reōs, et de pāce bellōque censet, sĕd qui jŭventūtem exhortātur, qui in tantâ bŏnōrum præceptōrum ĭnŏpiâ, virtūte instrŭit ănĭmōs, qui ad pĕcūniam luxuriamque ruentes prensat ac rĕtrăhit, et, si nihil aliŭd pōtēst, certè mŏrātur. An ille plus præstat, qui inter cīves jus dĭcit; quàm qui dŏcet jŭventūtem quid sit justĭtia, quid piĕtās, quid pătĭentĭa, quid fortĭtūdo, quàm prĕtĭōsum bŏnŭm sĭt bŏnă conscientia! *De Trang. c.* 3.

2. Quærenti mĭhi quānam rē possem prōdēsse quamplūrĭmīs, nullă măjor vīsă est, quàm si trādĕrem cīvĭbus mĕīs viās optĭmārum artium. Quod ĕnim mūnŭs reipublĭcæ măjus mĕliūsvĕ afferre pōssŭmus, quàm si dŏcēmus atque ērŭdīmus jŭventūtem? hīs præsertim tempŏribus, quĭbus ĭtă prōlapsa est, ut omnium ŏpĕrâ refrænanda atque cŏërcēnda sit. *Cic.* 2. *de Div. n.* 2. 4.

Si sĕnĭbus sătis vīrium sit, ut ădŏlescēntŭlōs dŏcēānt, instĭtuant, ad ōmne offĭcium instrŭant, hoc ŏpĕre quid pōtēst esse præclārius? *De Senec. n.* 29.

CAPUT XLV.

Et præcēptōrēs ĕt stŭdĭă ămĕt ădŏlescēns.

1. Discĭpŭli, sī mŏdŏ sunt bĕnĕ instĭtūti, præcēptōrem ămānt et vērēntur. *Quintil. l.* ii *c.* 2.

Id præcĭpuè mŏnēndi sunt ădŏlescēntes, ut ămēnt præceptōrēs sŭōs non mĭnùs quàm ipsă stŭdĭă; et existĭ-

mēnt eos părēntes esse, non quĭdem corpŏrum, sed mentĭum. Multùm hæc piĕtas conferĕt ăd fēlīcem exĭtum stŭdiōrum. Ită ĕnim et lībēnter audĭent, et dictis crēdent, et esse magīstrōrum sĭmĭlēs concŭpīscent, ĭn ipsos dēnĭque cœtus schŏlārum læti ĕt alăcrēs convĕnĭent; ēmēndāti non irascēntur, laudāti gaudēbunt: ŭt sint carīssĭmi, merĕri cōnābuntur. Nam ŭt præcēptōrum offĭcium est dŏcēre, sic discipulōrum, præbēre sē dŏcĭlēs: ălĭōqui neutrum sīne altĕro sufficĭet. *Ibid c.* 10.

2. Eă maxĭmè cūra hăbendă est, ut præceptor omnīno fiat nōbis familiārĭter amīcus; nec sĕquātur offĭcĭum tantùm ĭn dŏcēndo, sĕd ĕtĭam affectum. *Ibid. c.* 3.

Epaminōndas phĭlŏsŏphiæ præceptōrem hăbuit Lysim Tarentīnum, Pythagoræum: cui quĭdem sīc fuit dēdĭtus, ŭt ădŏlescens tristem et sĕvērum sĕnem antĕpŏsuĕrit in familiaritāte omnibus sŭīs æquālibus. Neque eum à se dīmīsit, prĭūsquam ĭtă doctrīnâ antĕcessit condiscĭpŭlos, ŭt făcĭlè intellĭgī posset părī mŏdō sŭpĕrātūrum omnēs ĭn cætĕris artibus. *Cornel. Nep. in Epam. c.* 2.

Cĭcĕrōnis filius declarāvit ipse hâc ĕpistŏlâ ad Tirōnem, quo ămōre Cratīppum præceptōrem dīlexĕrit. Scīto mē Cratīppo esse conjunctissĭmum, non ut discipŭlum, sed ŭti filium. Nam cùm audĭo illum lībēnter publĭcè, tum ĕtĭam prīvātim ējus suavĭtātem vĕhementer ămō. Sum tōtōs dĭēs cum eō, noctisque sæpĕnŭmĕro partem: exōro ĕnim ut mēcum quàm sæpissĭmè cœnet. Hâc introductâ consuētūdĭne, sæpe inscĭentĭbus nōbis et cœnantibus obrēpit, sublātâque sĕvērĭtāte phĭlŏsŏphiæ, hūmānissĭmè nōbiscum jŏcātur. Quārē dā ŏpĕram, ut hunc tălem, tam jŭcundum, tam excellentem vĭrum vĭdeās quamprīmum. *Cic. Epist. ad fam. l.* xvi. *Ep.* 21.

3. Pătet autem ex Trebonii ĕpīstŏlâ ad Cicĕrōnem pătrem, quâ curâ, quâque mŏdestiæ famâ filius ejus litĕris ŏpĕram dĕdĕrit. Athēnās vēni, atque ĭbĭ, quod maxĭmè optābam, vīdi filium tuum dēdĭtum optĭmis stŭdiīs cum summâ mŏdestiæ fāmâ. Quâ ex re quantam vŏlūptātem cēpĕrim, scīre pŏtēs, ĕtiam mē tăcēnte. Non ĕnim nescīs quanti tē făcĭam, et quàm omnibus tŭis bŏnīs gaudeam, prō nostro vĕterrĭmo vĕrissĭmōque amōre. Nōli pŭtāre, mi Cicĕro, mē hoc auribus tuis dăre: nĭhĭl ădŏlēscēnte, tŭo, aut pŏtĭus nostro, ămābĭlius est, ex omnibus ĭīs qui Athēnis sunt, aut stŭdĭōsus eārum artĭum, quās

tū maxĭmè ămās, hoc est, optĭmārum. Ităque tĭbi, quod vĕrè făcĕre possum, lĭbēnter grātŭlor. Eum, lĭcèt ingressum plēno grădu ĭn ĕă stŭdĭa, atque tuā cŏhortātiōne incĭtātum, cŏhortāri non intermittēmus, ŭt discēndo exĕrcēndōque sē ĭn dĭēs longĭŭs prōcēdat. *L.* xxi. *Ep.* 46.

CAPUT XLVI.

Sĭt grātŭs ērgā măgīstrŭm dīscĭpŭlŭs.

1. Præceptōrēs suōs ădŏlēscens vĕnĕrētur ac suspĭcĭat, quōrum bĕnĕficiō se vĭrĭīs exŭit, et sub quōrum tūtēlâ pōsĭtŭs exercĕt ārtēs bŏnās. *Senec. Ep.* 83.

Quĭs est nōstrûm lībĕrālĭter ēducātus, cui non ēdŭcātor, cui non măgīstĕr sŭŭs ātque dōctŏr, cui non lŏcŭs illĕ mūtŭs, ŭbĭ ĭpsĕ altŭs aut dōctŭs est, cŭm grātâ rĕcordātiōne ĭn mentĕ versātur. *Cic. pro Planc. n.* 81.

Vespasiānŭs nātus est in vīco mŏdĭco Sabīnōrum, ĕt ēdŭcātus sŭb pătērnâ ăviâ ĭn prædĭīs. Quārĕ princeps quŏque lŏcum incunābŭlōrum assĭdŭè frĕquentāvit, manente villâ quālis fuĕrat ōlim, nē quid scīlicet mūtārētur ex ĭīs quĭbus ŏcŭli assuēvĕrant. Aviæ quŏque mĕmŏriam tantōpĕre dilexit, ŭt sōlemnibus ac festīs dĭēbus pŏcillo ejus argentĕō bĭbĕre persĕvērāvĕrit. *Sueton. in Vesp. c.* 2.

2. Cùm Cĭcĕro, nātus vīvente ăvō ĭn parvâ villâ, dixisset Attĭco, sē ĕo lŏcō maxĭmè delectāri; hīs verbis respondit ĕī Attĭcus: Ego vĕrò tibi istam justam causam pŭto, cūr huc lŭbēntiŭs vĕnĭās, atque hunc lŏcum dīlĭgās. Quin ipse, vĕrè dīcam, sum ipsi villæ ămīcĭor factŭs, atque huic omni sōlō, in quo tu ortus prōcreātusque ēs. Mŏvēmur ĕnim nescio quo pacto lŏcīs ipsīs, in quĭbus eōrum, quos dīlĭgĭmus aut admīrāmur, adsunt vestīgĭa. Mē quĭdem ipsæ nostræ Athēnæ non tam dēlēctant ŏpĕrĭbus magnĭficīs, quàm rĕcōrdātiōne summōrum vĭrōrum, ŭbĭ quisque hăbitāre, ŭbĭ sĕdēre, ubi dispŭtāre sit sōlĭtus: stŭdiōsèque eorum ĕtiam sēpulchrā contĕmplŏr. Quāre istum, ŭbi tu ēs nātus, plŭs amābo posthac lŏcum. *Cic. 2. de Leg. n* 4.

3. Præceptōrum et mĕdicōrum magnă carĭtas, magnă rĕvĕrēntia est. Nē dīcas nĭhĭl quidquam hīs dēbēre te, nĭsĭ mercēdŭlam. Nam prīmò quædam plūrĭs sunt,

quăm ĕmūntur. Emĭs ā mĕdĭco rĕm inætĭmābĭlem, vĭtam āc vălĕtūdĭnem bŏnam : et bŏnārum artium præceptōre, stŭdia lĭbĕralia et ănĭmi cultum. Ităque hĭs non rĕi prĕtĭum solvĭtur ; sĕd lăbōrĭs, quòd dēservĭunt, quòd à rēbŭs sŭis ăvŏcātĭ nōbĭs văcānt Deindĕ ĕt mĕdĭcus ĕt præcēptŏr sæpĕ ĭn ămĭcum transĕūnt, ĕt nōs non tam arte, quam vendunt, oblĭgant, quăm bĕnĭgnā et fămĭlĭārĭ vŏlūntāte. Hoc cùm factum est, mĕdĭcō præceptōri prĕtĭum ŏpĕræ solvĭtur, ăt ănĭmī semper dēbētur.

In optĭmīs artĭbus quæ vītam consĕrvant aut excŏlunt, qui nĭhĭl sē plŭs exīstĭmat dēbēre, quăm pĕpĭgit, ingrātus est. *Senec.* 6. *Benef. c.* 15, 16, 17.

4. Cùm Pythăgŏras accēpīssĕt Pherecўdem, qui ejŭs præceptor fuĕrat, in insŭlâ Dēlo gravissĭmè ægrōtāre, confestim ex Italiâ in insŭlam nāvĭgāvit : ubĭ cùm alĭquandĭū sĕnī fōmēnta adhĭbuīsset stŭdiōsè, nihilque ŏmīsīsset, quod ad pristĭnam vălĕtūdĭnem eum rĕvŏcāret : tandem sĕnectūte et morbi vi sŭpĕrātum sēdŭlò sĕpĕliit : et postquam ēī, tanquam pătri fĭlĭus, justă persōlvĭt, rursus ĭn Itălĭam rĕvĕrsus est. *Diod Sic. l.* vi.

5. Alexānder magnŭs ēlŏquentiæ măgistro ūsus ĕrat Anaxĭmĕnĕ Lampsăcō. Quæ rēs postmŏdum Lampsăcō sălūti fuit. Eam urbem dīruĕre stătuĕrat Alexander, quòd à partĭbus Darīi adversum se stĕtīsset. Ităque conspicātus Anaxĭmĕnem è murīs prōdĕuntem obvĭam sĭbi, nec dŭbĭtans quīn vĕnīret dēprĕcātum prō pătriâ, per Deōs jurāvit se non factūrum quod ille pĕtīsset. Quo audĭto, callĭdus orātor rēgem rŏgāvit, ut Lampsăcum dīrŭĕret. Jurīsjūrandi rĕligiōne tactŭs Alexander, ĕt captŭs pĭā præceptōris quondam sui sōlertiā ad servandam pătrĭam, Lampsăcēnis dēlicti grātiam fēcit. *Pausan. l.* vi. *Valer. l.* vii. *c.* 3.

Stagiram quŏque urbem, à Philĭppō pătre dīrŭtam, restĭtuīssĕ dīcĭtur, exōrātus prĕcĭbus Aristŏtĕlis ējus urbĭs, cīvĭs, quem fĕrè semper sēcum hăbuit, dōnĕc pōst mortem pătris rērum pŏtītus ĭn Asĭam trājĭcĕret. Pōstĕă quŏque inter belli curas non ŏmīsit, măgīstrum vĕnĕrāri, crebrōque pĕrlitĕras compellāvit, ŭt ăb ĕō ĕt discĭplīnārum sublīmĭum arcāna ĕt mōrum præcepta accĭpĕret. *Ælian. l.* xii. *c.* 54. *Freinsh.* 1. *lib. sup. Curt.*

Cùm Tyri obsĭdio non pro spĕ Alexandri prōcēdĕret ; nĕ segnĭter adsĭdĕre ūni urbi vĭdērētur, ŏpĕri Perdĭccam Cratĕrumque præfēcit : ipsĕ cŭm expĕdītā mānū

Arăbiam pĕtĭit. Ibĭ măgnum ĭn pĕrĭcŭlum vēnit propter Pædagōgum sŭum Lysĭmăchum, qui cŏmĭtāri ĕum vŏlŭĕrat, jactans sē nĕque ănĭmō inferiōrem esse, nĕque ætāte grăviōrem Phœnīce, ōlim Achillĭs prīmùm ēducātōre, dēĭndĕ ăd bella cŏmĭte. Nam ŭbĭ ăd montānă ventum est, ĕt, rĕlĭctīs ĕquīs, ĭtĕr pĕdĭbus făcĭēndum fuit; Alexāndĕr, nōctĕ ingrŭēnte ĕt hostĭbŭs cīrca văgantĭbus, fătiscēntem ăc dēfessum sĕnem dēsĕrĕre haud sustĭnŭit: sed et verbīs excĭtāvit, ĕt admĭnĭcŭlo corpŏris sŭi adjūvĭt; ĭtă ŭt ăb exercĭtu sŭō, qui longĭŭs prōcessĕrat, distractus, noctem ĕgĕrit ĭn tĕnĕbrīs, ĕt ācri gĕlu, lŏcīsque aspĕris. *Q. Curt. l.* iv. *c. Plut. in Alex.*

6. Anaxagŏras Clazŏmĕnius non mŏdŏ gĕnĕris nōbĭlitāte et ŏpĭbus, vērùm ĕtĭam ănĭmi magnĭtūdĭne, clarus fuit. Is ŭt rērum nātūrālium maxĭmè vĕrò cœlestium, contemplatiōni tōtum sē trādĕret, unĭvĕrsum pătrĭmōnium sŭis spontĕ concēssit, et tam publĭcæ quàm prīvātæ rēi nĕglĭgens, Athēnas omnium doctrīnārum inventrīcēs ac cultrīcēs pĕtĭit. Cuidam autem quĕrēntī quòd nullă essĕt ĕī cūră pătrĭæ, quam rĕlinquēbat: *Mihi vĕrò*, inquĭt, *dĭgĭtum ĭn cœlum intendens, patriæ cūrā, et quidem summâ est.* Imbūtŭs ăb ĕō Athēniensium dux Pericles rerum cœlēstĭum scĭentiā magnō ănĭmō ēlātōque fuit, sūbtĭlĭmi ūsŭs est dīcendi gĕnĕre, et dīvĭtiīs paupĕrēs multos jūvĭt. Contĭgit tămĕn ut multis districtus nĕgōtiis Anaxagŏram nĕglĭgĕre vĭdērētur: undĕ sĕnex jăcēbat ĭn lecto căpīte obvŏlūtō, vītamque inĕdiâ fĭnīre statŭĕrat. Eâ rē ăd sē dēlātâ pĕrcŭlsus Perĭclēs, advŏlāvit confestim; et jăcēntem ēnixè ōrāvit cum lăcrўmīs, ŭt vīvĕre vellet, et sĭbi consĕrvāre fidēlem săpĭentemque ĭn reipublĭcâ gĕrēndâ consĭlĭārium. Ibi Anaxagŏram, rejecto ăb ōre vēlāmĕnto, fĕrūnt respondisse: *O Pericle, lŭcĕrnæ infundunt ŏlĕum ii, quĭbus lŭcĕrna est ŏpŭs.* Anaxagŏram dēĭndĕ semper cŏlŭit magnâ curâ Perĭclēs: et cùm impĭetātis accusātus esset, atque in judĭcĭum vŏcātus, quòd ūnum tantùm Deum vĭdērētur agnoscĕre; Perĭclĭs ŏpĕrâ judĭcĭbus ērĕptŭs, ĕt incŏlŭmĭs ex urbĕ est dīmĭssŭs. *Laërt. in Anax. Plut. in Pericle.*

Cùm M. Aurelius, qui pōstĕă impĕrāvit, mortŭum ēducātōrem sŭum flērĕt, eūmque aulĭci minĭstri rĕvŏcārent ăb illâ pietātis dēclarātione: *Permittite illi*, inquit impĕrātor Antonīnus Pius, *ut hŏmo sit: nĕque ĕnim vĕl*

philŏsŏphĭa vel impĕrium tollit affectŭs. Jul. Capitol. in Anton. Pio. c. 10.

Dĭīs ācceptum rĕfĕro, inquĭēbat M. Aurelius Impĕrātŏr, *quod bŏnōs præceptōres habŭĕrim; quòd illōs mātūrè ēvexĕrim ăd hŏnōres, quōs expĕtĕre vĭdēbāntur: quòd mĭhi quŏque cōpĭa fuĕrit măgĭstrōrum, quī ăd ēdŭcandos lĭbĕros meos essent idōnēi.* Imò tantum hŏnōris măgĭstrīs suis dētŭlit, ŭt ĭmāgĭnēs eōrum aurĕās dŏmī intĕr Lărēs Deos habēret, āc sĕpūlchrā ĕōrum hostĭīs ĕt flōrĭbus sempĕr hŏnōrāret. *M. Aurel. l.* i. *c.* 17. *Capitol. in M. Anton. c.* 3.

CAPUT XLVII.

Præcĕptŏr nĕc hăbĕăt vĭtĭă, nĕc fĕrăt.

1. Optĭmum ĕrĭt pŭĕrīs dărī præcĕptōrēs pædagōgōsque vĭtĭōrum expertēs: ĕōrum ĕnĭm, sīcŭt et nūtrīcum, mōres puĕri plērumque rĕfĕrunt. Apŭd Platōnem ēdŭcātus puer, cum ad pārēntes rĕvērsus vōcĭfĕrantem vĭdēret patrem: *Nunquam,* inquĭt, *hoc ăpŭd Platōnem audīvi.* Leonĭdās Alexandri pædagōgus imbŭit ălumnum quĭbusdam vĭtiīs, quæ illum ăb institutiōne puĕrīli persĕcūta sunt usque ĭn rēgāle solĭum. *Seneca,* 2 *de irâ, c.* 22. *Quintil. l.* i. *c.* 2.

Cùm puer publĭcīs măgīstris ĕrĭt trādendus eōrum ĭn prīmīs inspĭci mōrēs ŏportēbit. Hoc ĕnĭm ĭn omnĭbus cùm dŏmēstĭcis tum publĭcis doctōribus exāmĭnandum quàm dĭlĭgentīssĭmè pŭto. Ităque pārēntes si non cæcă ĕt sōpītă ĕorum sŏcordia est, măgīstrum ēlĭgent sanctissĭmum quemque (sanctitātis ĕnim præcĭpŭa prūdentibus vĭrīs cūră est) et discĭplīnam quæ optĭma fuĕrit. *Quintil. l.* ii. *c.* 2. *l.* i. c. 3.

Corelliam Hispullam admŏnet Plinius, quālem filio rhētŏrem quærĕre dēbeat. Cùm dŭbĭtem utrum pătrem tuum, vĭrum sanctissĭmum, suspexĕrim măgìs an ămāvĕrim, ĕt tē ūnĭcē dĭlĭgăm; cŭpĭam nĕcēsse est, ātquè ĕtĭam ēnĭtăr, ŭt filius tuus ĕt ăvō ĕt majōrĭbus sĭmĭlis existat. Iis autem ĭtă dēmum sĭmĭlis ădolēscĕt, si imbūtus bŏnīs artĭbus fuĕrit, quas plurĭmùm rēfert à quo potīssimùm accĭpĭat. Adhūc illum puĕritiă intra contubernium tuum tĕnŭit et dŏmī præceptōres hăbŭit. Jam

stŭdĭa ējŭs extrā līmĕn prōfĕrenda sunt: jam circumspĭcĭendus rhētor Latīnŭs, cūjŭs schŏlæ sĕvērĭtas, pŭdor in prīmīs, castĭtas constĕt. Vĭdĕor ego demonstrāre tĭbi posse Jūlĭum Gĕnĭtōrem. Vĭr est ēmendātus et grăvĭs; paulò ĕtĭam horrĭdior ĕt dūrĭor ŭt ĭn hāc lĭcentiā tempŏrum. Nĭhĭl ex hoc vĭrō fīlius tŭus audĭet, nĭsĭ prōfŭturum: nĭhĭl discet, quod nescīsse rectius fuĕrit. Nĕc mĭnŭs sæpe illo quàm à te mēque admŏnēbĭtur, quàm mājōrum glōriam, āc fāmam sustĭnendam hăbeat. Proĭnde, făventĭbus Diis, trādĕ eum præceptōri; ā quo mōrēs prīmùm, mox ēlŏquentiam dīscăt: quæ mălе sĭnĕ mōrĭbŭs dīscĭtŭr. *Plinius, l.* iii. *Ep.* 3.

Sūmăt præceptŏr părēntis ergā discĭpŭlos sŭos ănĭmum; atque existĭmet succēdĕre sē ĭn lŏcum eōrum, ā quĭbus sĭbi lĭbĕri trāduntur. Ipsĕ nĕc hăbĕat vĭtĭa, nĕc fĕrăt. Non austērĭtas ējŭs trĭstĭs sĭt, non dissŏlūta cŏmĭtas: nē indĕ ŏdiŭm, hĭnc contemptŭs ŏrĭātur. Plurĭmùs ĕī dē hŏnēsto et bŏnō sit sermo: nam quò sæpĭus mŏnŭĕrit, hôc rariùs castīgābit. Mĭnĭmè īrācundus sit, nĕc tămĕn eōrum, quæ ēmendanda ĕrūnt, dissĭmŭlātor. *Quint.* l. ii. *c.* 2.

Orbĭlĭus Pupīllŭs Bĕnĕventānus lītĕras dĭū prŏfessŭs ĭn pătriā, quinquagēsĭmo dēmum anno Rōmam, consŭlĕ Cĭcĕrōne, transĭit; dŏcŭitque mājōre fāmâ, quàm ēmŏlŭmēnto: nam sĕnex et paupĕr hābĭtābat sŭb tēgŭlīs. Fuit nātūræ ăcērbæ ĭn discĭpŭlos; unde Hŏrātĭus qui pŭer ēō măgīstro ūsŭs ĕrat illum plagōsum appĕllat. *Sueton. de Gram. c.* 9. *Horat. l.* ii. *Epist.* 1.

2. Pessĭmŭs păter vĭdēbĭtur, qui assĭduīs plāgīs lībĕrōs ĕtĭam ex lĕvissĭmīs causīs compĕscet. Utĕr autem præceptor lībĕrālĭbus artĭbus, quas dŏcet, dignĭor est, qui excarnĭfĭcat discĭpŭlōs, si mĕmŏria illīs non constĭtĕrit, aut si părum ăgĭlis in lĕgēndo ŏcŭlus hæreat; ăn qui mŏnĭtionibus et vĕrĕcūndiâ māvult emendāre? Nunquid æquum est, grăvĭùs ĕt dūrĭus hŏmĭni impērāri, quàm impĕrātur ănĭmālĭbus mūtīs? Atqui dŏmĭnāndi pĕrĭtŭs artĭfex non ĕquum crebrīs verbĕribus extĕrret: fĭet ĕnim formīdolōsŭs et contŭmax, nĭsĭ eum tactu blandĭente permulsĕrit.

Nullŭm ănĭmăl morōsius est, nullum mājōrĕ artĕ tractandum, quàm hŏmo: nulli măgĭs parcēndŭm. Quid ĕnĭm stultius, quàm adversus jūmenta et cănēs erubescĕre, īram exercēre, hŏmĭnem autem pessĭmâ condĭtĭōne esse sub hŏmĭne? Morbis corpŏris mĕdēmur, nĕc īrāscĭ-

mŭr: sūī ănĭmo morbi sunt, qui dēsīdĕrant mēdĕntem mĭnĭmè infestum ægro. Illĕ cui ălĭōrum crēdĭta sălūs et cūră est, cùm eōrum vĭtĭīs luctētur, ĕt rĕsistat. Quĭbūsdam morbum sŭum explōbret, quōsdam molliùs cūret, ad grăvĭōra rĕmēdia, ŭbi tantùm nĕcēsse fuĕrit, confŭgĭat. *Senec.* 2 *de Clem. c.* 16, 17.

Pŭdōre et lĭbĕrālitāte lĭbĕrōs rĕtĭnēre sătius esse crēdo, quàm mĕtu: dĭcit păter quīdam apud Terentium. *Terent. Adelph, Act.* 1. *Sc.* 1.

4. Dŏcēndi pĕrītus, trādĭto sĭbi puĕro, ingĕnium ējūs nătūramque perspĭciat, ŭt, quōmŏdo tractandŭs sīt discentis ănĭmus intēllĭgat. Sunt ĕnim quīdam, nĭsĭ instĭtĕris, rĕmĭssi: quīdam impĕria indĭgnantŭr: quosdam contĭnet mĕtŭs, quōsdam dēbĭlĭtat: ăb alĭīs contĭnŭŭs lăbŏr ălĭquid extundit; in ălĭīs plus ănĭmi impĕtus făcit. Mĭhĭ illĕ dētur pŭer, quem laus excĭtet, quem glōria jŭvet, qui victŭs fleat: hunc mordēbit objurgātio, in hoc dēsĭdiam nunquam vĕrēbor. *Quintil. l.* i. *c.* 4.

Dilĭgentissĭmè vĭdēndum est iīs quĭ instĭtuunt alĭquōs atque ērŭdiunt, quò suă quemque natūra maxĭme ferrĕ vĭdeātur. Est ĕnĭm ăd cūjūsque nātūram accommŏdānda, quantùm lĭcĕt, doctōris instĭtūtio. *Cic.* 1 *de Orat. n.* 5.

CAPUT XLVIII.

Părēntŭm ādvĕrsŭs fĭlĭōs sĕvērĭtās.

1. Titŭs Manlĭus Torquātus, qui pĕrindūlgens ĭn pătrem fuĕrat, īdĕm ăcerbè sĕvērus in filĭum fuit. *Cic.* 3 *Offic. n.* 112.

Quum Rōmānis adversus Latīnos Tuscŭlānōsque pugnandum essĕt, plăcŭit consŭlĭbus T. Manlĭo Torquato, et P. Dĕcĭō, ŭt bellum sĕvēro admĭnīstrarētur impĕrio, et discĭplīnă mīlĭtāris ăd prīscos rĕdĭgĕrētur mōres: ēdixēruntque nē quĭs extrā ordĭnem in hostes pugnāret. Fortè intĕr cætĕros turmārum Præfectos, qui in dĭversas partes missi ĕrānt explōrātum, T. Manlius consŭlis fīlĭŭs cum sŭīs turmālibus accēssit prŏpĕ stationem Tuscŭlānōrum equĭtum, quĭbŭs præĕrat Geminius Metius, vĭr tum gĕnĕre tum factis clārus. Is ŭbi Romānos equites cognōvit, insignemque intĕr ĕōs præcēdentem consŭlis filium,

paulŭlùm ăb sŭīs ĕqŭō prōvēctus: *Vīsnĕ*, inquĭt, *dŭm illă diēs vēnĭt, quā consŭlārēs exercĭtŭs cum Latīnīs decertābunt, intĕreā tū ipsĕ congrĕdi mēcum, ŭt utrĭusque nostrūm ēventu cērnātur, quantŭm ĕquēs Latīnūs Rōmāno præstet?* Mōvĭt fĕrōcem ănĭmum jŭvĕnĭs seu īră, seu detrectandi certāmĭnĭs pŭdor, seu inexsŭpĕrābĭlis vīs fāti. Oblītŭs ităque impĕrii pătrii, consŭlūmque edĭcti, ruit ĭn ĭd certāmen, in quo haud multŭm intĕrĕrat vincĕrētne, an vincĕrētŭr.

Equĭtĭbus cætĕris vĕlŭt ăd spectāculum, utrimque summōtis, Metius ĕt Manlĭus adversos concitārunt ĕquōs, ĕt cùm infestis cuspĭdĭbus concurrērunt. Romānus Tusculānum ex ĕqŭo excussum transfixit, spŏliīsque lectīs ăd turmam suam rĕvectus ĭn castră ăd pătrem vēnit. Tum: *Ut mē*, inquit, *ōmnēs tuo sanguĭne verè ortum prædicārent, prōvŏcātus ab hoste, hæc ārma ex ĕō cæso capta attŭli.* Quod ŭbi audīvit consŭl, extemplò fīlium āversātus, ĕt pătriō ămōrī præfĕrēns rempublĭcam, cūjŭs intĕrĕrat exercĭtum ĭn grăvīssĭmo bello ănĭmadversiōnis mētū contĭnēri, mīlĭtes classĭco advŏcāri jussit. Qui postquam frĕquentēs convenêre: *Quandŏquĭdem*, inquit, *tū, Tite Manlī, nĕque impĕrium consŭlāre, nĕque majestātem pătrĭam vĕrĭtus, ĭn hostem pugnāsti; ĕt solvistĭ, quantum ĭn tē fuit, disciplīnam mīlĭtārem, quā Romānă rēs stĕtit ăd hanc dĭem: nōs pŏtĭus pro nostrō dēlicto plectī ŏportet, quàm rempublĭcam luĕre pecăta nostră magnō suō damnō. I, lictŏr, dēligā ăd palum.*

Exanĭmāti omnes tam ātrōci impĕrĭō, et quăsĭ districtam in sē cernēntēs secūrim, mētū măgĭs, quàm mŏdēstiâ, quiēvêre. Pōstquam cervĭcĕ cæsâ fūsŭs est cruor, cum libĕrō conquestu cōōrtæ vōcēs sunt, ĭtă ŭt neque execrationĭbŭs parcĕrētur. Deindĕ spŏliīs contectum jŭvĕnĭs corpŭs, ā mīlĭtĭbus crēmātum est, structo extra vallum rōgō.

Fēcit ātrōcĭtas pœnæ de Manlio sumptæ obēdientiōrem dūci mīlĭtem, et ĕă sĕvĕrĭtās ăd fēlĭcem belli exĭtum prōfŭit. Cùm T. Manlĭus consŭl Rōmam vĭctŏr rĕdĭit, ēī vĕnĭentī sĕnĭōres tantùm obvĭàm exiêrunt: jŭvēntus et tunc et omni deinde vītā āversāta ĕum execrātăque est. *Livius, l.* viii. *c.* 6. 12. *Cic.* 1 *de Fin.* 23. 62.

Vĭgŭit quŏque plurĭmùm ăpŭd Lăcĕdæmōnios discĭplīna mīlĭtāris. Ităque cum ĭn ăcĭē quĭdam Lacon strictum ensem jam essĕt ĭn hostem infixūrus, audīto signo

quod cănēbat rĕcēptui, non infixĭt. Interrŏgātus deinde, cūr hostem quem ĭn pŏtestāte habēbat, non ōccīdīsset: *quŏniam*, inquĭt, *mĕlius est parēre impĕrātori, quăm hostem occīdĕre.* Plut. Apoph.

2. Quum Macĕdŏnum lēgāti Rōmām vēnīssent conquestum dē Silāno Manlii Torquāti filiō, quòd prætor prōvinclam expīlâsset; pătĕr, ăvĭtæ sĕvērĭtātis hærēs, pĕtiit ā patribus conscrīptīs, nē quĭd dē ĕā rē statŭĕrent, antĕquam ipsĕ inspexisset Macĕdonum ĕt fīlii sŭī causam. Id à sĕnātu lībēnter concessum est vĭrō summæ dignĭtātis, utpŏte consŭlāri, ĕt jūrīs cīvīlis perītissĭmo. Ităque institūtâ dŏmī cognĭtiōne causæ, sōlus pĕr tōtum bīduum văcāvit utrĭque parti audiendæ, ăc tertĭo dĭē pronūnciāvit: *Filium sŭum vĭdēri non tālem fuīsse ĭn prōvinciā, quāles ējŭs mājōrēs fuissent.* Et ĭn conspectum suum dēĭnceps vĕnīre vĕtŭit. Tam tristi pătrĭs jūdĭciŏ perculsus Silānus, lūcem ultĕrĭùs intuēri non sustĭnuit, et proxĭmâ nocte vītam suspēndio fīnīvĭt. Pĕrēgĕrat Torquătus sĕvēri ĕt rēlĭgiōsi jūdĭcis partēs, sătisfactum ĕrat reipublĭcæ, hăbēbat ultiōnem Macĕdŏnia; ăt nondum ĕrat inflexŭs pătris rĭgŏr. Igĭtŭr nĕque filii exĕquiis intērfuit, ut patribus mos ĕrat apud Rōmānos: et eo ipso dĭē, quo fūnus ejus dīcēbātur, aurēs, ŭt sŏlēbat, vŏlēntibus consŭlĕre sē dē jūrĕ, accommŏdāvit. *Valer. l.* v. *c.* 8. *Cicero* 1 *de Fin.* 24. *Livius*, *Ep.* 54.

3. Ut Torquātus fuĕrat sĕvērus ĭn coërcendâ filii ăvārĭtiâ, sīc fuit Scaurus ĭn pūniendâ filii sŭī ignāviâ. Nam cùm ăpŭd Athesim flŭvium à Cimbris Rōmāni ĕquĭtēs pulsi, Rōmam păvĭdi rĕpĕtĕrent, dēsērto proconsŭle Q. Catŭlo; mīsit Scaurus qui filiō illius consternatiōnis partĭcĭpi dīcĕrent: *Sē lĭbēntiùs occursūrum ējŭs ĭn ăcĭē interfecti ossĭbus, quàm vīsūrum rĕdŭcem reum tam deformis fugæ; ităque conspectum irāti patris degĕnĕri filio vītāndum esse, si quid vĕrĕcundiæ sŭpĕrēsset.* Quo nuncĭŏ accepto, jŭvĕnis adversus sēmētipsum convertit glădium, quò in hostes ūsŭs non fuĕrat, et sĭbi mortem conscīvit. *Valer. ibid.*

4. Non intrā verbōrum castīgātiōnem hæsit A. Fulvius vĭr sĕnātŏrii ōrdĭnis. Nam cùm filius ējŭs pravo consilio ĭn castrā Catilīnæ ruĕret; illum è mĕdĭo ĭtĭnĕre rĕtractum supplĭciō mortis affĕcit; præfātus: *Non se gĕnuisse eum Catilīnæ adversus pătriam, sed pătriæ adversus Catilīnam.* Valer. ibid.

5. Rhacocēs quīdam gĕnĕre Mardŭs septem hăbēbat filiōs, quōrum mĭnĭmus, nōmĭnĕ Cartomēs, ădolēscens suprà ætātem audax, multīs sŭis frātrĭbus mălă quŏtĭdie infĕrēbat. Cùm eum păter non destĭtīsset clēmēnter admŏnēre ĕt vērbīs castīgāre, neque ille auscultāret ūtĭlia suadenti, vēnēre fortè ĭn eam rēgiōnem jūdĭcēs illi, qui jussu rēgis Persārum singŭlas prōvincias peragrāre sŏlĭti ĕrānt, ăd jūs dīcendum, ĕt proptĕreā ălĭquando Ocŭli Rēgis vŏcābantur. Tum vērò Rhacoces fīlium comprĕhendit, ĕt mănĭbus post tergum lĭgātis, ăd judĭcēs traxit, quĭbus cùm ēnŭmĕrāsset quæ fuĕrant ab illo audacter et improbè perpĕtrata, postŭlavit ŭt contŭmāciæ et improbĭtātis pœnas morte lŭĕret. Tam inūsĭtatâ părentis adversus filium postŭlātiōne obstŭpĕfacti judĭcēs, ā sententiâ fĕrendâ abstĭnuēre, et utrumque ăd rēgem Persārum Artaxērxem dēduxērunt.

Ut stĕtit ĭn conspectu Artaxērxĭs Rhacocēs, ĕt ĕădĕm, quæ prĭŭs adversus filĭum conquestus est, ăc pōstŭlāvit: *Ergŏne*, inquĭt rex, *tū ŏcŭlis tŭīs vĭdēre mŏrientem filium sustĭnēbis păter? Maxĭmè*, respondit ille, *quŏniam in horto quŏque cùm lactŭcārum amāros surcŭlos defringo et ampŭto, nĭhĭl omnīno mălī ex ĕō mātĕr ipsōrum, ipsă lactŭca sentit: sĕd efflōrescit măgis, mājōrque ĕt dulcĭor ēvādit. Parĭtĕr ĕt ĕgo, ô rex, cùm vīdĕro prohĭbēri ăb injūriā facĭendā ĕt pĕrīre eum, qui ĕt dŏmŭi meæ et frātribus suis plurĭmùm nŏcet, meæ res mĕliùs sē habēbunt, et cum rĕlĭquīs fĭlĭīs unà prospĕrè agentibus vīvam.* Quĭbus audītīs, Artaxērxes collaudātum quĭdem Rhacocēm inter rēgĭos jūdĭcēs, sĕdēre jussit, ĭtă allŏcūtus ĕōs qui præsēntēs adĕrant: *Qui tam justè dē sŭīs ipsĭus lĭbĕris sententiam prōnunciat, omnīno ĕtiam adversŭs ălĭos dĭlĭgens ĕrĭt et incorruptŭs jūdex.* Adŏlescentem vērò præsenti pœnâ libĕrāvit, grăvissĭmum mortis gĕnŭs intermĭnātus ei, si deinceps dēprĕhēnsus esset pătrāre sĭmĭlia prætĕrītis. *Ælian. l.* i. *c.* 34. *Xenoph. Cyrop. l.* i.

6. Pausanĭas Lăcĕdæmōniōrum dux, ēlātus victōriâ partâ de Mardonĭo ăpŭd Platæas, nĕfāria adversus pătriam consĭlia ĭnĭĕrat. Eum proptĕrĕā comprĕhĕndi cùm jussissent Ephŏri, ĭn ædem Mĭnervæ confŭgit: undè nē exīre posset, stătim Ephŏri, valvas ejus ædĭs obstruxĕrunt, tectumque sunt demŏlīti, ut făcĭlĭùs sub dĭō intĕrīret. Dīcĭtur ĕō tempŏre matrem Pausaniæ vixisse, eamque, pōstquam cognōvĭt scĕlŭs filiī, lapĭdĕm ăd întroĭtŭm

ædĭs attŭlisse, ăd claudendum filium. Cùm deindĕ Pausanĭas sēmĭanĭmis ē templō ēlātŭs essĕt, confestĭm ănĭmam efflāvit. Sīc magnam belli glōriam turpi morte macŭlāvit. *Corn. Nep. in Pausan.*

CAPUT XLIX.

Părēntŭm ămŏr ĭn lĭbĕrōs.

1. Erat Mulgentii, quod est oppĭdum Sicĭlĭæ, vir ŏpĭbŭs ĕt glōriā prīnceps cīvĭtātis suæ, cui cognōmĕn Cambălus. Hic vēnātum ēgrēssus, cùm ĭn latrōnum mănūs penè incĭdīsset, pĕdĭbus ĭn oppĭdum cœpit contendĕre. Ei tum fortè Gorgŭs pătĕr ĕquō vĕctŭs occurrens, stătim ĕquō dēsĭlĭĭt, filiumque hortātus est ŭt, ĕquō inscenso, prōtĭnŭs sē ĭn urbem rĕcĭpĕret. At fīlius sălūtem sŭam pătrĭs incŏlŭmĭtāti præfĕrri non est passŭs: nĕquĕ pătĕr vĭcīssĭm vŏlŭit pĕrĭcŭlum effŭgĕre, projecto ăd certam mortem fīlio. Ităque cùm ăltĕr ăltĕrum flens ōrāret, ĕt ambo intĕr sē certārent, pătĕrno ămōre ĭn filium contendente cum filii pĭĕtāte ĭn pătrem, intĕrim latrōnes utrumque assĕcūti confŏdērunt. *Diod. Sic. l.* xxxiv.

2. Zaleucus ăpŭd Locrēnsēs lēgem tŭlĕrat, ŭt adultĕro ocŭli effŏdērentur. Cūjŭs flagĭtii cùm paulò pòst convictŭs fuīsset ipsĭus fĭlĭus; pœnam ex pătĕrnā lēgĕ dătūrŭs ĕrăt. Tōtă cīvĭtās nĕcessitātem pœnæ rĕmītti adolescenti vŏlēbat ĭn grātiam ĕt hŏnōrem pătris à quo sălubĕrrĭmis lēgĭbus fuĕrat mūnīta, postŭlābatque à Zaleuco, ut fĭlĭo suō indulgēri pătĕrētur. Ille tandem prĕcĭbus pŏpŭli victŭs, sē intĕr mĭsĕrĭcōrdem pătrem et justum lēgislātōrem est partītŭs: ĕt, nē, quod sĕmĕl sancītum fuĕrat, irrĭtum fĭĕret pĕr impūnĭtātem admīssī flagĭtĭī, ūnum sĭbi, altĕrum filio, ŏcŭlum ērŭit. *Ælian. l.* xiii. *Valer. l.* v. *c.* 5.

3. Diagŏras Rhodius trēs filios ădŏlēscēntes habŭit, ūnum pūgĭlem, altĕrum pancratiāstem, tertĭum luctātōrem: eosque omnes vīdit vincĕre coronārique Olympiæ eōdem diē. Et cùm ĭbĭ eum tres adolescentes amplexi, cŏrōnis sŭis ĭn căpŭt pătris impositis, suaviārentur, pŏpŭlusque gratŭlabūndus jăcĕret undĭque ĭn eum flōres, ibĭdem in stadio, inspectante pŏpŭlo, in oscŭlis atque in mănĭbus filiōrum ănĭmăm efflāvit. *A. Gell. l.* iii. *c.* 14.

4. Ubi accĕptă ăd Thrasimĕnum lacum clādēs Rōmæ audīta est, vāriās ĭn cūras dispertīti eōrum ănĭmi fuēre, quorum prŏpīnqui pugnæ interfūērunt: quĭă ignōrābant quæ cūjūsque sŭorum fortūna esset, ĕt quĭd spērāre aut tĭmēre dēbērent. Pōstĕro dīē, ăc deinceps ălĭquŏt sĕquentibus, ăd portas mājŏr mŭlĭĕrum, quàm vĭrōrum, multĭtūdo stĕtit, oppĕriens aut sŭōrum ălĭquem, aut nuncĭum dē hīs: circumfundēbanturque ōbvĭīs multă scīscĭtantes, nĕque āvĕlli ăb illīs pŏtĕrānt prĭūsquam ōrdĭnĕ omnĭa inquīsīvīssent. Indĕ vărĭōs vultūs cernĕrēs ŭt cuique aut lætă aut trīstia nunciābāntur. Fœmĭnārum præcĭpuè gaudĭă insīgnĭa ĕrānt, ĕt luctūs. Fĕrunt ūnăm sospĭtĕ fīlĭo, rĕpēntè ĭn ipsā urbĭs portâ oblāto prætĕr spem, in conspēctu ējŭs expīrâsse: altĕram, cui mors filii falsò nuncĭātă fuĕrat, mœstam sĕdēntem dŏmī, nĭmĭo gaudĭō exănĭmātăm fuisse ăd prĭmum conspectum rĕdĕūntis fīlĭī. Sīc quās dŏlŏr non extinxĕrat, lætitĭă consūmpsĭt. *Livius, c.* xxii. *c.* 7. *Valer. l.* ix. *c.* 12.

CAPUT L.

Sŭă sūnt cōnjŭgĭbŭs mūnĭă āssignātă ā nātūrā.

Grădūs plūrēs sunt sŏcĭĕtātĭs hūmānæ. Prīmă sŏcĭĕtās est ĭn ipso conjŭgĭo. *Cic. Offic. n.* 53, 54.

Marĭtāle conjŭgium ā nātūrâ compărātum est, ut non sōlùm jūcundīssĭmă, sĕd ĕtĭam ūtilīssĭmă vītæ sŏcĭĕtās ĭnīrētŭr. Ex ĕâ plurĭmă mortālibus adjūtōria ĕt propugnācŭla præpărāta sunt. Cùm vĭctŭs ĕt cultŭs hūmānus accurandŭs essĕt, non ĭn sylvestrĭbus lŏcīs et ĭn propătŭlo, sīcŭt fĕrīs, sĕd dŏmī sŭb tecto: nĕcēssārium fuit, altĕrum è conjŭgibus esse fŏrīs ĕt sŭb dīō, qui lăbōre ĕt indŭstriā compărārĕt quæ nĕcēssārĭa essent: altĕram intŭs, quæ comparātă custōdīrĕt, ĕt cætĕră confĭcĕret, quæ dŏmī dēbērent admĭnīstrāri. Nātūrā dīstrĭbŭĭt vĭrō calōres pācīs ăc belli, ĭd est, rustĭcātiōnĭs ĕt mīlĭtārium exercĭtātiōnum: mŭlĭĕrī vĕrò, quam omnĭbus hīs rēbŭs fĕcĕrat inhăbĭlem, dŏmēstĭcă nĕgōtia cūrānda trādĭdĭt. Et quŏniam hūnc sexŭm assignāvĕrat custōdiæ rei fămĭlĭārĭs, idcirco tĭmĭdiōrem reddĭdit, quàm vĭrĭlem: nam mĕtŭs plurĭmùm confĕrt ăd dĭlĭgēntĭam custōdiēndi. Quòd au-

tem nĕcesse ĕrăt quærenti victum fŏrīs ĕt ĭn ăpērto nonnunquam injūriam prōpulsāre, ĭdĕò vĭrum audāciōrem făcit quàm mŭlĭĕrem. Mĕmŏrĭam non mĭnŏrem fœmĭnæ, quàm vĭrō, trĭbŭit; quĭă utrīque æquè ŏpŭs fuit. *Cic. Frag.*

CAPUT LI.

Mărītōrŭm ămŏr ĭn ūxōrēs.

1. Tiberius Gracchŭs, Rōmæ censŏr, ĕt bĭs consŭl, gĕmĭnos rĕportāvit trĭumphōs: mājōrem tămĕn ex vīrtūte ĕt săpientiā glōrĭam invēnit. Ităque dignŭs est hăbĭtŭs qui ĭn matrimōnium accĭpĕret Cornēliam, filiam P. Scipiōnĭs, ā quo dēvictus fuĕrat Annĭbăl. Hīc, quĕmādmŏdum C. Gracchŭs fīlius ējŭs scriptum rēlīquit, dŭōbus anguĭbus dīversi sexūs ĭn thălămō comprĕhēnsīs, rem prodĭgii lŏcō hăbŭit, quiă augŭr ĕrat, et convŏcātos haruspĭcēs consŭlit. Qui cùm respondīssent: *Non essĕ ŏccīdendos ambos anguēs, non essĕ ĕtĭam dīmīttēndos, sĕd, ŏccīsō ūno, altĕrum dīmittendum: si mărem ēmīsisset, uxōri celĕrem mortem instāre: si fœmĭnam, ipsī;* æquŭs esse censŭit sĕ jam ætāte prōvectum matūram mortem oppĕtĕre, quàm Cornēliam, quæ jŭvĕnis esset, et ădhūc pătriæ dăre clvēs posset ex ălio mărīto. Ităque et uxōri parcens, ĕt reĭpublĭcæ consŭlens, fœmĭnam serpentem ēmīsit: ipsĕ paucis pòst diēbus est mortŭus. Marīto sŭperstĕs conjux, sīc rĕī fāmĭlĭāris cūram gessit sīc lĭbĕros instĭtuit, tantam vītæ sanctĭtātem ĕt ănĭmi magnĭtūdĭnem ostendit, ŭt non mălè vīsus sit consŭluīssĕ Tibĕrĭus, qui pro tăli mŭlĭĕre vŏlŭisset ēmŏri. *Cic.* 1. *de Div. n.* 36. *Plinius, l.* viii. 36. *Valer. l.* iv. *c.* 6.

Ab hoc marīti in uxōrem amōre longè abfuit Admētus Phĕræōrum rex, si pŏĕtis fĭdēs hăbeātur. Nam cùm ā Diīs mŏnĭtŭs essĕt, fŏrĕ ŭt præsentem mortem ēffŭgĕret, sī quĭs rĕpĕrīrētur, qui ējŭs vĭce mŏri vellet; passŭs est conjŭgem sŭam Alcestim, ădhuc intēgrā ætātĕ flōrentem vŏluntārio ŏbĭtu prō sē defungi. *Valer. ibid. Eurĭpid. in Alcest.*

2. C. Plautĭus, mortĕ uxōrĭs audītā, dŏlōrĭs impŏtĕns, cùm pectŭs sŭum glădiō percussīsset, inceptum perfĭcĕre est prohĭbĭtus intervēntu suōrum, quī ĕt vulnŭs

oblīgārunt. At ŭbī prīmùm occāsio dăta est, scīssīs fāscĭīs ĕt vulnĕre dīvulso, ex īmis vīscĕrĭbus ănĭmum dŏlōre oppressum extraxit.

Ejūsdĕm ŭt nōmĭnis, ĭtă ămōris quŏque (seu pŏtĭùs fŭrōris M. Plautĭus, quum Tărēntum classĕ appŭlīssĕt, atque ŭbĭ uxŏr ējus, quæ mărītum illūc prōsĕcūta fuĕrat, morbō dēcēssisset: fūnĕrātā ĕā atque ĭn rŏgum impŏsĭtā, strĭctō fērrō incŭbŭit. *Valer. ibid.*

3. Dīcēbăt Cătŏ Mājŏr, mājōrem laudĕm essĕ bŏnī mărīti, quàm magni sĕnātōris: et Sōcrătem illum vĕtĕrem sĭbi prōptĕreā maxĭmè admīratiōni esse, quòd perpĕtŭò plăcĭdè cŏmĭtĕrque vixīsset cum uxōre mōrōsā. *Plut. in Caton.*

CAPUT LII.

Uxōrŭm cōnstāns ămŏr ĭn mărītōs.

1. Porcĭă M. Cătōnĭs Utĭcēnsĭs filĭă, cùm ăpŭd Phĭlĭppos victum ĕt intĕremptum mărītum cognōscĕret; quiă ferrum, quod poscēbat ăd mortĕm sĭbĭ inferēndam, non dăbātur, ardēntēs ōrĕ carbōnēs haurīrĕ non dŭbitāvit, vĭrīlem pătrĭs exĭtum mŭlĭĕr imĭtātă nŏvō mortĭs gĕnĕre. *Valer. l.* iv. *c.* 6.

Conjŭgĭs audisset fātum cŭm Porcĭă Brūti,
Et subtrāctă sĭbī quærĕret arma dŏlor,
Nondum scītis, ăĭt, *mōrtem non possĕ nĕgāri?*
Crēdĭdĕram sătĭs hoc vōs dŏcuisse patrem.
Dixit, ĕt ardentes ăvĭdō bĭbit ōrĕ favīllas.
I nunc, ĕt ferrum, turbă mŏlestă, nĕgā.

Martial. lib. 1. *Epigr.* 43.

Ad mortem fōrtĭter fĕrēndam sēsĕ antĕă ērŭdĭĕrăt Porcĭa. Prīdĭē quàm Cæsăr à Bruto cætĕrīsque conscĭis est occīsus, cultēllum tonsōrium, quăsĭ unguĭum rĕsĕcāndōrum causā, pŏpōscit, eōque vĕlŭt fortè ē mănĭbus ēlapsō sē ipsă vulnĕrāvit. Clāmōre ancillārum ĭn cŭbĭcŭlum uxōris vŏcātus Brūtŭs, objurgāre ĕăm cœpĭt, quòd tonsōrĭs officĭum prærĭpĕre vŏluisset. At Porcĭa ĕi secrētò dixit: *Non cāsu, sĕd dē indūstriā, hoc mĭhī vulnus fēci, certissĭmum amōris erga tē mĕī indĭcium. Expĕrīri ĕnim volŭi, ăn sătĭs mihi ănĭmi fŭtūrum essĕt ăd mortem ferro quæ-*

rendam, sī tĭbi gĕnĕrōsum prōpŏsĭtum ex sentēntiâ părŭm cēssīssĕt. Dīcĭtur Brūtŭs, hīs audītīs mănūs ĕt ŏcŭlos ăd cœlum sustŭlīssĕ, Dĕōsque ōrâssĕ, ŭt dīgnŭs conjŭge Porciâ mărītŭs possĕt vĭdēri. *Valer. l.* iii. *c.* 2. *Plut. in Bruto.*

2. Ægrōtābat Cæcīnnă Pætus marītus Arriæ, ægrōtābăt ĕt fīlĭus, ŭtĕrque mortĭfĕrè ŭt vĭdēbātur. Fīlĭus decēssit, exĭmiâ pulchrĭtūdĭne, părī vĕrĕcundiâ, ĕt parentĭbus non mĭnùs ŏb ălia cārus, quam quòd fīlius ĕrat. Huic illă ĭtă fūnŭs părāvit, ĭtă duxit exĕquĭas, ŭt ignōrāret mărītus. Quīnĭmò quŏtiēs cŭbĭcŭlum ējus intrāret, vīvĕre filĭum atque ētĭam mĕliùs hăbēre sē sĭmŭlābat. Ac persæpĕ interrŏgānti quid ăgĕret pŭĕr, respondebat: *Bĕnĕ quiēvit, lĭbēnter cĭbum sumpsit.* Deindĕ cŭm dĭū prohĭbĭtæ lacrўmæ vīncĕrēnt prōrumpĕrēntque, ēgrĕdiēbatur. Tunc sē dŏlōri dăbăt. Sătiāta flendo, sĭccīs ŏcŭlīs, compŏsĭto vultu, rĕdībat quăsĭ oblītă orbĭtātĭs. *Plinius, l.* iii. 16.

Scriboniānus ĭn Illyrĭco bellŭm mōvĕrat contrā Claudium: fŭĕrat Pætŭs ĭn partĭbus ējus, ĕt, occīso Scriboniāno, ipsĕ Rōmam trăhēbatur. Cŭm essĕt nāvem ascensūrus, ōrāvĭt Arria mīlĭtēs, ŭt sĭmul impōnĕrētur. *Nempĕ*, inquiēbat, *dătūri estĭs consŭlāri vĭrō servŭlos ălĭquŏs, quŏrum ē mănū cĭbum căpĭat, à quĭbus vestiātur, ā quĭbus calcĕtur: omnia vel sōlă præstābo.* Non impĕtrāvit. Conduxĭt pīscātŏriam nāvĭcŭlam, ingēnsque nāvīgĭum mĭnĭmō sĕcūta est. Pōstquam Rōmam vēnĭt, ĕt, dēspĕratā mărīti sălūte, ipsă mŏrī stătuisse vīsa est, attēntĭus custōdiēbātŭr ā sŭīs. Sensĭt, ĕt *Nihil agĭtis*, inquĭt, *pōtēstis ĕnim effĭcĕre ŭt mălè mŏriar: nĕ mŏriar, non pōtēstis.* Sīmŭlque è cathēdrâ exĭlĭens, advĕrso părĭĕtī căpŭt ingenti impĕtu impēgit, et corrŭit. Rĕfŏcillāta, *Dixĕram*, inquĭt, *vōbĭs, inventūram me dūram ăd mortem vĭam, si vos facĭlem nĕgâssētis.* Pŏtĕrat sānè mărīto pĕrēmpto vīvĕre, atque ētĭam ĭn ălĭquŏ hŏnōre esse, quĭă Messalīnæ Claudĭī uxōri ĕrăt conjunctīssĭma; ăt ēī mortĭs cŏmĕs esse vŏlŭit. Quīnĕtĭam ŭt illum excĭtāret ăd mortem vĭrīli ănĭmo oppĕtendam, ĭpsă prĭŏr pectŭs suum perfŏdit, ĕt extractum ē vulnĕre pūgiōnĕm mărīto porrĭgens, immōrtălem hanc vōcĕm ēdĭdit: *Pætĕ, non dŏlĕt.* Dio. l. ix.

Castă sŭō glădiūm cŭm trādĕrĕt Arrĭă Pæto,
Quem dē vīscĕrĭbŭs trāxĕrat ĭpsă sŭīs:

Sī quă fĭdēs, vulnŭs quŏd fēci non dŏlĕt, inquĭt,
Sĕd quŏd tū făcĭēs, hoc mĭhĭ, Pætĕ, dŏlet.
Martial. lib. i. Ep. 14.

3. Gentĭs Carĭæ regīnă Artemĭsĭă vĭrum sŭum Mausōlum maxĭmè dīlexit vĭrum: quantŏpĕre vērò dēsīdĕrāvĭt mortŭum, jūdĭcāre făcĭle est ex hăbĭtīs ējŭs fūnĕri hŏnōrĭbus, ĕt exstructo illi sĕpulchrō magnĭfĭcō, ŭt intĕr septem mundi mīrācŭla nŭmĕrārētur. Præmĭĭs quŏque excĭtāvĭt præstantīssĭmă ætātĭs sŭæ ingĕnĭa ăd laudēs mortŭi celebrāndās. Sĕd hīs magni ămōris indĭcĭis non contentă ipsă, Mausōli vīvum ăc spīrans sĕpŭlchrum fĭĕrī concupīvit, ĕt cùm ējŭs cĭnĕrem atque ossă mixtă ŏdōribus contūsăque indĭdīsset ăquæ, ēbĭbit. Aut saltem, ŭt Cĭcĕrōni plăcĕt, quamdĭū vixit, vixit ĭn luctu, eōdēmque ĕtĭam confectă contābŭit. *Valer. l.* iv. *c.* 6. *A. Gell. l.* x. *c.* 18. *Cic. l.* iii. *Tusc. n.* 75.

4. Marcĭa Catōnis Uticēnsĭs fīlia cùm dĭūtĭùs lūgēret mărītum, interrŏgāta quem dĭem luctūs ultĭmum esset hăbĭtūra? rēspondit, sĭbi fŭtūrum ĕūndem luctūs fīnem, ĕt vitæ. Et Valeria, Messālārum sŏrŏr, rŏgāta cūr, ămīssō Servĭo vĭrō, nullī vellĕt nūbĕre? *Quŏniam,* inquĭt, *mĭhi sēmpĕr vīvit mărītus Servĭus.* Erasmi Apoph.

Phocionĭs uxor, mŭlĭĕrī cuidam aurĕās ĕt gemmīs distinctas vestēs ostentanti, dixĭt: *At mĭhi sătis splendĭdum ornāmēntum est Phocĭon mĕus, pauper quĭdem, sĕd vĭcēsĭmo jam annŏ Athēniēnsĭum dux.* Stobæus, Serm. v.

CAPUT LIII.

Cōnjŭgĭs dēlectŭs ex mōrĭbŭs fĭăt.

1. Lўcūrgum quŏdam percontantĕ cūr vĭrgĭnēs indōtātas nūbĕre lēgĕ præcēpīsset: *Ut,* inquĭt, *nĕque propter ĕgēstātem ălĭquæ rĕlinquantur innuptæ, nĕque ălĭæ propter dīvĭtias expĕtāntŭr: Sĕd jŭvĕnum quisque mōrēs puellæ spectans, ex virtūte ēligat.* Plut. Apoph.

Virgo dummŏdo mŏrāta rectè vĕnĭat, dōtāta est sătis. *Plut. Aulul. Act.* ii. *sc.* 2.

Dōs est magnă parentum vīrtūs. *Hor. l.* iii. *Od.* 24.

Dīcēbăt Cleobūlŭs, fīlĭās nuptum dărī ŏpōrtĕre ætāte virgĭnēs, ăc prūdentĭă mŭlĭĕrēs. *Diog. Laërt. in Cleob.*

Unĭcæ fīlĭæ pătĕr Thĕmīstŏclem consŭlēbat, utrùm ĕăm paupĕri, sĕd bŏnō vĭrō, collŏcāret: ăn lŏcŭplēti părum prŏbāto. Cui ĭs, *Mālo*, inquĭt, *vĭrum qui pĕcūniā ĕgĕat, quàm pĕcūniam quæ vĭrō*. Quo dīctō stultum pătrem mŏnŭĭt, ŭt gĕnĕrum pŏtiùs, quàm dīvĭtĭās gĕnĕrī, lĕgĕret. *Valer. l.* vii. *c.* 2. *Cic.* 2 *Offic. n.* 74.

2. Adŏlēscēns Pittăcum rŏgāvit, ŭt dŏcēret, utrā sĭbi è duābus pŭellis dūcēnda esset uxor: duas ĕnim offĕrri dixit, altĕram gĕnĕre atque ŏpĭbus părem sĭbi, altĕram utrāque rē sĭbi præstantem. Ille, sublāto băcŭlo, quo proptĕr ætātem admĭnĭcŭlō ūtēbātŭr trĭvium ostendit, quò lūdēndi causā puĕri sōlērent convĕnīre, ēōque jussĭt illum pergĕre, ŭt audīrĕt ā puĕris, quid ipsī facĕre optĭmum essĕt. Pārŭit ădŏlescens, ĕt puĕrōs ĭn trĭvio audīvĭt invĭcem dīcentēs: *Tu tĭbi sūmĕ părem.* Dĭog. Laërt. in Pittac.

3. Thalēs ā dūcendâ uxōre ăliēno ănĭmo ĕrat. Urgenti alĭquāndo matri ŭt sĕ mātrĭmōnii vincŭlīs astringĕret, *Nondŭm tempestīvum esse*, respondit. Multōs pōst annōs cùm ĕădem ācrĭus instāret, *Non amplĭŭs tempestīvum esse*, dixĭt. *Diog. Laërt. in Thal.*

Cùm Solon Milētum vēnīsset ăd Thalētem, mīrum sĭbi vĭdēri dixit, quòd nuptiārum ĕt sŏbŏlĭs omnīno nĕglĭgēns esset. Nĭhĭl tum Thalēs rēspondĭt: Sĕd paulo pōst pĕrĕgrīnum quendam sŭbornāvit, qui sē nūpĕr Athēnĭs advēnīsse sĭmŭlāret. Quærēntĕ Solōnĕ, num quĭd ĭn ĕā urbe nŏvī? Hŏmo quæ dīcĕret ēdoctŭs ā Thalēte, nĭhĭl ălĭŭd contĭgīssĕ rēspondĭt, nĭsĭ quòd ădŏlēscentem quendam effĕrrī vīdīsset, cūjŭs fūnŭs tōtā cīvĭtas prōsĕquērētur. *Erăt quippe*, inquĭt, *ĕt fĕrēbant, filius vĭrī intĕr cīvēs virtūte præcellentĭs, ĕt jamdūdum ăb urbĕ absentis. O infortunātum pătrem!* exclāmābat Solōn. *Cætĕrum dīc*, inquit, *quodnam ējŭs nōmĕn fĕrēbant! Audīvi ĕquĭdem*, respōndĭt illĕ, *sĕd excĭdĭt mihi. Hoc tantùm mĕmĭnī, multùm hăbĭtum essĕ sermōnem dē illĭus vĭrī săpĭentiā ăc justitiâ.* Solon, cūjŭs mĕtŭs ăd singŭlās pĕrĕgrīnī rēsponsiōnēs măgĭs ăc măgĭs crēscēbăt, turbātŭs ănĭmō ātque anxĭŭs, quæsīvit, *Nunquid ille fāto functus adolescens, Solōnis esse fīlĭŭs dīcĕrētur?* Quod ĭtă esse rēspōndēnte illō, cœpit Solon căpŭt cædĕre, ălĭăque ĕt făcĕre ĕt dīcĕre quæ sōlēnt magno mœrōre ŏppressi. Tum rīdens Thalēs, qui ădĕrat: *Hæc mē*, inquĭt, *ō Solon, ā dūcendā uxōrĕ ĕt tŏllēndīs lĭbĕrīs absterruĕrunt, quæ tē ĕtĭam fortĭssĭmi ănĭmī*

vĕrŭm nunc frāngunt. Te vĕrò nĭhĭl hīc nunctus mŏveat; hæc ĕnĭm omnĭa fictă sunt. Plŭt. in Sol.

CAPUT LIV.

Māgnă sĭt ĭntĕr frātrēs cōncōrdĭă ĕt bĕnĕvōlēntĭă.

1. Amīcĭtiæ eōrŭm hŏmĭnum, quōs fāmiliārĭtās conjūnxĭt, nĭhĭl ălĭŭd sunt, quàm umbræ ĕt imāgĭnēs illĭus prīmæ, quam nātūra frātrĭbus ergā frātrēs indĭdit, cārĭtātĭs. Hanc qui non cŏlit stŭdiōsè ăc vĕnĕrātur, ăn fĭdĕm făcĕre cuiquam pŏtĕst, sĕ ălĭīs essĕ bĕnĕvŏlum? *Plut. de Amōre fratern.*

Sanguĭnĭs conjunctĭo dēvincĭt cārĭtāte hŏmĭnēs. Magnum est ĕnim eădem hăbēre mŏnŭmēnta mājōrum, iīsdem ūtī sācrīs, sĕpūlchrà hăbēre commūnia. *Cicer.* 1 *Offic.* 54.

Quis ămīcĭor est, quàm frāter frātri? aut quem alĭēnum fīdum invĕnĭēs, si tŭīs hostĭs fuĕris? *Sallust. Jug. c.* 10.

Silūrus Scythārum rex morti proxĭmus affērri fascĭcŭlum hastīlium jussĭt, ĕūmque, ŭt ĕrat collĭgātus, dĕdit confrīngendŭm filiis sŭīs octoginta. Cùm ĭd quisque sē posse făcĕre nĕgāsset; ipsĕ, sōlūto fascĭcŭlo, singŭlă hastīlia facĭlè confrēgit: ĭtă dŏcēns illos, si concordēs essent, insŭpĕrābĭlēs fŏre: sī dīssĭdĕrent, infirmos fŭtūrōs. *Plut. de Garrul.*

2. Ego nostrā ætāte non mĭnùs rāram frātrum ămīcĭtiam vĭdeo esse, quàm fuĕre quondam frātrum inĭmīcitiæ: quæ quiă natūræ legi adversābantur, ĭn tragœdiis ĕt thĕātris publĭcè exăgĭtātæ. *Plutur. de Am. fratern.*

L. Paulŭs Æmilius filiārum altĕram Catōnis filio ĭn matrĭmōnium dĕdit, altĕram Ælio Tuberōni, vĭrō optĭmō, ĕt qui fortissĭmè paupertātem tŭlit. Sexdĕcim ĕrānt Ælii, qui omnēs cum nŭmĕrōsâ sŏbŏle ĕt uxōribus ĭn ædĭbus perangustis concordi ănĭmō habĭtābant. At hūjŭs nostræ ætātis frātres ĕt cognāti, inquĭt Plūtārchŭs, nĭsĭ multum intĕr se spătiī interjēcĕrint, nĭsĭ muris, flūmĭnĭbus rēgĭōnibus distinxĕrint patrĭmōnia et rem familiārem, non cēssant à mutuis contentiōnibus. *Plut. in Æmil.*

3. Cùm mortŭus est păter, rēctŭm est frātrēs măgĭs ĕtiam quàm prĭŭs stŭdiōsos esse rĕtĭnēndæ mutŭæ bĕnĕ-

vŏlentĭæ, nĕquĕ ăd păternam hærēdĭtātem accēdĕre, quăsĭ ăd spŏlia ex hostĕ dīrĭpienda, ĭmĭtantēs pessĭmum exemplum Chariclis et Antĭŏchi, qui rĕlictum ā patre pōcŭlum argentĕum āc vestĭmentum ĭn dŭās pārtēs dīscissum abstŭlērunt. Dīlĭgenter ergo obsĕrvent illŭm hercīscendæ hærēdĭtātis dĭem, qui aut discordiæ ĭnĭmīcitiæque implācăbĭlis, aut concordiæ ămīcitiæque princĭpium essĕ sŏlĕt. *Plut. de Amore fratern.*

Mortŭo L. Paulo Æmĭlĭo, P. Scīpĭo Æmĭlĭānus cum frātre Făbĭo hærēs rĕlictus, ănĭmum vērè frāternum ĭn ĕŭm ōstendit. Nam cùm illum vĭdērĕt rē fāmiliāri mĭnùs, quàm sē, instructum esse; ūnĭversam hærēdĭtātem, quæ sexaginta tălentīs ĕt plūris æstĭmābātur, ĕī concēssit. Sīc ĕnim dēmum Făbius ŏpĭbus æquālis ipsi ĕrăt fŭturŭs. Quod factum cùm ăb omnĭbus celebrārētur, ălĭŭd quŏque clārius ănĭmi sui spĕcĭmen dĕdit. Nam cùm Făbĭus in fūnĕre pătris glădiātōrēs dăre constĭtuīsset, nĕquĕ eum sumptum făcĭlè posset sustĭnēre; Scīpio dīmĭdiam impensæ partem dē suō est largītus. Hujūsmŏdi vērò impensă non mĭnor trīgĭnta tălēntis tum sŏlēbat esse si quis magnīfĭcè mūnus glădiātōrium ēdĕre vellet. Cùm Scīpiōnis quŏque măter Papirĭă paulò pōst dē vītă dēcēssīsset; unĭvērsam hærēdĭtātem concēssĭt sŏrōrĭbus, tămētsi nullă pars bŏnōrum lēgibus ad eas rĕdīret. *Diod. Sic. l.* xxxi.

Æternam sĭbi ăpŭd pōstĕrōs fāmam părāvit Proculeĭus pătērno in frātrēs ănĭmō. Equĕs Rōmānus fuit, Augusti ămīcus. Pătrĕ mortŭō, pătrĭmōnĭum cum frātrĭbus Murēnā ĕt Scīpĭōne æquīs partĭbus dīvīsĕrat: ăt illi bello cīvīli bŏnīs omnibus spŏliāti sunt. Quam calămĭtatem ŭt lēnīret Proculeĭus, facultātes omnēs sŭas cum frātribus ĭtĕrum est partītus. Undĕ Hŏrātĭus dixĭt:

Vīvet extento Proculeius ævo,
Nōtus in frātrēs anĭmi pătērni. *Od. l.* ii. 2.

4. Opĕræ prĕtĭum est disceptātiōnem audīre frātrum barbărōrum, non de ăgēlli partĭcŭlâ, non de mancĭpiīs, non de pĕcŏre, sĕd de ipso Persĭdis regno. Cùm Dārĭus Persārum rex ŏbiisset; certāmen de regno ējŭs ortum est inter Arteměnem maxĭmum nātu fīliōrum ējŭs, ĕt Xerxem: quod quĭdem concōrdi ănĭmō dētŭlērunt ăd pătrŭum suum Artaphērnem, vĕlŭt ăd dŏmēstĭcum jūdĭcem. Ille, dŏmī cognĭtâ causâ, Xerxem præpŏsŭit. Porrò ădeò frāternă contentio fuit, ŭt nĕc vīctŏr insultāvĕrit, nĕc victŭs dŏlŭĕrit, ipsōque lītis tempŏre invĭcem dōnă mīsĕrint

Jūcundă quŏque intĕr sē ĕt fīdă convīvia hăbŭērunt: ĕt judĭcĭum sīnĕ ullo convĭcĭō fuit. Adĕò tum frātres mŏdĕrātiŭs intĕr se maxĭmă impĕrĭă dīvĭdēbant, quàm nunc exĭgŭă pătrĭmōnĭa partiuntur. *Plutar. de Amore fraterno. Justinus, l.* ii. *c.* 10.

5. Antĭŏchus, cognomento Accĭpĭtĕr, adversus Seleucum frātrem de regno bellum gĕrēbat. Cùm tămĕn Seleucus, ā Galatīs victŭs, nusquam appārēret, ĕt interfectus pŭtārētur; Antĭŏchŭs purpŭram dēpōsuit, pullāque veste sumptā, ĕt clausā rēgiā, frātrem luxit. Paulò pōst cùm audīvisset illum vīvĕre, ĕt ălĭum exercĭtum collĭgĕre; ĭn publĭcum prōgressus, Diīs sācră proptĕr sălūtem frātrĭs fēcit, ĕt subdĭtas sĭbi gentēs ĭn signum lætĭtiæ cŏrōnas gestāre jussĭt. *Plut. ibid.*

6. Dārīus Hydaspis filius, Persārum rex, ĭn custōdĭam trādi jussĕrat Intaphernem ūnum è purpŭrātis, cum lĭbĕris atque omni familiâ nĕcandum. Exănĭmāta Intaphernĭs uxŏr ăd rēgĭas fŏrēs stătim advŏlāvit: ĕt cùm nĕc lacrўmīs nĕc prĕcĭbus mŏdum făcĕret, hoc illi rex concēdĕre sē dixĭt, ŭt, si quem ex omnĭbus morti addictis salvum præ cætĕris cŭpĕret, ĭs ĕī condōnārētŭr. Quos quòd omnēs ex æquo ămābat mŭlĭer, dĭū ĭnops consĭlii permansit. Tandem frātrem sĭbi postŭlāvit cordōnāri. Quŏd mīrātus rex, quæsīvit cūr mărītum uxŏr, fīlios mātĕr nĕglĭgēns, frātrem ēlēgīssĕt, qui vĭdēbātur mĭnùs jūcundŭs āc cārŭs fūtūrus esse. Tum illă: *Rex*, inquĭt, *mărītus mihi ălĭŭs ătque ălĭi lĭbĕri possunt contingĕre, hīs amīssīs, sī Dĭī vŏlŭĕrĭnt: ălĭŭs vĕrò frātĕr mĭnĭmè, utpŏte extinctīs jam părentibus meis.* Hoc rēsponso delectātus rex, frātrem, quem optāvĕrat, dīmīsit, ĕt filium natu maxĭmum: cætĕrōs jūbet ăd mortem răpī. *Herodot. l.* iii.

7. Bello Antĭŏchi magno ĕt grăvi, cùm Lucĭo Scīpiōni obvēnisset Asĭa provĭncĭă; quĭă părum ĭn eō pŭtābātur esse ănĭmi, părum rōbŏris, sēnātus belli gĕrēndi cūram mandări vŏlēbat collēgæ ējŭs Caio Lælio, Lælii săpiēntia patri. Surrexit tunc P. Africānus, frāter mājŏr L. Scīpiōnis, ĕt illam ignōminiam fămiliæ deprĕcātus est: dixit in frātre suo summam virtūtem esse, summūmque consĭlium: seque eâ ætāte, ĭīs rēbus gestis, ei lēgātum fūtūrum promīsit. Quod cùm ăb ĕo esset dictum; nĭhĭl est de L. Scīpiōnis provinciā commutātum. Ităque frātĕr nātu mājor, mĭnōri legātus ĭn Asĭam prŏfēctus, tamdĭū

eum consĭlĭo ŏpĕrâque adjūvit, dōnĕc ei trĭumphum ĕt cognōmen Asiātĭci pĕpĕrisset. *Cicer. Philip.* xi. n. 7.

8. Cùm admŏdum pŭer esset Cato Uticensis, quærentibus ex ĕō quĭbūsdam, quem omnium maxĭmè dĭlĭgĕret, respondit fratrem. Īisdem rursus quærentĭbus, quem sĕcundum maxĭmè dĭlĭgĕret, fratrem quŏque respondit. Interrŏgātus dē tertĭo, ĭdem responsum dĕdit: dōnĕc illi ā percontātiōne desistĕrent. Crēvĭt cum ætāte illa ĭn frātrem bĕnĕvolentia ĕt rĕvĕrentia: ăb ējŭs latĕre non discēdĕbat, ēī sē ĭn cunctis obēdĭentem præbēbat, ĕt annos natus vigĭnti sĭnĕ frātrĕ Cæpiōne nunquam cœnavĕrat, non ĭn fŏrum prōgressus, non pĕrĕgrè prŏfectus fuĕrat. Utrĭusque prŏbi ĕrānt mōrēs: at Catōnis vĭtă sĕvērior. Ităque Cæpĭo, cùm ipsius frugālĭtas ĕt tempĕrantiâ laudābātur, fătēbātur se vĭrum frugi vĭdēri posse, si cum multis Rōmanōrum compărārētur: *At ubi*, inquiēbat, *cum Catōnis vĭtâ compăro meam, nĭhĭl mihi vĭdeor ā Sipĭiō differre.* Erat autem illĕ Sippĭus vir nēquam, et luxu perdĭtus.

Bello adversus Spartăcum vŏlūntăria stĭpendĭa fēcit Cato fratris causâ, qui tum trĭbūnus mīlĭtum ĕrat. Cùm deindĕ accēpisset ĕum Asĭam pĕtēntem incĭdisse in morbum Æni ĭn Thraciā, lĭcĕt tum grăvĭs tempēstas sævīret nĕque ăd mănum esset magnă nāvis, solvit è portu Thessalonīcæ exĭgŭâ nāvi ŏnĕrārĭâ cum duōbus tantùm ămīcis et trĭbus servis: ĕt pēnè haustŭs fluctibus, tandem prætĕr spem incŏlŭmis ēyāsit. At frātrem mŏdò defunctum rĕpĕrit. Tum vērò ĕt questĭbus, ĕt lacrўmis, ĕt ĭīs omnĭbus quæ dŏlŏr suadet, tōtum sē trādĭdit, tam pĭus et lēnĭs ĭn suos, quàm aspĕr ĕt invictus adversus vŏluptātes, mīnās, ĕt ĭnīquas postŭlātiōnes. Mortŭi corpŭs quàm magnĭfĭcentissĭmo pōtŭit fūnĕre extŭlit, ĕt conspĭcuum ē prĕcĭōso marmŏre tŭmŭlum ēī in Æni foro extrŭi cūrāvit suis impensis. Vēlă pōsteă factūrus, cùm suadērent ămīci ŭt Cæpiōnis rĕlĭquias ĭn ălĭo navĭgiō pōnĕret, ănĭmam se priùs quàm illas rĕlictūrum respondit, atque ĭtă solvit. *Plut. in Catone.*

9. Apollĭnis mater Eumĕnis rēgis, ăc trĭum prætĕreā filiōrum, nempĕ Attăli, Philetæri ĕt Athēnæi, sæpissĭmè sē bĕātam prædĭcābat, ĕt Diīs grātĭas agēbat, non propter dīvĭtĭas atque impĕrium, sĕd quòd trēs ē filiis suis vĭdēret esse fratrĭs nātu maxĭmi quăsĭ statēllitēs, ĭtă ŭt illĕ sĭnĕ ullō mĕtu versārētur ĭn mĕdiō ipsōrum glădiōs ĕt

hastas fĕrēntĭum. Contra Xerxēs, Ochum fīlium insĭdĭas fratribus struxīsse cùm compĕrīsset, mœrōre est extinctus. *Plut. de Amore fratern.*

10. Si quă fortè intĕr frātrēs contrōversia exorta est, eă stătim aut ăb ipsīs aut arbĭtrōrum jūdicīo dīrīmātur, ĭmĭtandique sunt Pȳthagorēi, qui non cognātiōne, sĕd doctrīnæ duntaxăt sŏcĭētāte conjuncti, si quando pĕr īram ăd mălĕdictă prōrūpīssent, antĕ sōlis occāsum dextrīs mutŭò dătīs, ĕt factà invĭcem sălūtātiōne, ĭn grātiam rĕdībant. *Ibid.*

Frustrà ĕt nullĭŭs rēī causā nōbis nātūra largītă est mansuĕtūdĭnem, ĕt pătĭentĭam mŏdĕrātiōnĭs ănĭmi fīliam: aut hīs ūtēndum est maxĭmè ergā cognātos ĕt affīnēs. *Ibid.*

Est hōmĭnis, suōs, ŭt jŭbet nātūra, ex ănĭmo ămantis, pĕtĕre grātĭam dēlicti sŭi, ubĭ adversum ĕōs pēccāvit; ĕt ŭbĭ ipsĕ ăb ĭīs læsŭs est, vĕnĭam illīs ultro dărĕ, antĕquam pĕtānt. Vērùm nēscĭo ăn nēmo ăd dandăm vĕnĭăm difficĭlĭor sĭt, quàm quī illăm postŭlāre sæpĭùs mĕrŭĭt. *Senec. de Clem.* i. *c.* 6.

Cĕlebrĭs est ĭn schŏlīs fāmă Euclīdĭs Sōcrătĭci, quòd, audītâ ĭnīquâ ĕt belluīnā vōce fratrĭs, qui dixĕrăt: *Pĕrĕam, nĭsĭ tē ulciscar:* respondit: *Ego vĕrò pĕrĕăm, nĭsĭ tĭbi persuāsĕro, ŭt pŏsĭtā īrā, nōs ămēs sīcŭt ōlĭm.* Plut. ibid.

CAPUT LV.

Nĭsĭ ĭn bŏnīs ămīcĭtĭă ēssĕ nōn pŏtēst.

Est ămīcĭtia nĭhĭl ălĭŭd nĭsĭ summă consēnsĭo rērum dīvīnārum ātque hūmānārum intĕr ălĭquōs cum bĕnĕvŏlentĭa ĕt cārĭtāte. Quă quĭdem haud scĭo ăn quĭcquam, exceptâ săpĭentiă, mĕlius hŏmĭni sĭt ā Dĭīs immortālĭbus dătum. *Cicer. de Amic. n.* 20.

Omnĭum sŏcĭĕtātum nullă præstantĭor est, nullă firmĭor, quàm cùm vĭrī bŏnī, mōrĭbus sĭmĭlēs, sunt fămĭlĭāritāte conjuncti. Hoc ĕnim sentio, nĭsĭ ĭn bŏnīs ămīcĭtiam esse non posse. Ipsă vīrtūs ămīcĭtiam gignĭt et contĭnet, nec sĭnĕ virtūtĕ essĕ ămīcĭtia ullō pacto pŏtēst. Virtūs, virtūs inquam, concĭliat ămīcĭtĭas ĕt conservăt. Hŏmĭnēs mălōs ălĭquando vĭdēmus eădĕm cŭpĕre, eădĕm

ōdīsse, ĕădem mĕtŭĕre: sĕd quæ intĕr bŏnōs ămīcĭtia dīcĭtur, hæc intĕr mălōs factĭo est. 1 *Offic.* 52. *de Amic. n.* 18. 20. 100. *Sallust. Bell. Jug. c.* 31.

CAPUT LVI.

Amīcĭtĭă sŭblātă, ōmnĭs ēst ē vītă sŭblātă jūcūndĭtās.

1. Ego vōs hortŏr, ŭt ămīcitiam omnibus hūmānis rēbus antĕpōnātis. Nĭhĭl quippĕ est tam nātūræ aptum, tam convĕniens ăd rēs vĕl sĕcūndas vĕl adversas. Nam ŭt sĕcūndas rēs făcit ămīcitia splendĭdiōrēs jūcūndĭōrēsque, sīc advērsas făcĭt lĕviōrēs. Quĭs esset tantŭs fructŭs ĭn prospĕrīs, nĭsĭ hăbērēs, qui illis æquè ăc tu ipsĕ gaudēret? Advērsas vērò ferrĕ difficĭle esset sĭnĕ ĕō, qui grăviùs ĕtiam illas, quàm tu, ferret. *Cic. de Amic. n.* 17. 22.

Quid dulcĭus, quàm hăbēre ălĭquem, quĭcum omnia audēās sīc lŏqŭi, ŭt tēcum?

Quŏniam rēs humānæ frăgĭlēs căducæque sunt, sempĕr ălĭquĭ acquīrendi sunt quōs dĭlĭgāmus ĕt ā quĭbus dĭlĭgāmur. Cāritāte ĕnĭm bĕnĕvŏlentĭāque sublātā, omnĭs ēst ē vītā sublātă jŭcūndĭtas. *n.* 102.

2. Ună est ămīcĭtĭa ĭn rēbŭs hūmānis, de cūjŭs utĭlĭtāte omnēs ūno ōre consentĭunt. Dīvĭtĭas dēspĭcĭunt ii, quōs tĕnuĭs victŭs cultūsque dēlectăt: hŏnōres, quōrum cŭpĭditāte multi inflammantur, quĭdam ĭtă contemnunt, ŭt nĭhĭl ĭnānius, nĭhil lĕvĭus essĕ existĭmēnt; ĭtemque cætĕră, quæ ălĭis admīrābĭlia vĭdēntur, ălĭī sunt, qui pro nĭhĭlo pūtēnt. De ămīcĭtiâ omnēs ăd ūnum sentĭunt, *sĭnĕ ămīcĭtĭâ vītam essĕ nullam.* Quīnētĭam sī quĭs est ĕă aspĕrĭtāte ĕt immānĭtāte nātūræ, ŭt congrēssūs hŏmĭnum fŭgĭat ātque ōdĕrit, quālem fuīsse Athēnīs Tīmōnem nēscio quem ăccēpĭmus; tămĕn ĭs păti non possit, ŭt non anquīrat ălĭquem, ăpŭd quem ēvŏmat vīrŭs ăcērbĭtātĭs suæ. *n.* 86.

3. Tīmōn, dē quo hīc Cĭcĕro; lĭcĕt Misanthrōpŏs, ĭd est, hūmāni gĕnĕris ōsor, appēllārētur: ămīco utēbātur unō, cui nōmen Apemāntus, quem ŏb mōrum sĭmĭlitūdĭnem admīttēbat. Is tămĕn cùm fortĕ ăpŭd Timōnem cœnāssĕt, exclāmāssētque, *Quàm dulcĕ est, ó Tīmōn, hoc con-*

vīvĭŭm! Ită sānè, inquĭt illĕ, *si tū non ădēssēs.* Eīdĕm Apēmanto intērrŏganti, cūr Alcĭbiădēm jŭvĕnem fĕrōcēm atque audācem dīlĭgĕre vĭdērētur, rēspondit Tīmōn, ĭdĕò sĭbi cārum esse ădōlēscēntem, quòd illum prævĭdērĕt fŏre pŏpŭlo Athēnĭēnsi magnōrum mălōrum causam.

Prōdĭit ălĭquando Athēnīs ĭn conciōnem. Quod cùm præter consuētūdĭnem făcĕret, magnă omnium expectātio fuit, quīdnam affĕrret. Tunc illĕ ē suggēstu, ĭn quem ascendĕrat: *Athēnĭensēs*, inquĭt, *est mĭhi arĕa quædam ĭn quā crēvĭt ficŭs, undĕ multi vŏlūntārio suspendĭo vītam finīēre. Quŏnĭam autem ĭn arĕā illā ædēs exstruĕre mĭhi ĭn ănĭmo est; antĕquam ficŭm excīndăm, vōs mŏnĭtōs vŏlo, ŭt, sī qui dē suspendio cŏgĭtānt, mātūrēnt quàm maxĭmè.* Plut. in Alcib.

CAPUT LVII.

In ēlĭgēndīs ămīcīs cautiō ēst ădhĭbēndă.

1. In ămīcīs ēlĭgēndīs nĕglĭgēntēs nē sīmus. *Cicer. de Amic. n.* 62.

Augustŭs ămīcĭtĭas non făcĭlè ādmīsĭt, ĕt constantissĭmè rĕtĭnuit. *Suet. in Aug.*

Nē nĭmĭs cĭtò dīlĭgĕre incĭpiāmŭs, nēvĕ non dignos. Digni autem ămīcitiâ sunt ĭī, ĭn quĭbus ŏb virtūtem ĭnēst causă, cūr dīlĭgāntŭr. Rārum ĕorum gĕnus; ĕt quĭdem omnia præclāra, rārā; nĕc quicquam est difficiliŭs quàm rĕpĕrīre quod sit omni ex parte in suo gĕnĕre perfectum. Sed plerĭque ĭn rēbus hūmānīs nĭhĭl bŏnŭm nōrint, nĭsĭ quod fructŭōsum sĭt: ĕt ămīcos, tanquam pĕcŭdēs, ĕōs pŏtissĭmùm ēlĭgunt, ex quĭbus spērant sē maxĭmum fructum esse captūrōs. Ita cărent pulcherrĭmâ illâ ĕt maxĭmè nātūrāli ămīcĭtiâ pĕr sē ĕt proptĕr sē expĕtendâ. *Cicer. Ibid. n.* 78.

2. Nĭhĭl æquè oblectāre pŏtēst anĭmum, quàm amīcĭtiă fidēlĭs āc dulcis. Quantum bŏnŭm est, ŭbĭ nactŭs ĕs ejūsmŏdi ămīcos, ĭn quōrum pectŏra tutò secrētum omne descendat, quōrum sermo sollĭcitūdĭnem tuam lēnĭat, hilărĭtas trīstĭtiam dissĭpet, prūdēntia bŏnă consĭlĭă affĕrat, conspectus ipse delectet?

Amīcos, quantùm fiĕrī pŏtĕrit, văcŭōs à cŭpĭdĭtātibus ēlĭgāmus. Serpunt ĕnim vĭtĭă, ĕt ĭn proxĭmŭm quem-

quĕ transĭlĭūnt, ĕt contactu nŏcēnt. Ităque ŭt ĭn pestĭlentĭā cūrandum est, nē assĭdeāmus corpŏrĭbus jam corruptīs ĕt morbo flāgrāntibus, quĭă ĭn afflātu ipsō pĕrīcŭlum est; ĭtă in lĕgēndīs ămīcīs dăbĭmus ŏpĕram, ŭt quàm mĭnĭmè vĭtiīs inquĭnātos assumāmŭs. Neque hoc præcĭpĭo tibi, ut nēmĭnem nĭsĭ omnĭno săpĭentem vēlīs admittĕre. Ubĭ ĕnĭm istum invĕnĭes, quem tot sēcŭlis quærĭmus? Prō ŏptĭmo est mĭnĭmè mălŭs. In tantā bŏnōrŭm ĕgēstāte, mĭnĭmè fastidiōsa fĭăt elēctĭo. *Senec. de Tranquil.* 7.

CAPUT LVIII.

Ămīcŭs ămīcŭm nōn mĭnŭs dĭlĭgăt, quăm sēipsŭm.

Si quĭs săpĭens ămīcĭtiam tŭēri vĕlĭt, ĕōdem mŏdō ĕrit ăffēctŭs ergā ămīcum, quō ĭn seipsum; ĕt eōsdĕm lăbōres ējŭs causā sūscĭpĭet, quōs prōptĕr sē suscēpĕrĭt. Lætābĭtur ămīci lætĭtiâ æquè ăc sŭâ, ĕt păr̆ĭter dŏlēbit, ējŭs angōribus. Est ĕnim, ŭt dīcunt, fœdŭs quoddam săpĭēntum, ŭt nōn mĭnùs ămīcōs quàm sē ipsos dilĭgant. Quod fiĕri possĕ intēllĭgĭmŭs, ĕt ălĭquando vĭdēmŭs: perspĭcuumque est nĭhĭl ăd jūcūndè vīvendum rĕpĕrīri possĕ tăli conjunctĭonĕ aptĭŭs. *Cicer.* 1 *de Fin. n.* 67.

Damōn ĕt Pythĭās Pythagŏrēī tăm fidēlĕm intĕr sē ămīcĭtĭam junxĕrānt, ŭt mŏri părāti essent ăltĕr prō altĕro. Cùm ĕōrum ăltĕr ā Dĭonysĭo tyrānnō nĕcĕ damnātus impĕtrāsset tēmpŭs, quo, prŏfectŭs dŏmŭm, rēs sŭās ordĭnāret: altĕr vădem sē dăre tўrānno pro rĕdĭtu ējŭs non dŭbĭtāvit, ĭtă ŭt, sī illĕ non rĕvĕrtisset ăd dĭem, mŏrĭendum esset sĭbi ipsi. Igĭtŭr omnēs, ĕt ĭn prīmīs Dionysius, cŭpĭdè expectābant nŏvæ ātque ancĭpĭtis rēī exĭtum. Apprŏpinquante deindĕ dēfinītā dĭē, nĕc illō rĕdĕūntĕ, ūnūsquīsque stultĭtĭæ damnābăt tam tĕmĕrārĭum sponsōrem. At ĭs nĭhĭl sē dē ămīcī fĭdĕ mĕtŭĕre prædĭcābat. Et vērò illĕ ăd dĭĕm dictam sŭpĕrvēnĭt. Admīrātŭs eōrum fĭdem tўrānnŭs, pĕtĭvit ŭt sē ĭn ămīcĭtĭam tertĭum rĕcĭpĕrent, ĕt supplĭcĭo lĭbĕrāvit ĕum qui mortĕ ĕrăt plēctēndŭs. *Valer. l.* iv. *c.* 7. *Cicer.* 3 *Offic. n.* 45. *Diodor. l.* vi.

CAPUT LIX.

Amīcĭtĭă ūnŭs fit ex plūrĭbŭs.

1. Quisque ĕōrŭm, ĭn quĭbus ĕădem stŭdia sunt, eædēmque vŏlūntātes, æquè āltĕro dēlectatur āc sē ĭpsō: effĭcĭturque ĭd quod Pythăgŏras vult ĭn ămīcĭtĭā, ŭt ūnŭs fĭăt ex plūrĭbus. *Cic.* 1 *Offic. n.* 56.

Hŏmo sē ipsĕ nātūrā dīlĭgit, ĕt āltĕrum anquīrĭt, cūjŭs ănĭmum ĭtă cum sŭō mīscĕat, ŭt ēffĭcĭat pēnè ūnum ex dŭōbus. Estque vērŭs ămīcŭs tānquam āltĕr ĭdĕm. *De Amic. n.* 21.

2. Alexāndĕr, vīctō ăpŭd Issum Dārīō, ăd captīvās mātrem conjŭgemque ējŭs præmīsĭt quosdăm ē sŭīs, qui nunciārent ipsum vĕnīre ăd ĕās invīsēndas: moxque, inhĭbĭtā cŏmĭtantĭum turbā, earum tăbĕrnācŭlum intrāvĭt cum Hephæstĭŏnĕ. Is longè omnium ămīcōrum cārissĭmus ĕrat rēgi, cum ipso părĭtĕr ēdŭcātus, sēcrētōrum omnium arbĭter: lĭbĕrèque admŏnendi eum jus non ălĭus hăbēbat, quod tămĕn admŏdum prūdenter usurpābat. Ætāte ĕrat pār rēgi: sĕd corpŏris hăbĭtu præstābat. Ergo rēgīnæ, illum rēgem esse rătæ, Persārum mōrĕ vĕnĕrātæ sunt. Inde errōris ādmŏnĭtă Sysigambis Darĭi măter, advŏlūta est pĕdĭbus Alexandri, ignōratiōnem nunquam antĕā vīsi rēgis excūsans. Quam ille mănu allĕvans: *Non errâsti*, inquĭt, *măter: nam ĕt hic Alexandĕr est.* Utri prĭùs grātŭlēmur? Alexandro, qui hoc dīcĕre vŏlŭit; ăn Hephæstiŏnī cui audīre contĭgit? *Q. Curt. l.* iii. 12. *Valer. l.* iv. *c.* 7.

Erăt Alexandro prætĕr Hephæstionem ămīcus altĕr Crătĕrus, dīversum utrīque ingĕnium, dīversi mōrēs. Hephæstion ăd Alexandri vŏlūntātem sēsē accommŏdans, plaudēbat ei pĕrĕgrīna instĭtūta æmŭlanti et amplectenti. Cratĕrus, mōrum pătriōrum rĕtĭnēns, consŭlēbat. Alexandri glōriæ, ĕt quæ essent maxĭmè ūtilia suādēbat. Alexander Hephæstionem dīlĭgēbat măgis: ăt Crătĕrum plūris făciēbat. Pĕr illum barbărīs responsa dăbat: pĕr hunc Macĕdonibus ĕt Græcīs. *Plutar. in Alex.*

CAPUT LX.

Amico omnia credenda.

Diū cŏgĭtā ăn tĭbi ĭn ămīcĭtiam ălĭquĭs rĕcĭpĭendus sit. Cùm plăcŭit rĕcĭpi, tōto illum pectŏre admīttĕ: tam audactĕr cum illō lŏqŭere, quàm tēcum. Tu quĭdem ĭtă vīvĕ, ŭt nĭhĭl dīcās aut făcĭās, nĭsĭ quod commīttĕre ĕtĭam ĭnĭmīco possīs: sĕd quĭă quædam sunt quæ arcāna dīci sŏlēnt, hæc cum ămīco commūnĭcā. Fĭdēlem si pŭtāvĕris, făciēs. *Senec. Ep.* 3.

Quīdam narrant obvĭīs quæ tantùm ămīcis commīttenda sunt, ĕt ĭn quaslĭbet aures exŏnĕrant quidquid illos ūrĭt. Quīdam contrà ĕtĭam cārīssĭmīs diffīdunt, ĕt intĕrĭùs prĕmūnt omne sēcrētum. Neutrum făcĭendum est: ūtrumque ĕnĭm vĭtium est, ĕt omnĭbus crēdĕre, ĕt nullī. Sĕd altĕrum hŏnēstius dīco vĭtium, altĕrum tūtius.

CAPUT LXI.

Rēs tūrpēs ămīcŭm nōn rŏgēmŭs, nĕc făcĭāmŭs rŏgātī.

1. Quæ vĭdēntur ūtĭlĭa, hŏnōrēs, dīvĭtiæ, vŏlūptātes, ĕt cætĕra gĕnĕris ējūsdem, hæc nunquam ămīcĭtiæ antĕpōnenda sunt. At vĭr bŏnŭs nĕquĕ contrā rempublĭcam, nĕqŭe contra jusjūrandum ăd fĭdem quidquam făcĭet, amīci causâ. Nam si omnia făcĭenda sint quæ amīci vĕlĭnt, ejūsmŏdi amīcitiæ conjūrātiōnēs pŭtāndæ sunt. *Cicer.* 3 *Offic. n.* 43, 44.

Nullă est excūsātĭo pēccāti, si ămīci causā peccāveris. Nam æquĕ nĕfās est, mălum alĭquod et făcĕre rŏgātum, et rŏgāre. *De Amic. n.* 39.

Hæc prīmă lex ĭn ămīcĭtiâ sancĭātur, ŭt nĕquĕ rŏgēmŭs rēs turpēs, nĕc făcĭamus rŏgāti: sĕd ăb ămīcīs hŏnēsta pĕtāmus, ămīcōrum causā hŏnēsta făcĭāmus: nĕc expectēmus quĭdem dŭm rŏgēmŭr. Stŭdĭum sempĕr ādsĭt, cunctātĭo ābsĭt. *n.* 40. 44.

2. Pĕrīclēs illĕ Athēniēnsis, ēgrĕgius vĭr ingĕnĭō, bōnīsque omnĭbus discĭplīnīs ornātus, prŏfectŭs est quātĕnus ămīci causā prōgrĕdī fas essĕ exīstĭmārĕt. Nam cùm ămīcus ĕŭm rŏgāret, ŭt prō rē causāque ējŭs falsum dējĕrāret; hīs ăd ĕŭm vērbīs est ūsŭs. *Me ămīcis ŏpĭtŭlāri ŏpŏrtĕt, sĕd usque ăd Deos.* A. Gell. l. i. c. 3.

Sīmonĭdēs pŏētă, fretus ĕā, quæ īpsī cŭm Thĕmīstŏcle ĕrăt, fāmĭlĭārĭtāte, pĕtĭĭt ab eo alĭquid injusti: quod nĕgāns Themistŏclēs, dixit ei: *Nĕque tū, â Simonĭde, bŏnŭs pŏēta fuĕris, carmĭna contrā pŏētĭcæ artis lēgēs condĭdĕris; nĕque ego bŏnus magistrātus, sī quĭd contrā pătrĭæ lēgēs tŭā causā fēcĕrim.* Plut. in Them.

Cùm Pub. Rutilius Rufus ămīcī cujusdam injustæ rŏgātiōni rĕsīstĕret, atque īs per sūmmăm indīgnātiōnem dixīsset: *Quĭd ergò mĭhi ŏpŭs est ămīcitiâ tuâ, sī, quŏd rŏgo, non făcis? Imò*, rēspondit Rutilius, *quĭd mĭhi tuă, sī ĭpsĭ tē alĭquĭd ĭnhŏnestè făcĕre mē ŏpŏrtĕat?* Sciēbăt quīppĕ vĭr sanctŭs, tam contrā offĭcĭum essĕ trĭbŭĕre ămīco quŏd non sĭt æquūm, quàm non trĭbŭĕre ĭd quŏd rectè possŭmus: ătque sī fortè ămīci à nōbis postŭlent quæ hŏnēstă non sunt, rĕligĭōnem ĕt fĭdĕm ĕssĕ amīcitiæ ăntĕpōnēndam sciāmŭs. *Val. l.* vi. *c.* 4. *Cicer.* 3 *Offic. n.* 43.

CAPUT LXII.

Vēritās et fidēs in ămĭcĭtĭā rĕtĭnĕāntŭr.

1. Vĕtŭs est illă lex justæ vēræque ămīcitiæ, ŭt ĭdem amīci semper vēlĭnt: nĕque est ullum cērtĭŭs ămīcĭtiæ vīncŭlum, quàm consensŭs ĕt sŏcĭĕtas consĭlĭōrum ĕt vŏlūntātum. Nam ĭdĕm vellĕ, ātque ĭdĕm nōllĕ, ĕă dēmum firmă ămīcĭtia est. Ităque intĕr ămīcos, quōrŭm ēmēndāti mōrēs fŭĕrint, sĭt omnĭum rērŭm, consĭlĭōrum, vŏlūntātum, sīnĕ ullā excĕptĭōne, commūnĭtās. *Cicer. pro. Planc. n.* 5. *Sallust. Cat* 20. *Cicer. de Amic. n.* 62.

2. Mŏnēndi tămĕn ămīci sæpĕ sunt ĕt objurgāndi; ĕt hæc āccĭpiēndă ămīcĕ, cum bĕnĕvŏlè fīunt. Adhĭbēndă autĕm dīlĭgēntĭa est, ŭt mŏnĭtio aspĕrĭtāte, objurgātio contŭmēliâ, cărĕat. Vērum quĭdem est Tĕrēntiānum illŭd: *Obsĕquĭum ămīcōs, vērĭtas ŏdĭum părĭt.* At ĭn obsĕquĭo cōmĭtās tantùm ādsit; assentātio vĭtĭōrum ādjū-

trix prŏcŭl rĕmŏveātŭr, quæ non mŏdò ămīco, sĕd nĕ lĭbĕro quĭdem, dīgnă est. Alĭtĕr ĕnim cum tўrannō, alĭtĕr cum ămīco, vīvĭtŭr. Hūjŭs autem sălūs dēspērānda est, cūjŭs aurēs vērĭtāti clausæ sunt, ĭtă ŭt ăb ămīcō vērum audīrĕ nĕquĕat. Ut ĭgĭtur prŏprium est vēræ ămīcĭtĭæ ĕt mŏnēre ĕt mŏnēri; ĕt qui mŏnĕt, dēbet lĭbĕrè făcĕre, non aspĕrè; qui mŏnētur, dēbet pătĭentĕr ferrĕ, non rĕpugnantĕr; sīc hăbēndum est, nullăm ĭn ămīcitiīs pestem essĕ mājōrem, quàm ădūlatiōnem, blanditiam, assentātiōnem. Scītum est illud Catōnis, ŭt multă: *Acerbōs ĭnīmīcos mĕlĭùs dē quĭbūsdam mĕrēri, quàm ēōs ămīcōs, qui dulcēs vĭdēāntur: illōs vērum sæpĕ dīcĕre, hōs nunquam.* Nullă porrò ămīcitia est, cûm altĕr vērum audīre non vult, altĕr ăd mentĭendŭm părātus est. *n.* 88. 21.

Secrētò ămīcōs admŏnĕ, laudă pălàm. *P. Syrus.*

3. Quemcumque pŏtŭĕro, pĕccāre prōhĭbēndo, multò măgìs ămīcum. Alĭquāndo ūtar vērbīs dūrĭōribus, sī hac rătiōne ĕmendāri illum spērāvĕro posse. An pătiēmŭr ămīcos sānābĭles, ĕt qui fiĕri bŏnī pōssunt, si quĭd illos mŏmōrdĕrit, pĕrīrĕ, sublātâ admŏnĭtiōne, quā ĕt pătĕr fīlĭum ălĭquando correxĭt, ĕt uxŏr mărītum aberrantem ăd sē rĕdūxit? *Senec.* 5. *Benef. c.* 22.

Qui non vĕtat peccāre, cùm possit, jŭbet.

Amīci vĭtia si fĕrās, făcis tua.

Bis peccas, cùm peccanti obsĕquium accommŏdas.

Bŏnus ănĭmus nunquam erranti obsĕquĭum accŏmmŏdăt. *Senec. Troas. ver.* 289. *P. Syrus.*

Consĭlium vērum dăre gaudĕāmŭs lĭbĕrè. Plurĭmŭm ĭn ămīcitiâ vălet ămīcōrum bĕnĕ suadentĭum auctōrĭtas: eăque adhĭbeātur ăd mŏnēndum non mŏdò apertè, sĕd ĕtĭam acrĭter, sī rēs pōstŭlābit: ĕt adhĭbĭtæ pareātur. *Cicer. de Amic. n.* 44.

Cum Mæcēnas Augusto Cæsări perquam fāmĭlĭāris essĕt, ĕt magnâ ăpŭd ĕum grātiâ vălēret; ēō ănĭmo fuit, ŭt prōdesset quĭbus possĕt, nŏcēret vērò nēmĭni. Amīcōrum suorum nōnnūllos ăd măgīstrātūs ĕt impĕrĭa cūrāvit prōmŏvēri, ĭn ĕquestrī ōrdĭnĕ ipsè permănēns. Mīră quŏque ējŭs ĕt ars ĕt lĭbĕrtas fuit in Augusti ănĭmō flectendo ăd mītĭōră, cum īrā incĭtatus esset. Exemplum hoc ūnum ĕrit instar omnium. Jūs ălĭquāndo dīcēbât Augūstŭs, ĕt mūltōs mortĕ damnātūrŭs vĭdēbātur. Adĕrăt tum Mæcēnās, qui pĕr circumstāntium turbam pĕrrūmpĕre ĕt ăd trĭbūnal prŏpĭùs accēdĕre cōnātus est. Quŏd

cum frūstrà tentāsset ; hæc vērbă ĭn tăbēllā scrīpsĭt ; *Sūrgĕ tāndem, cārnĭfex.* Eāmque tăbēllăm ăd Augustum projēcit. Quā lectā, ĭs stătim sūrrēxĭt, ĕt nēmo est mortĕ multātŭs. *Dio. l.* iv.

4. In Sōcrătĕ īræ sīgnŭm ĕrăt, vōcem submīttĕrĕ, lŏquī parcĭŭs. Dēprĕhendēbātur ĭtăque ā fāmĭlĭārĭbŭs ĕt cōārgŭēbātŭr. Nĕc ĕrăt īllī exprobrātio lătĭtantĭs īræ ingrātă. Sīc īram ējŭs multi intellĭgēbant, nēmo sentiēbăt. Sensīssent autem, nĭsĭ ămīcis objurgandi sē jūs ĭdĕm dēdīsset, quŏd ipsĕ sĭbi ĭn ămīcōs sumpsĕrăt. Quantò măgìs hoc nōbis făcĭēndŭm est! Rŏgēmus ergò ămīcissĭmŭm quemqŭe, ŭt ādvĕrsŭs nōs lībĕrtāte ūtātŭr tunc maxĭmè, cum mĭnĭmè păti illum vĭdēbĭmŭr posse, nĕc assēntiātur īræ nōstræ aut cŭpiditāti. Optĭmum est prōspĭcĕre impĕdīmentă nōtis vĭtĭīs. *Senec.* 3 *de Irâ, c.* 13, 14.

5. Admŏnērī bŏnŭs gaudĕt : pessĭmŭs quisque corrēptōrem asperrĭmè pătĭtur. *Senec.* 3 *de Irâ, n.* 37.

Xĕnocrătem Chalcedonĭum Plato, măgĭster ĕt ămīcŭs, rūstĭcĭtātis-ārguēbat, ēĭque sæpĭus dīcēbat : *Xĕnocrătēs, Grātīīs săcră făcĭto.* Quam rēprĕhensiōnem admonĭtiōnemque illĕ sēmpĕr æquō ĕt grāto ănĭmō accēpĭt : ĕt ălĭquando cuidam īpsŭm ĭncĭtantĭ ăd rēpēllendam Platōnĭs objurgatiōnĕm, săpĭentĕr prōrsùs respōndĭt : *At illŭd mĭhi ūtĭle est.* Ælian. l. xiv. c. 19. Diog. Laërt. in Xenoc.

CAPUT LXIII.

Omnia possidentibus sæpe amicus deest.

1. Nēmĭnem tam altè supra cætĕros fortŭna extŭlit, ŭt non illi ălĭquid dēsĭt. Si cætĕră adsint, ăbēst plērūmque rēs omnium præstantĭssĭmă, ămīcus, qui vērum dīcat, ĕt ăb ĕrrōrĕ vindĭcĕt hŏmĭnem dēcēptum consuētūdĭne audĭendi blandă prō rectīs. Rēgĭbus āc pŏtentibus vĭrīs vix quīsquam ex ănĭmi sŭī sēntēntĭā suadĕt dissuadētque : sĕd ădūlandi certāmen est, ĕt ūnă contentio, quĭs blandissĭmè fallăt. Ignōrant ĭtăque vīrēs sŭās, ĕt sē tam magnos răti, quàm audĭunt, iræ obsĕquuntur, quam nēmo rĕvŏcat ; bellă tĕmĕrè suscĭpĭūnt, ĕt ĭn summŭm rērum omnĭum suārum discrīmĕn vĕnĭunt. *Senec.* 6. *Benef.* 29. 31.

2. Quum bellŭm Græcīs indīcĕret Xerxēs, nēmo non impŭlit ănĭmum ējŭs tŭmentem, oblītūmque quam cadūca essent ĕă quĭbus confīdĕret. Alĭus aiēbat Græcōs non lātūrōs nuncĭum belli, ĕt ăd prīmam adventantĭs exercĭtūs fāmam tergă vērsūros. Alĭŭs, nĭhĭl dūbii essĕ, quīn Græcĭa non vincī sōlùm, sĕd ĕtĭam ōbrŭi possĕt īllă, quam sēcum trăhēbat, innŭmĕrābĭli mīlĭtum multĭtūdĭne. Cùm ĭn hunc mŏdum multă jactārēntŭr, quæ concĭtārent rēgem nĭmĭă æstĭmātiōnĕ sŭī fŭrentem; Demarātus Lăcēdæmōnius sōlus dixĭt: *Ipsam illam, quā plăcēret sĭbi, mīlĭtum turbam indīgestam ĕt grăvem, non făcĭlè rĕgi posse: ĕt pĕrīcŭlum esse, nē pauci Lacōnēs, obstruentēs corpŏribus suīs commīssas sĭbi Græciæ angustĭās ātque adĭtus, mŏrārentur tŏt illă gentium millĭă.* Accĭdērunt quæ Dēmarātŭs prædixĕrat. Victŭs Xerxēs, ĕt regnum suum răpĭdā fŭgā rĕpĕtĕre cŏactŭs, Dēmărātō grātĭas ēgĭt, *quòd sōlŭs sĭbi dixīsset vērum.*

3. Antiŏchŭs, quum ĭn vēnātiōne, fĕram persĕquēndi stŭdĭo, ăb ămīcis ĕt sērvīs ăberrasset, ĭn căsam paupĕrum hŏmĭnum ĭntrāvit ignōtŭs. Cum ĭīs cœnans sermōnem dē rēge injēcit, ŭt scīret quæ essĕt hospĭtum dē sē opīnĭo; audĭvitque: *Rēgem ĭn cætĕris quĭdem bŏnum ĕt laude dignum essĕ: sĕd ămīcis ūtentem mălis, plurĭma neglĭgĕre, et sæpe quæ necēssāria essent nĭhĭl cūrāre: quòd venatiōni plŭs æquō indulgēret.* Tăcŭit tum quĭdem Antĭŏchŭs. Sĕd pōstquam orto sōlĕ ăd căsam illam vēnēre rēgii statellĭtēs, ĕt purpŭream vestem cum diădēmăte attŭlêre; conversō sermōnĕ ăd rēgĭa illă insīgnĭa. *Certè*, inquĭt, *ex quo dĕ vos sumpsi, herì prīmùm vēros dē mē sērmōnēs audīvi.* Plut. Apoph.

4. Perfectŭs haud dŭbĭè princeps ēnĭtuisset Valentĭnĭānus, sī ēī contĭgisset, aut cărēre infīdis hŏmĭnĭbus, quĭbus sēsē quăsĭ fīdissĭmis prūdentissĭmisque dĕdĕrat, aut ūtī prŏbātis ērŭdītisque mŏnĭtōrĭbus. *Aur. Vict. Ep. c.* 69.

CAPUT LXIV.

Vērōs ămīcōs rĕpărārĕ difficile est.

1. Cùm Augustus audīvisset tandem Juliæ filiæ suæ flăgĭtĭa, quæ tamdĭū nēsciĕrat, părum pŏtens īræ, istă pă-

tĕfēcĕrat, ĕăm rĕlēgando. Deindĕ ŭbi, interpŏsĭto tēmpŏre, ĭn lŏcum īræ sŭbiit vĕrĕcūndĭa; gĕmēns quòd non illă sĭlēntiō prēssĭssĕt (quiă quārūndam rērum turpĭtūdo ălĭquando ĕtĭam ăd ĕum rĕdit qui ĕās vīndĭcat) sæpĕ exclāmāvit: *Hōrum mĭhi nĭhĭl accĭdīssĕt, si aut Agrĭppă aut Mæcēnās vixīssĕt.* Intellĭgēbăt scīlĭcet quàm ūtĭlĕ sit rēgi aut princĭpi vĭrō fĭdum ămīcum hăbēre, quàm damnōsum cărēre. Impĕrante Augusto, cæsæ sunt lēgiōnēs Rōmānæ, ĕt ălĭæ prōtĭnus scriptæ. Fractă classĭs; ĕt intrā paucōs diēs nātāvĭt nŏvă. Sævītum est ĭn ŏpĕra publĭca ignĭbus: surrēxērunt mĕliōra consūmptīs. Totā rĕlĭquā Augustī vītā Agrĭppæ ĕt Mæcēnātĭs văcāvit lŏcus. Adeò impĕrātōri, tŏt millia hŏmĭnum hăbēnti, dŭōs rĕpărāre difficĭle fŭĭt. *Senec.* 6. *Benef. c.* 32.

Amīcŭm perdĕre est damnōrum maxĭmum.

P. Syrus.

2. Cùm Darĭus Xerxĭs păter mălum grānātum apĕrŭĭsset, ĕt quĭdam ăb ĕō scīscĭtāretur, quārum rērum tantŭm nŭmĕrum hăbēre optāret, quantŭs illĭc ĭnesset grānōrum nŭmĕrŭs? rēspōndit: *Zopyrōrum.* Fŭĕrăt ĕnĭm Zopȳrus Darĭo ămīcissĭmus, sīcque illi dēdĭtus, ŭt ultro sē verbĕrĭbus tōtō corpŏre lăcĕrāri, năsum aures, ĕt lābĭa sĭbi præcīdi vŏlŭĕrit, ăd rĕvŏcāndam ĭn ējŭs pŏtēstātem Babylōnĭam. *Plutar. Apoph. Justin. l.* i. *c.* 10.

CAPUT LXV.

Amīcī thēsaurī rēgŭm sūnt.

1. Non exercĭtūs, nĕque thēsaurī, præsĭdiă regni sunt: vērùm ămīci, quos nĕque armĭs cōgĕre, nĕque auro părāre quĕās; officiō ĕt fĭde părĭūntŭr. Intĕrrŏgātŭs Alexandĕr ŭbi thēsauros habēret: *Apŭd ămīcos*, respondĭt. Iděm cùm ăd Achīllĭs tŭmŭlum vēnīsset, *fēlīcem ĕum sĭbi vĭdēri*, dixĭt, *quòd dum vīvĕret, fĭdum ămīcum* (Patroclum) *nactus esset, et post fata magnum præcōnem* (Hŏmērum.) *Sallust. Jug. c.* 10. *Amm. l.* xxv. *Plut. in Alex.*

Cùm plūrĭmīs ămīcitĭīs fortūnă princĭpum indĭgĕăt, præcĭpŭum est princĭpĭs ŏpŭs ămīcos părāre. *Plinii. Paneg. Traj.*

Nullŭm mājŭs bŏnī ĭmpĕrĭī instrumentum est, quàm bŏnī ămīci. *Tacit. Hist.* iv. *c.* 7.

2. Cùm ā Pisistrāto, qui princĭpātum Athēnis invāsĕrăt, ămīci quīdam dēscīvissent, ātque ĭn ārcem Phylam sēcessīssent; accēssit ăd ĕōs, vestem strāgŭlam collīgatam fĕrēns sēcum, āc mīrantibus illis quærentibusque quĭd vellĕt? *Aut*, ĭnquĭt, *persuadēre ŭt mēcum rĕdĕātĭs; aut sī mĭnùs persuāsĕro, mănēre vōbīscum: ĭdĕōque instrūctŭs vēnī.* Plut. Apoph.

3. Trajānum ĭmpĕrātōrem laudăt Plĭnĭŭs, quòd et ămīcos dīlĭgat, ĕt ipsĕ dīlĭgātur. In anĭmīs hŏmĭnum exolēvĕrat prīscum mortālĭum bŏnum, ămīcitĭa: cūjŭs ĭn lŏcum mīgrāvĕrant assentātiōnes, blandītiæ, ĕt pējŏr ŏdĭŏ, ămōris sĭmŭlātio. In princĭpum dŏmō nōmen tantùm ămīcĭtĭæ ĭnănĕ manēbat. Nam quæ pŏtĕrat esse ĭntĕr ĕōs ămīcitĭa, quōrum ălĭī sĭbi dŏmĭnī, ălĭi servi, vĭdēbāntŭr? Tu hanc pulsam ĕt ērrāntĕm rēduxisti. Hăbēs ămīcōs, quĭă ămīcus ipsĕ ĕs. Nĕque ĕnim ămŏr, ŭt ălĭă, sūbjectīs ĭmpĕrātur: nĕque est ullŭs affectŭs tam ērectŭs ĕt lĭbĕr ĕt dŏmĭnatiōnis impătĭens, nĕc qui măgĭs vĭcēs exĭgat. Dīlĭgĭs ergo, ĕt dīlĭgĕris: atque ĭn ĕo tōtă glōrĭa tua est, qui sŭpĕrior factŭs, descendis in omnia familiaritātis officia, et in amīcum ex imperātōre submĭttĕrĭs: ĭmò tunc maxĭmè ĭmpĕrātor ĕs, cùm ămīcum ex ĭmpĕrātōrĕ ăgĭs. Jūcundīssĭmum est ĭn rēbŭs hūmānīs ămārī, sĕd non mĭnùs ămāre. Quōrum utrōque ĭtă frŭĕris, ut cùm ipsĕ ardentissĭme dīlĭgās, ardēntĭus tămĕn dīligāris. *Plinii. Paneg. Traj.*

CAPUT LXVI.

Amīcŭs cērtŭs ĭn rĕ ĭncērtā cērnĭtŭr. Ennius.

1. Ipsæ ămīcos rēs optĭmæ părĭunt, ādvērsæ prŏbānt.
P. Syrus.

Poscunt fĭdem sĕcunda, ĕt adversa exĭgunt.
Senec. Agam. ver. 934.

Cùm Catōni Uticēnsī obvēnīsset mortĕ patruēlis-suī Catōnis hærēdĭtas centum tălēntōrum, omnĭa ĭn pĕcūnĭam

rēdēgit, quam ămīcīs, ŭtī cuiquam ōpŭs ĕrăt, commŏdābat. Quīnĕtĭam ĕt prædĭă sŭă ĕt servītĭa ĕōrum causā ălĭquāndo oppīgnŏrābat. *Plut. in Cat.*

Sincēræ fĭdĕi ămīci præcĭpuè ĭn rēbus adversīs cognōscuntur: quidquĭd ĕnĭm tunc præstātur, tōtŭm ā constanti bĕnĕvŏlentiâ prŏficīscĭtur. At quī fortūnātŭm ămīcum cŏlit, ille măgìs causā suā ădūlāri, quàm vērè dīlĭgĕre, pŏtĕst vĭdēri. Lĭbēntiùs ĭgĭtŭr ĕt dĭūtiùs sērvāvīt pōstĕrĭtās nōmĭna eōrum, quī ămīcōs ĭn ādversīs cāsĭbus non dēsĕruērunt, quàm illōrum, qui ămīcos ŏpĭbus flōrentēs cŏlŭērunt. Nēmo dē Sardănăpăli fāmiliāribus lŏquĭtur: Orestēs pēnè nōtior est proptĕr Pylădĕm ămīcum, quàm proptĕr Agămēmnŏnĕm pătrem. Illōrum ămīcĭtĭa, si quă tămĕn fuĭt, ĭn dēlĭcĭīs ĕt luxurĭā turpĭter extincta est: hōrum vērò ēnĭtuit commūni călămĭtāte, ĕt immortālem ăpŭd pōstĕrōs fāmăm est ădēptă. Quĭd ĕnim cĕlebrātum măgìs, quàm illă Pylădis ātquè Orēstĭs cōrăm rēgĕ Thoantĕ plēnă ămōrĭs contentĭo, ŭtĕr mŏrĕrētur? Dum āltĕr nītĭtur ăb altĕrō dēpĕllĕre crīmĕn ĕt crīmĭnĭs pœnăm, ātque ĭn sē transferre: dŭm, ignōrantĕ rēgĕ utĕr ĕōrum sĭt Orēstēs, Pylădēs Orēstem sē esse dīcit, ŭt prō illō nĕcĕtur; Orestēs autem, ĭtă ŭt est, Orestem sē esse assĕvĕrat. Quī clāmōres Romæ tōtā cavĕā excĭtāti sunt ĭn M. Pacuvii dē Orestĕ ĕt Pylăde fabŭlā? Spectantēs plaudēbant ĭn rē fictā: quĭd arbĭtrāmŭr ĭn vērā fuisse fāctūrōs? Făcĭlè indĭcābăt ipsă natūra vim suam, cùm hŏmĭnēs, id quod făcĕre ipsī non pōssent, rēctè fĭĕrī ĭn āltĕrō jūdĭcārent. *Valer. l.* iv. *c.* 7. *Cicer. de Amic. n.* 24. 5 *de Fin. n.* 63.

2. Mutīnâ fŭgĭens D. Brutus, ŭt cōgnōvit mīssōs ăb Antōnĭō ĕquĭtēs ad sē interficiendum ādvēnisse, ĭn lŏcō quōdam cum paucīs sŭōrum dēlĭtŭit, morti sē subtractūrŭs. Eò factā ăb ĕquĭtĭbus irruptiōne, Servĭus Terentĭus fidēli mēndācĭo Brūtum sē essĕ sĭmŭlāvĭt, ōbscūrĭtāte ĭpsā lŏcī sūffrăgantĕ, ĕt cōrpŭs sŭum ŏbjēcĭt trŭcĭdāndŭm. Vērùm cōgnĭtŭs ā Furĭo, cui Brūtĭanā cædēs māndātā fuĕrăt, non pŏtŭĭt nĕcĕ sŭâ ămīcī supplĭcĭum āvertĕrĕ: sīc invītŭs, fortūnā cōgēntĕ, vīxĭt. Incēpto ēgrĕgĭō, non autem irrĭtō ēventū, æstimārī dēbĕt Sērvii Terēntii fīdēs ĭn ămīcum. Quānquam ĕnĭm ĕī, sīcŭt cŭpĭĕrat, prō ămīco sŭō pĕrīre non contĭgit; ipsĕ extĭnctus est, quāntŭm ĭn illō fŭit, ĕt D. Brūtŭs pĕrīcŭlum mortĭs ēvāsĭt. *Valer. l.* iv. *c.* 7.

3. Laudātŭr āltĕrĭus Rōmāni ĭn ămīcum extĭnctum constāns cārĭtās. T. Volūmnĭus, ĕquēstri lŏcō nātŭs. M. Lūcūllum fāmĭlĭārĭtĕr cŏlŭĕrat. Eum ā M. Antōnĭō intĕrēmptum cùm vīdissĕt ĕt lĭcēret fŭgā vītæ consŭlĕre; ēxănĭmī ămīco adhæsit, sīc ĭn lacrўmas ĕt gĕmĭtŭs profūsus ŭt nĭmiā pĭĕtātĕ causam sĭbi mortĭs āccērsĕrĕt. Nāmque proptĕr præcĭpuam ĕt persĕvērāntĕm lāmēntātĭōnem ăd Antōnium pertractus est. Cūjŭs pōstquam ĭn conspēctu stĕtit: *Jŭbē mē*, inquĭt, *prōtĭnus ăd Lūcūlli corpŭs perdūci ĕt occīdī. Nēque ĕnim ābsūmptō illo sŭpĕrĕsse dēbeo, cùm ĕī infelīcis adversum tĕ mĭlĭtiæ auctŏr fŭĕrim.* Făcĭlĕ impĕtrāvit ab Antōnĭō: ductusque quò vŏlŭĕrat, Lūcūlli dextram avĭdè oscŭlātŭs est, caputque ējŭs, quŏd ābscīssŭm jăcēbat, pēctŏri sŭō āpplĭcŭit; āc deindĕ cērvīcĕm sŭam intērfēctōrĭs glădĭō præbŭĭt. *Valer. ibid.*

CAPUT LXVII.

Vulgārĕ ămīcī nōmĕn, sĕd rārā ēst fĭdēs.
Phædr.

Quum parvas ædēs sibi fundâsset Sōcrătēs,
E pŏpŭlo sic nēscio quĭs, ŭt fiĕri sŏlet;
Quæso, tam augustam tālis vĭr pōnĭs dŏmum?
Utĭnam, inquĭt, *vērĭs hanc ămīcĭs implĕăm!*
Phædr. l. iii. f. 9.

Amīcŭs rēs rārā, quæ non ălĭbi măgĭs dĕēst, quam ŭbĭ crēdĭtur ăbūndāre. Non sunt īstī ămīcī, qui āgmĭnĕ magno pulsant januam rēgum, aut rēgēs sĭmulantium. Atrĭă hŏmĭnĭbŭs plēnă sunt, ămīcis văcŭă. *Senec. 5. Benef. c. 33, 34.*

Illŭd ămīcĭtiæ sanctum ac vĕnĕrābĭle nōmen
Rē jam pro vīlī sub pĕdibūsque jăcet.
Ovid. 1 Trist. Eleg. vii.

Turpĕ quĭdem dīctu, sed, si mŏdŏ vĕră fătēmur,
Vulgŭs ămīcitiās utilitāte prŏbat.
2 *De Pont. Eleg.* iii.

Cūră quid expĕdĭat prĭor est, quàm quid sĭt hŏnēstum:
Et cum fortūnā statque căditque fĭdēs.
Cùm fortūnā mănet, vultum sērvātĭs, ămīci:
Cùm cĕcĭdīt, turpī vertĭtis ōră fŭgā. *Petron.*

Donĕc ĕrīs felix, multōs nŭmĕrābis amīcos:
Tempŏra si fuĕrīnt nūbĭla, sōlŭs ĕris.
Ovid 1 *Trist. Eleg.* viii.

Hirundĭnēs æstīvo tempŏre præstò sunt, frigŏre pulsæ rĕcēdunt. Ità falsi amīci sĕrēno vitæ tempŏre præstò sunt: sĭmŭl atque adversam fortūnam vīdĕrint, ōmnēs āvŏlānt. *Auctor. ad Heren. l.* iv. *n.* 62.

CAPUT LXVIII.

Nĭhĭl ēst nātūræ hŏmĭnĭs āccōmmŏdātĭŭs bĕnĕfĭcēntĭă.

1. Jūstĭtĭæ pārs est bĕnĕficēntia, quam ĕăndem vĕl bĕnignitātem vĕl lĭbĕrālĭtātem appellāre lĭcet. Eā nĭhĭl est nātūræ hŏmĭnis accŏmmŏdātius, ĕt ĭn hŏmĭnum gĕnĕre nullă mĕlĭor est natūra, quàm eōrum, qui sē nātōs ad hŏmĭnēs jŭvāndōs, tūtandos, consĕrvandos arbĭtrāntŭr. *Cicero* 1 *Offic. n.* 20. *n.* 42. 1 *Tusc. n.* 32.

Grātissima est lĭbĕrālĭtas: ĕămque ĕò stŭdĭōsiŭs plĕrĭque laudant, quòd pŏtentĭum ăc dīvĭtum hŏmĭnum bŏnĭtas commūne perfŭgium est omnĭum. Ităque nĭhil est tam pŏpŭlāre quàm bŏnĭtas. 2 *Offic. n.* 63. *Pro Ligar. n.* 37.

2. Cimon Athēnĭensĭs ĕt pĭĕtāte ĭn pătrem, ĕt ĭn cīves bĕnĕvŏlentiâ insīgnĭs fŭit. Cùm nĭhĭl hăbēret quod dăre, prætĕr seīpsum, possĕt, ăd rĕdĭmendum sĕpultūræ jus părenti suo Miliădi, qui ĭn carcĕrem conjectŭs ĭbīque mortŭus fuĕrat; ējŭs vincŭla ĭn sē transtŭlit. Alĭquot pŏst annos ē custŏdiâ ēmīssŭs, magnâ jūris cīvĭlis ĕt rēī mĭlĭtārĭs prūdentiâ cĕlĕrĭter ăd princĭpātum pervēnit. In quo tantâ fuit lĭbĕrālĭtāte, ŭt, quum plūrĭbus lŏcis hortos prædiăque hăbēret, nunquam ĭn ēīs custŏdem impŏsŭĕrit fructŭs servandi gratiā: nē quĭs impĕdīrētur quò mĭnùs rēbŭs ējŭs fruĕrētur. Sempĕr ĕum pĕdīssĕqui cum nūmmīs sunt sĕcūti, ŭt, sī quĭs ŏpĭs ējus indĭgēret, hăbēret quod statim dăret, nē differĕndo viderētur nĕgāre. Sæpĕ, cŭm alĭquem vĭdēret mĭnùs bĕnĕ vestītum, sŭum ămīcŭlum dĕdit. Nulli ŏpĕra ējŭs, nūlli rēs fāmĭlĭāris dēfuit. Multōs lŏcŭplētāvit. Complūrēs paupĕrēs mortŭōs, qui

non rĕlīquĕrant undĕ ēffĕrrentŭr, sŭō sumptu extŭlĭt. Mĭnĭmè ĭtăque mīrandum est vītam ējŭs, qui sē sīc gessĭt, ăb insĭdĭīs tūtam fuisse, ĕt mortem cīvĭbus ăcērbam. *C. Nepos et Plut. in Cimon. Justin. l.* ii. *c.* 15.

3. Pisistrătus summā æquĭtāte gessĭt Athēnis princĭpātum, quem inīquè invāsĕrat: ĕt, prætĕr dŏmĭnāndi stŭdĭum, nullŭs ĕō mĕlior cīvis fŭit. Sī quos ōtiōsos cernĕret in fōrō ŏbambŭlantes, ād sē vŏcātos interrŏgābat, cūr sīc ōtiōsi essent? Sī vĕrò illi sē aut frūmentă aut jūmenta non hăbēre respondissent: jŭbēbat, hīs à se acceptīs, ăbīre ĕt lăbōrāre. Quando ĭn publĭcum prodībăt, cŏmĭtābantur ĕum puĕri dŭo trēsvĕ, qui mĭnūtos nummos ferrent ērŏgandos ēgēnīs, maxĭmè ĭn mortuorum sēpultūram. Prætĕrĕā lībĕrum ĭn hortōs āc prædĭa sŭă introĭtum omnĭbus permīttēbat, ĕt ĕă căpĭendi, quĭbus ŏpus essĕt, făcūltātem. *Plut. in Solon. Ælian. l.* ix. *c.* 25. *Eustath. in Iliad.* 24. *Athen. l.* xii.

4. Gillias Agrĭgentīnŭs, vĭr ŏpĭbŭs ēxcēllēns, sĕd ănĭmō, quàm dīvĭtĭīs, lŏcŭplētior, sempĕr ĭn ērŏgandā pŏtiŭs, quàm ĭn contrăhendā pecūniâ fuit occŭpātŭs: ădĕo ŭt dŏmus ejus quăsĭ quædam mūnĭficentiæ officīna crēdĕrētur. Illinc ĕnim āptă publĭcīs usĭbŭs ædificĭa extruēbantŭr, illinc gratĭ pŏpŭli ŏcŭlis spectācŭlă ēdēbantur, illinc dēficĭenti annōnæ subsĭdia ŏrĭēbantur: prīvātim vērò ălĭmēntă ĭnŏpĭă lăbōrantĭbus, dōtēs virgĭnĭbŭs paupertāte prēssīs ērŏgābāntur; hōspĭtēs quŏque tum urbānis tum rustĭcīs tēctīs bĕnīgnĭssĭmè excepti, vărĭīs mūnĕrĭbus ornāti dīmittēbantur. Quŏdam vērò tempŏre compulsos vi tempestātis ĭn prædia sŭă quīngentos ĕquĭtēs Galensium ălŭit āc vestīvit. Quid multă? Eum prŏpĕmŏdùm ipsius lībĕrālitātis præcōrdĭa hăbuisse constăt. Ergo quod Gillias possĭdēbat, omnĭum quăsĭ commūne patrimōnium ĕrat. Collŏcā ex contrārĭā partĕ arcās clausās seris, ăd nullās prĕcēs ĕt mĭsĕrĭās ăpĕrĭendās; nonnĕ longè præstāntiōrem exĭstĭmābis nōbĭlĕm illam Gilliæ impensam, quàm trĭstem ĕt dūram hanc custōdĭam? *Valer. l.* iv. *c.* 8.

5. Multĭtūdĭnis bĕnĕvŏlēntĭa bĕnĕficiīs căpĭtur maxĭmè: sĕcūndo autem lŏcō bĕnĕficā vŏlūntate, ĕtĭāmsĭ rēs fortè non suppĕtit. Ipsă quĭppĕ fāmă ĕt opīnĭo lībĕrālitātis, bĕnĕficentiæ, justĭtiæ, fĭdēī, nōs ēĭs ămīcos făcit, ĭn quĭbus illās ĭnēssĕ rēmŭr. Hinc Tītus, quĭă nātūrâ ĕrăt bĕnĕvŏlentīssĭmus, *ămŏr āc dēlĭcĭæ gĕnĕris hūmāni* appellātus est. Hoc illi prōpŏsĭtum ĕt sōlennĕ fuit, nē quem

āccēdentĭum ăd sē sĭnĕ spē dīmīttĕret. Admŏnēntĭbus vērò ămīcīs quăsĭ plŭră pōllĭcērētŭr, quàm præstāre possĕt: *Non oportēre*, ait, *quenquam ā sermōne principĭis tristem discēdĕre.* Atque ĕtĭam rĕcōrdātŭs quondăm sŭper cœnam, quod nĭhĭl cuiquam toto dĭē præstĭtisset, mĕmŏrābĭlem illam mĕrĭtòque laudātam vōcem ēdĭdit: *Amīci, dĭem perdĭdi.* Quædam sŭb ĕō fortuĭta āc tristĭă accĭdērunt, ŭt incendĭum Rōmæ pĕr trīdŭum, ĕt pēstĭlentĭa quantă rārò ălĭas. In hīs āc tālibus adversis non mŏdò princĭpĭs sollĭcĭtūdĭnem, sĕd ĕt pārēntĭs affectum singŭlārem præstĭtit, nunc cōnsōlando, nunc ŏpĭtŭlando, quatĕnŭs sŭppĕtĕret făcūltas. Extincto tam bĕnīgno impĕrātōre, mājōrē cīvium dāmnō, quàm sŭō ōmnēs tanquam ĭn prŏprĭā orbitātē dŏluērūnt, ĕt sĕnātus tantas mortŭo grātĭas ēgĭt, laudēsque congēssĭt, quantās nē vīvō quĭdĕm unquam ĕt præsenti. *Cicer. 2 Offic. n. 32. Sueton. in Tito, c. 8. 10. 11. Eutrop. l. vii.*

Alexāndĕr Sĕvērŭs mĕmŏrĭā complĕctebātŭr ĕt descrīptum hăbēbăt quĭd cuique præstĭtīsset. Et, sī quōs scīret vĕl nĭhĭl pĕtīsse, vĕl non multum, vŏcābat eōs, ĕt dicēbat singŭlis: *Quid est cūr nĭhĭl pĕtĭs? An me tĭbi vīs fĭĕri dēbitōrem!* Lamprid. in Alex. Sever. n. 46.

Hīs ĕt hōrum sĭmĭlĭbus exemplīs bĕnĕficēntĭa gĕnĕris hūmāni nutrītur atque augētur: Hæ sunt ējus facēs, hi stimŭli. *Valer. l. v. c. 2.*

5. Versābātŭr ĭn rēgiâ Ptolĕmæi rēgĭs ădŏlescēns nōmĭne Galētes, făcĭē quĭdem pulchĕrrĭmŭs, ăt mōrum suavĭtāte ĕt ănĭmī ĭn omnēs bĕnĭgnĭtāte măgĭs insignis: ĭtă ŭt rex, cui ĕrăt cārīssĭmŭs, sæpe exclāmāret: *O benignum căput! nulli tu unquam ullius mălī causa fuisti; sĕd contrā multīs multă bŏnă præstĭtĭsti.* Cùm ălĭquando hīc ădŏlēscens, rēgi cŏmēs ĭn ĕquō sĕdēns, vĭdisset prŏcŭl ălĭquōs ăd supplĭcĭum trăhī; oblātam bĕnĕ făcĭēndi occāsiōnem non prætermīsit; sĕd stătim: *O rex*, inquĭt, *quandŏquĭdem prosperā quădam hōrūmcĕ hŏmĭnum, qui morti damnāti sunt, fortūnā, ĕquīs nunc vĕhĭmur; ăgĕ, si tibi vĭdĕtur, cursum intendāmŭs, ŭt illīs ĭn tālī, tempŏrĭs artĭcŭlō quăsĭ Servātōres Dii apparcāmŭs.* Plurĭmŭm vŏlūptātĭs ex Galētĭs consilio cēpit rex, ĕt ănĭmum ējŭs ăd mĭsĕricordĭam propensum deămāns, cum morti addictos servāvit, tum ămōri ĭn illum sŭō multŭm addĭdit. *Ælian. l. 1. c. 30.*

CAPUT LXIX.

Mūltās cautĭōnēs hăbĕăt bĕnĕficēntĭă.

1. In exercendā bĕnĕfĭcentiā multæ sunt cautiōnēs adhĭbendæ. Vĭdēndum est prīmùm nē obsĭt bĕnīgnĭtās ĕt ĭīs ipsīs quĭbus prōdesse vŏlŭmŭs, ĕt cætĕrīs. Deindĕ nē mājŏr sĭt, quàm făcūltātēs. Dēnĭque ŭt cuique prō dīgnitāte tribuātur. Nam ad justitiam rĕferenda sunt omnia, ĕt nĭhĭl est lĭbĕrāle, nĭsĭ quod ĭdem sit justum. Utāmur ĭgĭtur eâ lĭbĕrālitate quæ prōsĭt ămīcis, nŏceat nēmĭni: quæ fontem ipsum bĕnīgnĭtātis non exhaurĭat: quæ dēlectum făcĭat ĕōrum, ĭn quōs bĕnĕficĭum confĕrētur. Vērùm multi bĕnĕficĭa confĕrūnt sĭnĕ jūdĭciō vĕl mōdo, ĭn omnēs impĕtu anĭmi, rĕpentīno quăsĭ vento incĭtāti. Quæ bĕnĕficia æquè magnă non sunt hăbēnda, atque ĕă, quæ jūdĭciō consĭderātèque dēlātă sunt. *Cicer.* 1 *Offic. n.* 42, *&c. n.* 49.

2. Si vĭr bŏnŭs dīvitias hăbeat sĭne cujusquam injūriâ partas; nĕc sordĭdè custōdiet, nĕc prōdigè sparget: partim ipse utētur, partim donābit. Donābit autem aut bŏnīs, aut ĭīs quos făcĕre pŏtĕrit bŏnōs. Donābit cum summo consĭlio, dignissĭmos ēlĭgens: nam intĕr turpēs jactūras inconsultum mūnus pōnĭtur. Errat, sī quĭs existĭmat făcĭlem rem esse dōnāre. Plurĭmum hăbet hæc res difficultātis, si mŏdò consilio tribuĭtur, non căsu spargĭtur. Alĭīs succurram, dignīs quos non prĕmăt paupertās. Alĭīs non dăbo, quamvis dēsĭt: quĭă ĕtiamsī dĕdĕro, est defŭturum. Quĭbusdam offĕram, quĭbūsdam etĭam inculcābo. Quid rēfert servi lĭbĕrīnĕ sint qui indĭgĕānt? Ubĭcunque hŏmo est, ĭbi bĕnĕficio lŏcus est. Paupĕri vĭro bŏnō dōnābo. Non lucrum ex bĕnĕficio captābo, non vŏluptātem, non glōriam. Idĕò dăbo, ŭt quod ŏportet făcĭam. Lĭcèt fortūnă ei, qui à mĕ bĕnĕficium accēpit, nĭhĭl trĭbŭat quo rĕfĕrre mĭhi grātiam possit, ex sententiâ mĕâ rēs gesta est. *Senec. de beat. Vit. c.* 20. 23, 24. 4 *Benef. c.* 10, 11.

In dēlĭgendīs idōneis ĭn quos bĕnĕficia confĕrāmus, jūdĭcium ĕt dĭlĭgentiam ădhĭbēre dēbēmŭs. Nam præclārè Ennĭus: *Bĕnĕfacta mălè lŏcāta, mălefacta ārbĭtrŏr.* Cicer. 2 Offic. n. 63.

Bĕnĕfĭcium dignīs ubi dēs, omnes oblĭgās.

P. Syrus.

3. Laudās mĭhi ĕt præsēns ĕt pĕr ĕpīstŏlās Nonium tŭum, quòd sĭt lĭbĕrālis ĭn quosdam. Et īpsĕ laudo, sī tămĕn non ĭn nōs sōlōs. Vŏlo ĕnĭm ĕŭm qui sĭt vērè lĭbĕrālĭs, trĭbuĕre pătrĭæ, prŏpīnquis, affīnĭbŭs, ămīcis: sĕd ămīcīs dīco paupĕribus. Quod non isti făcĭūnt, qui ĭīs pŏtissĭmùm dōnant, qui dōnāre maxĭme possunt. Hōs ĕgo non sŭa dōnāre pŭto, sĕd vīscātis hāmātīsque mūnĕrĭbus ălĭēnă cōrrīpĕre. Alĭī sunt, quī, quod huīc dōnant, aufĕrūnt illi, fāmamque lĭbĕrālitātis ăvārĭtiă pĕtūnt. Prīmum autem hŏmĭnĭs offĭcĭum est sŭō essĕ contentum: dĕīnde quōs præcĭpŭè scĭat indĭgēre, sustentāre ăc fŏvēre. *Plinius, l.* ix. *Ep.* 30.

CAPUT LXX.

Beneficia alia alios decent.

1. Urbem cuidam Alexander dōnābat. Cùm illĕ, cui dōnābātur, sē ipsum mensŭs, tantum mūnŭs rĕcūsārĕt, dīcĕretque non convĕnīre fortūnæ sŭæ: *Non quæro*, inquĭt, *quĭd tē accĭpĕre dĕcĕat, sĕd quĭd mē dărĕ.* Senec. 2 Benef. c. 16.

2. Ab Antĭgŏnō Cynĭcus quīdam pĕtĭit tălēntum. Respondit, *plŭs essĕ quàm quod Cynĭcŭs pĕtĕre dēbēret.* Rĕpŭlsus, pĕtĭit denārium. Respōndĭt rex, *mĭnŭs esse quàm quod rēgem dĕcēret dăre.* Turpissĭmă est ējūsmŏdi cavillātio. Invĕnit Antigŏnus quōmŏdo neutrum dăret. *n.* 17.

3. Alexandro Orĭentŭs victōri Corinthii pĕr lēgātōs grātŭlāti sunt, ŭt cīvĭtāte illŭm sŭā dōnārent. Cùm rīsĭssĕt Alexandĕr hōc mūnŭs: ūnŭs ex lēgātis: *Nulli*, inquĭt, *cīvĭtātem unquam dĕdĭmus ălĭi, quàm Hercŭli.* Tum vērò Alexāndĕr lŭbēns accēpit hŏnōrem non vulgātum: nĕque tam ĕōs respexĭt, qui sĭbi cīvĭtātem dōnārent, quàm illum, cui ūni, antĕquam sĭbi, dĕdissent. 1 *Benef. c.* 13.

CAPUT LXXI.

Bĕnĕfĭcĭă quædăm pălăm dăndă, quædăm clam.

1. Præcĭpĭunt omnēs săpĭentĭæ măgīstri, quædam bĕnĕfĭcia pălam dandă esse, quædam sēcrēto: pălam, quæ consĕquī glōrĭōsum est, ŭt mīlĭtārĭă dōnă, hŏnōres, et quidquĭd nōtĭtiâ pulchrĭus fit: contra quæ sŭccūrrunt infirmitāti, ĕgēstāti, ignōmĭnĭæ, tăcĭtè dandă sunt, ŭt nōta sint sōlīs quĭbus prōsunt. Intērdum ĕt ipsĕ, qui jŭvātur, fallēndus est; ŭt hăbĕat, nĕc ā quo ăccēpĕrat, scĭat. *Senec.* 2 *Benef. n.* 9. 11.

Arcesilāüs, ŭt aiunt, Ctesibĭō ămīco ægro, paupĕrī, ĕt paupertātem sŭam dissĭmŭlanti, cùm clam succurrendum essĕ jūdĭcâsset; pulvīno ējŭs ignōrantis saccŭlum nūmmīs plēnum subjēcit, ŭt hŏmŏ inūtĭlĭter vĕrĕcundŭs ĭd, quo cărēbat, invĕnīret pŏtĭŭs quàm ăccĭpĕret. Invento saccŭlō Ctesibius: *Hic*, inquit, *Arcesilāi lūdus est.* Diog. Laërt. in Arcesil.

2. Nĭhĭl æquè ĭn bĕnĕficio dāndo vītandum est, quàm sŭperbia, quæ quidquid dăt cōrrūmpit. Non tantùm ingrātum, sĕd invīsum est, bĕnĕficium sŭperbè dătum. Jūcūnda sunt quæ hūmānâ, lēni, plăcĭdâque frontĕ trĭbŭuntur: quæ cùm dărĕt mĭhi sŭpĕrior, dētraxit mūnĕri suo pompam, ĕt observāvit idōneum tempŭs succurrendi, sĕ ūno teste contentus. Aliōquin non bĕnĕfăcere dēlēctat, sed vĭdēri bĕnĕfēcisse. *Ibid.*

Idem Arcesilāüs, de quo sūprà, cùm vĭrō prŏbo paupĕri ŏpĭtŭlāri vellet, ĕī vasa aurea ăd amīcōs convīvio excĭpĭendos commŏdāvit dē industriâ: quæ cùm illĕ redděret, recĭpĕre nōlŭit. *Ibid.*

3. Alĭquāndo vĭrō bŏnō non pĕtēnti dandum est, quod imprŏbo pōstŭlanti nĕgāvĕris. Archelaüs Macĕdonum rex, ĭn cœnâ aurĕum pocŭlum poscente quŏdam, cui nihĭl pulchrum vĭdēbātur, nĭsĭ accĭpĕre: puĕrum id Euripĭdi dăre jussit: ĕt ĭn altĕrum illum intŭens: *Tu quĭdem*, inquit, *dignŭs ĕrās qui pĕtĕres nec accĭpĕrēs; at hic dignus ĕrăt qui acciпĕret vĕl non pĕtēns.* Plut. de vitios. Pudor.

Attĕndĕ cūr nĕgāre cupĭdīs dēbeās:
Mŏdestis etiam offerre quod non pĕtierint.
Sŭper juvencum stabat dejectum leo.
Prædātor intĕrvēnit, partem postŭlans.
Dărem, inquit, *nīsĭ sŏlĕres per tē sūmĕre:*
Et imprŏbum rejēcit. Fortĕ innoxĭus
Vĭātor est dēductŭs ĭn eundem lŏcum,
Fĕrōque vīso rettŭlit retro pĕdĕm.
Cui plăcĭdus ille: *Non est, quod tĭmĕās*, ait,
Et quæ dēbētur pārs tuæ mŏdestiæ,
Audacter tollĕ. Tunc dīvīsō tergŏre,
Sīlvās pĕtīvit, hŏmĭni ŭt āccēssum dăret:
Exēmplum ēgrĕgĭum prōrsŭs, ĕt laudābĭle.
Vērum est ăvidĭtās dīvĕs, ĕt paupĕr pŭdor.
Phædr. l. ii. *f.* 1.

CAPUT LXXII.

Tārdē bĕnĕfăcĕrĕ nōllĕ ēst.

Omnĭs bĕnīgnĭtās prŏpĕrāt, ĕt prŏprium est lĭbēntĕr făcĭentĭs, cĭtò făcĕre. Qui tardè prōfēcit, non ex ănĭmō fēcĭt. Tārdè vellĕ, nōlentĭs est. *Senec.* 2 *Benef. c.* 5.

Bĭs est grātum, quŏd ŏpŭs est, ultro si offĕras. *P. Syrus.*

Sex sestertĭa si stătim dĕdĭssēs,
Cŭm dixti mĭhi: Sūmĕ, tollĕ, dōno:
Dēbĕrem tĭbi, Pæte, prō dŭcentis.
At nunc cūm dĕdĕrīs dĭu mŏrātus,
Pōst septem, pŭto, vēl nŏvĕm Kalendas:
Vīs dīcam tĭbi vĕrĭōra vērīs;
Sex sēstertia, Pætĕ, perdĭdisti.
Martial. l. iv. *Ep.* 30.

Inŏpi bĕnĕficium bīs dat, qui dat cĕlĕrĭtĕr. *P. Syrus.*

CAPUT LXXIII.

Quās dĕdĕrīs, sōlās sēmpĕr hăbēbĭs, ŏpēs.

1. Cŭm M. Antōnĭus fortūnam sŭam ălĭò translātam vĭdĕret, ĕt sibi nĭhĭl rĕlictum, ēgrĕgie mĭhi vĭdētur excla-

mâsse: *Hoc hăbeo quodcūnque dĕdi.* Hæ ĕnĭm sunt dīvĭtiæ certæ, ĭn quâcunque sortĭs hūmānæ lĕvĭtāte permansūræ, et quæ, quò mājōres fuĕrint, hôc mĭnōrem hăbēbūnt invĭdiam. Quid tanquam tŭō parcis? Prōcūrātor ēs. Omnĭa istă quæ tē tam tŭmĭdum făciunt, quæ ferrēis claustrīs custōdis, proptĕr quæ omnĭa affĭnitātis, ĕt amīcitiæ fœdĕra rumpis, non sunt tŭă. Dēpŏsĭti lŏcō sunt, jamjamque ăd ălĭum dŏmĭnum spēctāntia. Quærĭs quōmŏdo illă tūa făciās? Dando. Hac rătione certam tĭbi ĕt ĭnexpugnābĭlem ĕōrum possēssĭōnem părābĭs. *Senec.* 6. *Benef.* 3.

2. Callĭdus ēffractâ nummōs fūr aufĕret arcâ:
Prōsternēt pătrĭōs impĭa flammă lărēs.
Dēbĭtor ūsūram părĭter sortemque nĕgābit:
Non reddĕt stĕrĭlis sēmĭnă jacta sĕgēs.
Dēpascēntŭr ŏvēs dīri contāgia morbi:
Mercĭbus extructas obrŭet undă rătēs.
Extrā fōrtūnam est quidquīd dōnātŭr ămīcīs.
Quās dĕdĕris, sōlās sēmpĕr hăbēbĭs, ŏpēs.
Martial. l. v. *Ep.* 45.

CAPUT LXXIV.

Nōn quĭd dētŭr rĕfĕrĕt, sĕd quă mēntĕ.

1. Bĕnĕfĭcium non ĭn ĕō, quid fĭt aut dătŭr, consistit; sĕd ĭn ĭpso făcientĭs aut dantĭs ănĭmō. Anĭmŭs est ĕnim, qui bĕnĕficiis dat prĕtium. Ităque nonnunquam măgis non oblĭgat qui dĕdit parvă magnĭficè, ĕt exĭguum trĭbŭit, sĕd lĭbēntĕr. Sōcrăti cùm multă multi, prō sŭis quisque făcūltātĭbus, offĕrrent; Æschīnēs paupĕr audītŏr: *Nĭhĭl,* inquĭt, *dignum tē, quod dăre tĭbi possim, invĕnĭo: ĕt hoc tantùm mē paupĕrem esse sentio. Ităque dōno tĭbi quod ūnum hăbeo, mē ĭpsum. Hoc mūnŭs, rŏgo, quālĕcūnque est, non dēdīgnēris; cŏgĭtēsque ălĭos, cùm multùm tĭbi dĕdĕrint, plùs sĭbi rĕlīquīsse.* Cui Sōcrătēs: *Istŭd quĭdem,* inquĭt, *magnum mĭhi mūnŭs vĭdētur; nĭsĭ fortè parvi te æstĭmās. Hăbēbo ităque cūræ, ŭt tē mĕliōrem tibi reddam, quàm accĭpĭo.* Vīcit Æschīnēs hoc mūnĕre omnem juvĕnum ŏpŭlentōrum mūnĭfĭcentĭam. *Senec.* l *Benef. c.* 6, 7, 8.

2. Rēgi Persārum intra rēgnī sŭī fīnes ĭter făcienti mūnĕrā ăb omnibus Persīs ōfferri mōs ĕt lex ĕrăt. Qui in

terrā cŏlēndā ŏpĕram pōnēbant, ălĭī bŏvēs aut ŏvēs, ălii frūmentum aut vīnum dăbant: qui vērò paupĕrĭōres, lac, caseum, palmās, ălĭosque arbŏrum fructūs, qui in cujusque āgrō nāscĕrēntur. Quæ omnia, non trĭbūti, sĕd dōni nōmĭne, à singŭlis afferēbantur rēgi prætĕrĕūnti āc prætĕrĕquĭtanti. Cùm Persa quīdam, cui nōmĕn Sinætas, prŏcul à tŭgŭrĭo suo ĭn Artaxerxem, qui Mnēmon cognōmĭnābātur, incĭdisset, āc nihĭl præ mănibus hăbēret, quod rēgi posset offĕrre; nōlŭit tămĕn eum ā sē īndōnātum vĭdēri. Ităque ăd proxĭmè præterfluentem flŭvium cursu contendĭt, ĕt ăquam utrāque mănū haustam rēgi obtŭlit, mūnŭs exornans, quantùm pŏtŭit, faustīs bŏnīsque verbīs. Et dōno ĕt dantĭs ănĭmō atque ōrātiōne mīrè dēlectātus Artaxerxes, nĕque mĭnùs rēgium esse existĭmāns parvā grātō ănĭmō āccĭpĕre, quàm magnă trĭbŭere, dixit: *Sē ăquam illam libēntĕr accĭpĕre, ĕt prĕtiōsissĭmi mūnĕris lŏcō hăbēre.* Dēindĕ hŏmĭni mīsit non parvam pĕcūniæ summăm cum vestĕ Persĭcā, ĕt phiălā aurĕā, quâ jussĭt ĕum dēincēps haustam è flŭvio ăquam bĭbĕre. *Ælian. l.* i. *c.* 31, 32. *Plutarch. in Artax. Plin. ad Traj.*

3. Eīdem Artāxērxi pĕr Persĭdem ĕquĭtantĭ ingens mălum Punĭcum ā quōdam Omasa oblātum fĕrūnt. Quod ille bĕnīgnè cŏmĭtērque āccĭpiens, purpŭrātīs cŏmĭtibŭs dixit: *Qui cūrâ et lăbōre ăgellum suum tālium pōmōrum fĕrācem effēcit, næ ille parvam cīvĭtātem sibi crĕdĭtam pŏtĕrit ex parvā magnam reddĕre.* Et hŏmĭnem ingenti præmĭo est rĕmūnĕrātus. *Ælian. l.* i. *c.* 33. *Plut. in Artax. et Apoph.*

Fŭĭt hīc Artaxĕrxēs regnī sŭb ĭnĭtio adĭtu făcĭlis, ĭn largĭēndīs hŏnōribus ĕt bĕnĕfĭcĭīs ēffūsus. Omnĕm suppliciis dētrăhēbat contŭmēliam, lætō hilărīque ănĭmo bĕnĕficĭa ĕt accĭpĭēbat ĕt dăbat. Nullum dōnum ĕrat ădeò exĭgŭum, quod non lĭbentīssĭmè āccĭpĕret: ĕt majōrem in dando bĕnĕficiō vŏlŭptātem percĭpĕre vĭdēbātur quàm ălĭī ĭn āccĭpiendo sŏlēnt. *Plut. in Artax.*

CAPUT LXXV.

Sint grātŭĭtă Dĕōrŭm ēxēmplō bĕnĕfĭcĭă.

1. Bĕnĕfĭcĭum pĕr sē expĕndendum est, ĕt ūnă ĭn ĕō spĕctandă accĭpĭentĭs ūtĭlĭtās, sēpōsĭtis commŏdis nōstrīs. Sī ĕnim ipsĕ tacĭtus dīcās: *Hoc dăbo, hoc rĕcĭpiam;* sordĭda nĕgōtiātio est. Qui bĕnĕfĭcĭum, ŭt rĕcĭpĕret, dĕdit, non dĕdit. Hŭmīlĕ est prōdesse, quĭă expĕdĭt. *Senec. 4. Benef. c. 3. 14.*

Sī ūtĭlĭtās ĕt turpĭs compŭtātio mē lĭbĕrālem făcĭăt; sī nulli prōsĭm, nĭsĭ ŭt ĭnvĭcem illĕ mĭhi prōsit; non dăbo bĕnĕficium prŏfĭcĭscēnti ĭn ādversās longĭnquasque rēgiōnēs; non dăbo abfŭtūro sempĕr: non dăbo sīc ægrōtanti, ŭt spēs ēī nullă sĭt convălescendi. Atque ŭt scĭās rĕm esse pĕr sē expĕtendam bĕnĕfăcĕre, advĕnæ ĭn nostrum mŏdŏ dēlāto portum, ĕt stătim abĭtūro, succurrĭmŭs. Discēdit ille, vix sătĭs nōto sălūtis auctōre, ĕt nunquam amplĭŭs ĭn conspectum nostrum rĕvĕrsūrŭs, dēbĭtōrēs nōbis dēlēgat Dĕōs, prĕcāturque ŭt illi prō sē grātĭam rĕfĕrānt. Intĕrim nōs jŭvat stĕrĭlis bĕnĕficii conscĭēntĭa. *c. 11.*

2. Magnă fŭit ăpŭd vĕtĕrēs Græcos āc Rōmānōs cūra ĕt rĕvĕrēntĭa hospĭtālitātĭs, eĭque Jŏvem Deōrum atque hŏmĭnum părentem, quăsi præsĭdem præfĕcĕrant, Jŏvem Hospĭtālem eum appellāntēs ĕt invŏcantēs. Pĕrĕgrīnos ĕt paupĕrēs hospĭtiō non excĭpĕre nĕfās esse existĭmābant, cum sŭb tutēlā Jŏvis essent ĕt ăb ĕō mittĕrentŭr. Imò Dĭī ipsī pŭtābāntur ălĭquando sŭb pĕrĕgrīnorum habĭtu terras lustrāre, et ad mortālium tecta accēdĕre, explōrāndæ eōrum hūmānitātis causā. Hinc omnĭbŭs hospĭtio indĭgentĭbus ultro ōfferēbantur prīvātim aut publĭcè quæ ŏpŭs essent. Lucānōrum hæc lex fuit: sī ŏccĭdente jam sōlĕ vēnĕrĭt pĕrĕgrīnŭs, vŏluĕritque sŭb tectum ălĭcŭjus cīvĭs dīvertĕre, ĭs vĕrò hŏmĭnem non rĕcĕpĕrit; qui hospĭtĭum præbēre rĕcūsāvĕrit, pœnas lŭăt ĭnhōspitālitātis, ĕt injūriæ tum pĕrĕgrīno, cùm Jŏvi Hospitālī factæ. Nullă gens, Tăcĭtō testĕ, măgĭs indulgēbat hospĭtiīs, quàm Germānĭcă. Nōtum ignōtumque, quantùm ăd jūs hospĭtiī, nēmo dīscernēbăt, ĕt quēmcūnque

mortālĭum arcēre tectō nĕfās hăbēbātur. Prō fōrtūnā quisque advĕnam appărātis ĕpŭlīs excĭpiēbat. Cùm illæ dēfĕcĕrānt, ādvĕnă ĕt ējŭs hōspĕs proxĭmăm dŏmŭm non invītātī adībant, ŭbĭ ŭtērque pări hūmānitāte excĭpiēbātur. *Homer. Virgil. Hesiod. Ovid. Met. lib.* i. *et* viii. *Ælian. l.* iv. *c.* 1. *Tacitus de Germ. c.* 21.

3. Prōpŏsĭtum nōbīs esse dēbĕt Dĕōrum exēmplum sĕquī. Vĭdē quantă illi quŏtĭdie nōstri causā făcĭant, quantă distrĭbuant, quāntīs imbrĭbus rĕpentè dējēctīs sōlum mōlliant, quāntīs terrās fructĭbus implĕānt. Omnĭa hæc sĭnĕ mercēdĕ, sĭnĕ ullō ăd ipsos pervĕnĭĕntĕ commŏdō făcĭunt. Nĭsĭ fōrtè exīstĭmēs illos fructum ŏpĕrum suōrum percĭpĕre ex fūmō extōrum ĕt ŏdōre thūrīs Hæc quŏque hŏmŏ, sī ăb exemplāri sŭo ăberrāre nōlit, servĕt; nĕc ăd rēs hŏnēstas prīvāto commŏdō ductŭs vĕnĭat. Pŭdĕăt ullum ēssĕ vĕnālĕ bĕnĕfĭcĭum, cum grātuĭtos hăbeāmus Dĕōs. *Senec. Benef. c.* 25.

4. Pўthăgŏrĭcī, si quĭs sŏdālium făcūltatĭbus excĭdĕrat, bŏnă sŭă cum ĕō, vĕlŭti cum frātrĕ, dīvĭdēbant. Nĕque vĕrò ĭd ērgā ĕōs sōlùm præstābant, quōrum ĭn convĭctu quōtidie versābantur, sĕd ergā omnes qui ĕāndem disciplīnăm sĕctābantur. Ităque Clinias quīdam Tarentīnŭs Pўthăgŏrĭcus cùm āccēpīsset Prorum Cyrĕnæum, făcūltātĭbus sŭĭs spoliātum ĭn sūmmā rērum omnĭum penūriâ esse, ex Itălĭā Cyrēnās prŏfectus est cum grandi pĕcūniā, ĕt pătrĭmōnii jactūram resarcīvit ēī hŏmĭnī, quem tămĕn nunquam āntĕa vīdĕrat. Plūrēs quŏque ălĭi ĭdĕm fēcīssĕ mĕmŏrāntŭr. *Diod. Sic. l.* vi.

CAPUT LXXVI.

Nūllŭm ŏffĭcĭŭm rĕfĕrēndă grātiā măgis nĕcēssārĭŭm ēst. Cic. 1 Offic. n. 47.

1. Sī Hesiŏdŭs jŭbĕt ĕă reddĕre mājōre mensūrā, si pōssīs, quæ āccēpĕris ūtēndă; quidnam bĕnĕficĭo prōvŏcāti făcĕre dēbēmus? An non ĭmĭtāri āgrōs fertĭlēs, qui multo plŭs affĕrunt quàm āccēpĕrunt? Etĕnim sī non dŭbitēmus bĕnĕficia confĕrre ĭn ĕōs, ā quĭbus nĭhĭl expectāmŭs, aut quōs tantùm spĕramŭs nōbīs ălĭquando prōfŭturōs; quālēs ĭn ĕōs esse dēbēmŭs, qui jam prōfuērunt? *Cic.* 1 *Offic. n.* 48.

Cùm dŭo gĕnĕra lĭbĕrālĭtātis sint, ūnŭm dāndi bĕnĕfĭcĭī, altĕrum reddēndi, dēmŭs, necnĕ, ĭn nōstrā pŏtēstāte est; non redděre, vĭrō bŏnō non lĭcet, mŏdò ĭd făcĕre possĭt sĭnĕ cūjūsquam injūrĭā.

2. In rĕfĕrēndâ grātĭā hoc maxĭmè officii est, ĕī pŏtissĭmùm ŏpĭtŭlāri, qui maxĭmè ŏpĭs indĭgĕat. *n.* 49.

Cùm rĕfĕrri grātĭā tantă non pŏtēst, quantă dēbētur; hăbēnda tăntă est, quantam maxĭmam ănĭmī nostri căpĕre possunt. *5 Philip. n.* 3.

Cùm omnibŭs vīrtūtibus mē āffectŭm essĕ cŭpĭam, tămĕn nĭhĭl est quod mālim, quàm ĕt grātum esse et vĭdēri. Hæc est ĕnĭm vīrtūs non sōlùm maxĭmă, sed ĕtĭam mātĕr virtūtum-omnium rĕlĭquārum. Quĭd est lĭbĕrōrum pĭĕtās, nĭsĭ vŏlūntas grātă ĭn părentes? Qui sunt bŏnī cīves, qui de pătriă bĕnĕ mĕrēntes, nĭsĭ qui pătrĭæ bĕnĕficiă mĕmĭnērunt? Qui sancti, qui rĕligiōnem cŏlentes, nĭsĭ qui mĕrĭtam Dĭīs immortālĭbus grātĭam justīs hŏnōribus mĕmŏrī mentĕ persolvunt? Quæ pŏtēst esse jucundĭtas vītæ, sublātis ămīcĭtiīs? Quæ porrò ămīcĭtiă pŏtēst essĕ intĕr ingrātōs? *Pro Planc. n.* 80.

3. Quo tēmpŏre Thēbis obsĕs fuĕrat Phĭlĭppŭs, eum Philo Thebānus hōspĭtĭo excēpĕrat, et multīs bĕnĕficĭis affēcĕrat. Is cùm pōsteà ā Philippo rērum pŏtĭto nĭhĭl vĭcĭssim mūnĕris vĕllet accipĕre: *Oro*, inquĭt Phĭlĭppŭs, *nē mē hāc glōrĭā frīvārī vĕlis quam maxĭmè quæro, ŭt ā nēmĭne bĕnĕficĭīs ĕt grātiā vīctŭs sim.* Idem Hippārchi Eubœensis mōrtĕm grăvĭter tŭlit āc cuidăm ăd consōlandum ējŭs dŏlōrem dīcenti, Hippārchum mātūrā mortĕ dēcēssīsse: *Sĭbi quĭdem*, inquĭt, *fortāssĕ: sĕd mĭhi præmātūrâ. Nam ante mŏri prŏpērāvit, quàm dignam nōstrā ămīcĭtiā grātĭam ā mē rĕcĭpĕret.* Plut. Apoph.

Bocchus Maurōrum rex pācem cum Rōmānis factūrŭs ŏpĕrâ L. Syllæ, sīc ĕum est allŏcūtus: *Nunquam ĕgo rătus sum fŏre, ut rex maxĭmus in hâc terrâ, et omnĭum, quās nōvī, ŏpŭlēntissĭmus, frīvāto hŏmĭni grātĭam āccĭpĕrĕm. Et hērcŭlè, Syllă, antĕquam mĭhi cōgnĭtŭs ēssēs, multīs ōrantĭbus, ălĭīs ultro, ĕgomĕt ŏpem tŭli, nullĭus indĭgui. Id mūtātum esse ĕgo lætor, ĕt ĕgŭīsse mē ămīcĭtiā tŭā, quā mĭhi nunc nĭhĭl cārĭus est. Id tē expĕrīri lĭcet. Armā, vĭros, pĕcūniam, pŏstrēmò quidquid ănĭmo lŭbet, sūme, ūtĕrĕ: ĕt, quoăd vīvēs, nunquam tĭbi reddĭtam grātĭam pŭtā: semper ăpŭd mē intĕgră erit. Dēnĭque nĭhĭl ā mē frūstrā vŏlēs. Nam, ŭt ĕgo*

existimo, regem armis, quam munificentia, vinci, minus flagitiosum est. Sallust. Jug. c. 10.

4. Hoc maximè optābăt Cæsăr Augustŭs, ŭt grātŭs in ōmnēs vĭdērētur. Eŭm ălĭquāndo ădĭit vĕtĕrānus mīlĕs, qui, vŏcātŭs in jus, pĕrĭclĭtābātur; rōgāvitque ŭt sĭbi ădēsset. Stătim Cæsăr ei ē cŏmĭtātu sŭo ūnum ēlēgit advŏcātum, cui commendāvit lĭtĭgātōrem. Exclāmāvit ingēnti vōcĕ vĕtĕrānus: *At non ego, Cæsăr, pĕrĭclĭtānte tē Actiăco bellō, vĭcārium quæsīvi; sĕd prō tē ipsĕ pugnāvi.* Sīmŭlque dĕtexit cicātrīcēs. Erŭbuit Cæsăr, ātque ipsĕ vēnit in advŏcātiōnem. *Macrob.* 2 *Sat. c.* 5.

5. Tiberii jussu prætōriānī mīlĭtēs Agrīppăm Jūdæum vīnctum trăhēbant in custōdiam; et, quĭă æstās ĕrăt vĕhĕmēntĭor, ĕum ūrēbat sĭtĭs. Conspĭcātus tunc quendam ē Caii Caligŭlæ servīs, nōmine Thaumāstum, ăquam in hydrĭă fĕrentem, pōtum pōpōscit, quem illĕ dĕdit hūmānĭter. Rēgnum pōstĕă ădēptŭs Agrīppă, amplō mūnerĕ lĕve accēptæ ăquæ bĕnĕficium rĕmūnĕrātus est. Nam Thaumāstum lībĕrtāte dōnāvit, suōrumque bŏnōrum dīspēnsātōrem constĭtŭit: quīn et mŏrĭēns prōvīdit, ŭt ăpŭd lībĕrōs sŭos eōdem mĭnīstĕrĭo fungĕrētur: intĕr quōs consĕnŭit, in prĕtĭo usque ăd extrēmum dĭĕm hăbĭtŭs. *Joseph. l.* xviii.

6. Erānt Ægyptĭī prætĕr ălĭās gēntēs grāti ergā bĕnĕ mĕrĭtos dē ipsīs, exīstĭmābantque magnŭm essĕ omnĭbus hŏmĭnibus subsĭdĭum ăd vĭtam, grātam ăcceptōrum bĕnĕficiōrum mĕmŏriam. Et mĕrĭtò quĭdem: Nam mŏvētur quisque ăd bĕnĕficia ĕĭs impendendă, ăpŭd quos sensĕrĭt ĕă ōptŭmè collŏcāri. *Diod. Sic. l.* i.

CAPUT LXXVII.

Officiă ĕtĭăm fĕræ sēntĭūnt.

1. Officĭă ipsæ fĕræ sēntĭunt: nĕc ullum tam immānsuētum ănĭmăl est, quod non cūrā mītĭgēs, ĕt in ămōrem tŭī vertas. Leōnum ōră ă măgīstrīs impūnè tractāntur: ĕlĕphāntōrum ferĭtās cĭbō mītēscit usque ăd præstandum hŏmĭnī servīle obsĕquĭum. Adĕò etĭam quæ intellĭgĕre bĕnĕficia non possunt, pertĭnāci mĕrĭto ēvincuntur. *Senec.* 1 *Benef. c.* 3.

Apĭon, līterīs hŏmo multīs prædĭtŭs, hōc lĭbro quīnto rĕfert, quod nĕque audīssĕ nĕque lēgisse, sĕd ipsum sēsē ĭn urbĕ Rōmānâ ŏcŭlis sŭīs vīdīssĕ, confirmăt. In Circō maxĭmō amplissĭmum spectācŭlum bēstĭārumcum hŏmĭnibus dēcertantĭum pŏpŭlo dăbātur. Multæ ĭbĭ fĕræ, quārum ĭnūsitāta formă ĕrat ĕt fĕrōcĭa: sĕd lēonum immānĭtas præcĭpuè admīrātiōni fŭit, ĕt prætĕr cætĕros ūnĭus, qui vastă corpŏrĭs mōlĕ, tĕrrĭfico rugītu, jŭbīs fluctŭântĭbus, ănĭmōs ŏcŭlōsque omnĭum ĭn sē convertēbat. Intrōductŭs ĕrăt ĭntĕr complūrēs ălĭos ăd pugnandum cum bellŭīs servŭs, cui nōmĕn Andrŏclus fŭit. Hunc illĕ lĕo ŭbi vīdit prŏcul, rĕpentè quăsĭ admīrans stĕtit; ăc dĕĭndĕ sensĭm atque plăcĭdè tanquam nōsclĭtans ăd hŏmĭnĕm ăccēdit: tum caudam mōrĕ ădūlantium cănŭm blāndè mŏvĕt, crūrăque ĕt mănūs prŏpè jam ĕxănĭmāti mĕtu lēnĭter linguă dēmŭlcet. Intĕr illă tam atrōcĭs fĕræ blandīmēntă ănĭmum collĭgit Andrŏclus, ĕt ŏcŭlos, quōs præ tĭmōre āvertĕrat, paulātim ăd contŭēndum leōnem rĕfert. Tum vĕrò quăsĭ mūtŭă rĕcognĭtiōne factă grātŭlābŭndōs vĭdērēs hŏmĭnem ĕt leōnem. Rē tam ādmīrābĭli maxĭmi clāmōrēs pŏpŭlī ĕxcĭtântŭr, ărcessĭtur ā Cæsărĕ Andrŏclus, ĕt interrōgātŭs cūr ipsī ūnī illĕ atrōcĭssĭmus lēōnum pĕpĕrcīsset, rĕm mīrĭficam nārrăt, hīs vĕrbīs:

Quum provĭncĭam Afrĭcam dŏmĭnus mĕŭs prōconsŭlāri impĕrĭo obtĭnēret, ĕgo inīquis ējŭs ĕt quōtĭdĭānis verbĕrĭbus ăd fŭgăm sum cōactŭs; ĕt, ŭt mĭhi ā dŏmĭnō tūtiōres lătēbræ fŏrent, ĭn ărēnārum sōlĭtūdĭnēs concēssi. Consĭlĭum autem ĕrăt mortem ălĭquo pacto quærĕre, sī dēfŭissĕt cĭbus. Sōlĕ mĕdiō spĕcum quandăm nāctŭs rĕmōtam lătēbrōsamque, ĭn ĕam pĕnĕtro, ăc mē rĕcōndo. Nĕqŭe multò pōst ăd ĕăndĕm spēlūncam vēnĭt hīc lĕo, dēbĭli ĕt crŭēnto ūnō pĕdĕ, gĕmĭtŭs ēdens dŏlōrem crŭcĭātūmque vulnĕrĭs sīgnĭficantes. Primo advĕnĭentĭs fĕræ conspēctu tĕrrĭtŭs ĕt păvĕfactus hæsi: sĕd pōstquam intrōgrēssŭs lĕo ĭn hăbĭtācŭlum illŭd, ŭt rĕipsă pătŭit, sŭum, vīdit mē prōcul dēlĭtēscēntem: mītĭs ĕt mansuētus ăccēssĭt, ăc sublātum pĕdem ōstendĕrĕ ăc pōrrĭgĕre, qŭasĭ ŏpĭs pĕtēndæ grātiă, vīsŭs ēst. Ibĭ ĕgo spīnam ĭngēntem vēstīgĭo pĕdĭs ējŭs hærentem rĕvŭlsi, concĕptamque sănĭem vulnĕre intĭmo expressi. Illĕ mĕă ŏpĕră ăc mĕdēlă lĕvātus, pĕde ĭn mănĭbŭs mĕĭs pŏsĭtŏ rĕcŭbuit ăc quĭēvĭt. Ex ĕō diē trĭēnnĭum tōtum ĕgo ĕt lĕo in illă spĕcū eōdĕm victu vixĭmŭs. Nam mĭhi sūggĕrēbat ĕărum, quās vē-

nando cēpĕrat, fĕrārum mēmbrā ŏpīmiōrā ; quæ ĕgo quĭă ignĭs cōpia non ĕrat, sōle merĭdīano torrens, ĕdēbam. Sed ŭbĭ mē vitæ illius ferīnæ pertæsum est, leōne venātum prŏfēcto rĕlīqui spĕcŭm ; et vĭam fermē trīdui pērmensŭs, ā mīlĭtibus vīsŭs apprehensusque sum, ĕt ăd dŏmĭnŭm ex Afrĭcā Rōmām dēductus. Is mē stătim cūrāvĭt rei căpĭtālis damnandum, dāndumque ăd bēstĭas. Intellĭgo autem hunc quŏque leōnem, pōstquam ăb ĕō dīscēssi, captum, ĕt huc ādductum, grātĭam nunc mĭhi bĕnĕficii ĕt mĕdĭcīnæ rĕfĕrre.

Hæc ŭbĭ dixit Andrŏclus ; cunctis pĕtēntibus pœnā sōlūtŭs ăc dīmīssŭs est ; lĕo quoque ēī suffrāgiis pŏpŭli est dōnātus. Pōstea Andrŏclus, ĕt lĕo tĕnŭī lōro rĕvinctŭs, ūrbĕ tōtâ circum tabērnās ībant. Dōnābātur ærĕ Andrŏclus : flōrĭbus spargēbātur leo : ōmnēs ferē ōbvīi dīcēbant : *Hīc est lĕo hōspĕs hŏmĭnis, hīc est hŏmŏ mĕdĭcŭs leōnis.* A. Gell. l. v. 14.

2. Cæsăre Augusto impĕrante, cùm paupĕrĭs cūjūsdam filĭus pŭer delphīnum sæpĭùs fragmēntīs pānĭs allexisset, ĕum delphīnŭs mīro ămōrĕ dīlexĭt. Quocunque dĭēi tempŏre inclāmātus ā puĕrō quamvīs occŭltŭs ātque abdĭtus, ex īmō adnātābat, pastūsque ē mănū præbēbat dorsum āscēnsūro, pinnæ acŭleos cŏhĭbens, nē dīlectum corpŭs lăcĕrāret : rĕcēptūmque ferēbat pĕr stadia dŭcēntā è Baĭāno littŏre Putĕŏlōs ăd lūdum līterarium, ĕt sĭmĭli mŏdō rĕvĕhēbat. Quod ŏfficĭum pĕr ānnōs plūrēs præstĭtit : dōnĕc puĕro mortŭo ex mōrbo, delphīnus sŭbindĕ ăd lŏcum consuētum ventĭtāns, trīsti ĕt mœrenti sĭmĭlis dēsidĕrio pŭĕrī extinctŭs est, ĕt ĭn ējŭs sĕpūlchro hūmātŭs. Quæ omnia sē ipsum multōsque ălĭōs vīdīssĕ rĕfert Apion. *Plin. l.* ix. *c.* 8. *A. Gell. l.* vii. *c.* 8.

3. Pŭer nōmĭne Thoās parvŭlum dracōnem māgnā cūrā ălŭit, lŏquens cum ĕō quăsĭ cum intellĭgente, ludensque unā ĕt dormĭens : dōnĕc dracōnĭs, quī ăd mīram magnitūdĭnem excrēvĕrat, conspectu terrĭtī urbĭs cīvēs eum in sōlĭtūdĭnem ēmīttī, invīto ĕt flentĕ pŭero, vŏluērunt. Pōstĕă cùm pŭĕr illĕ, jam ădōlescens factŭs, ā spectăcŭlo quōdam rĕdĭēns, aut, ŭt ălii trādunt, ăd vēnātiōnem ēgrēssŭs, ĭn latrōnēs incĭdīsset, ŏpēmque inclāmāssĕt ; ăd nōtam ējŭs vōcĕm drăco stătim ādfŭit, ĕt lătrōnĭbus aut occīsis aut fŭgātis, ădōlēscēntem, ēducātōrem quondam suum, pĕrĭcŭlo ēreptum sērvāvit. *Ælian. l.* xiii. *c.* 46. *Plin. l.* viii. 17. *Photius.*

CAPUT LXXVIII.

Ingrātŭs ănĭmŭs ōmnĭŭm ŏdĭō dāmnātŭs.

1. Ego ingrāti ănĭmi crīmĕn hōrrĕo : ĭn quō vĭtĭō nĭhĭl mălī non ĭnēst. *Cic. l.* ix. *ad Ap. Ep.* 2 *et* 8.

Omnĕ dixĕris mălĕdīctum, cum ingrātum hŏmĭnem dixĕris. *Epist.* 4.

Omnēs immĕmŏrem bĕnĕficii ōdĕrunt, ĕt eum commūnem omnium, maxĭmè vĕrò tĕnŭĭōrum, hostem pŭtānt, qui ipsam lĭbĕrālĭtātem dētĕrrĕt. *P. Syrus.* 2 *Offic.* 65.

Ingrātŭs ūnus mĭsĕrīs omnĭbus nŏcet.

Mălignōs fiĕri maxĭmè ingrāti dŏcēnt. *P. Syrus.*

Quærĭtur, utrum hoc tam invīsum vĭtĭum, impūnītum essĕ dēbĕat; ăn contrà lex ĭn cīvītātĭbus pōnenda sit, quâ ingrātis pœna constĭtuātur? Nostri majōrēs, maxĭmi scīlĭcet vĭrī, bĕnĕficĭa magnō anĭmō dăbānt, magno perdēbant. Non est ĭn ullâ gentĕ dătă adversus ingrātum actio. Hoc frĕquentissĭmum crīmĕn nusquam pūnītur, ubīque improbātur. Nĕque illŭd absolvĭmŭs: sĕd cum difficĭle esset incertæ rĕī jūdĭcium, tantùm ŏdĭo damnāvĭmus, ĕt intĕr ĕă rĕlīquĭmus, quæ ăd jūdĭcēs Dĕōs mīttĭmus. *Senec.* 3 *Benef. c.* 6.

2. Apŭd Persās tămĕn, ŭt rĕfĕrt Xĕnŏphōn, jūdĭcĭum instituēbātur dē ĕō crīmĭnĕ, undĕ grăvissĭma intĕr hŏmĭnēs ŏdia sŏlēnt existĕre, quum nēmo proptĕrĕă ĭn jūs vōcāri sŏleat: nīmĭrum dē ingrāto anĭmo. Ităque sī quem intellexĕrant grātiam non rĕtŭlisse cùm posset; in eum grăvĭter anĭmadvertēbant. Ingrātōs ĕnim nullâ Dĕōrum rĕvĕrentiâ, nullâ părēntum, pătriæ, ămīcōrum cūrâ, tăngī pŭtābant. 1 *Cyrop.*

CAPUT LXXIX.

Quōs ēxpĕrĭmŭr ingrātōs, ĭpsī făcĭmŭs.

1. Non rĕfĕrre bĕnĕficĭīs grātĭam, ĕt est turpĕ, ĕt ăpŭd omnēs hăbĕtur: nullum tămĕn intĕr plūrĭmă maxĭmăque hŏmĭnum vĭtĭă frĕquentĭus, quàm ingrāti ănĭmī. Id

ēvĕnīre ex plūrĭbŭs causīs vĭdĕo. Prīmò quòd ĭn collŏcāndīs bĕnĕfĭcĭīs non ēlĭgimus dignōs quĭbus trĭbŭāmŭs. Sĕcundò, sī quōs expĕrīmŭr ingrātos, ĭpsī făcĭmŭs: quĭă ălĭàs dĭū ĕt ēnixè rŏgāti bĕnĕfĭcia conferĭmus, ălĭàs collŏcātōrum grăvēs exprobrātōrēs exactōrēsque sŭmŭs. Quĭs ĕnim nostrûm contentŭs fŭit aut lĕvĭter rŏgārī, aut sĕmel? Nēmo autem lĭbēntĕr dēbet, quod non tam accēpĭt, quàm expressit. Grātŭs esse quĭs pŏtēst ergā ĕum, qui bĕnĕfĭcĭum aut irātŭs, aut prĕcĭbŭs fătīgātus dĕdit, cùm ĭn omni offĭcio magni æstĭmētur vŏlūntās? *Senec. Benef.* iii. 1. *Ib.* i. *c.* 1.

Eōdĕm ănĭmō bĕnĕfĭcium dēbētur, quo dătur. *P. Syrus.*

2. Gĕnĕrōsi et magnĭfĭci ănĭmi est jŭvāre et prōdesse. Qui dat bĕnĕfĭcia, Dĕōs imĭtātur; qui rĕpĕtit, fœnĕrātor est. *Senec.* 3 *Benef. c.* 15.

Cùm Syllă* ĭn Afrĭcam ātque ĭn castră Marii* vēnīssĕt; ălĭīs rŏgantĭbus, ălĭīs ultro bĕnĕficia dăbat: invītus accipiēbat ĕt prŏpĕrāntiŭs quàm æs mūtŭum reddēbăt, ipsĕ ā nullo rĕpĕtēbat: măgìs ĭd lăbōrābat ŭt illī quamplūrĭmī dēbērent. *Sallust. Jug. c.* 96.

Odiōsŭm sānè gĕnŭs hŏmĭnum offĭcĭa exprŏbrantium: quæ mĕmĭnīssĕ dēbet ĭs, ĭn quĕm collāta sunt: non commĕmŏrāre, quī contŭlit. *Cic. de Amic. n.* 71.

Extăt ĭn hanc sententĭam ēlĕgantīssĭmum Martiālĭs Epĭgrāmmă. *Martial. l.* v. *Epig.* 53.

Quæ mĭhi præstĭtĕrīs mĕmĭnī, sempērque tĕnĕbo.
Cūr ĭgĭtur tăcĕō, Posthŭmĕ? tū lŏquĕris.
Incĭpĭo quŏtiēs ălĭcui tŭă dōna rĕfĕrre,
Prōtĭnŭs exclāmāt, Dixĕrăt ipsĕ mĭhi.
Non bēllè quædām făcĭūnt dŭŏ. Suffĭcit ūnus
Huic ŏpĕri: sī vīs ŭt lŏquar, ĭpsĕ tăcē.
Crēdĕ mĭhī, quamvīs ĭngēntĭă, Pōsthŭmĕ, dōna
Auctōrīs pĕrĕūnt garrŭlĭtāte sŭī.
Bĕnĕficium qui dĕdĭsse sē dĭcĭt, pĕtit. *P. Syrus.*

* *Marĭŭs et Syllă, nōmĭnă sempĕr bonis dĕtēstandă.*

CAPUT LXXX.

Ingrāti ingrātōs æquō ănĭmō fĕrāmŭs.

1. Grăve est ingrātī ănĭmi vĭtĭum, intŏlĕrābĭle, et concōrdĭam, quā hūmāna imbecīllĭtas fulcītŭr, scīndĭt āc dissĭpat. Sed usque ĕŏ vulgāre est, ut illud, nec qui quĕrĭtur quĭdem, effūgĕrit. Cŏgĭtā tēcum, ăn, quĭbuscūnque dēbuisti, grātiam rĕtŭlĕris, ăn omnĭum tē bĕnĕficiōrum mĕmŏria cōmĭtētur. Vĭdēbis quæ tibi pŭĕrō dătă sunt, āntĕ ădŏlescēntiam ex ănĭmo ēlapsa esse: quæ ĭn jŭvēntūtem collātă sunt, non perdūrāsse in sĕnectūtem. Sī tē dīlĭgēntĕr excussĕris, vĭtĭum, dē quo quĕrĕrĭs, ĭn sĭnū invĕnĭēs. Inīquè publĭco irascĕris crīmĭnī: ŭt absolvārĭs, ignōscĕ. *Senec.* 6 *Benef. c.* 27, 28.

2. Fĕrēndi ingrāti plăcĭdō ănĭmō, mānsuētō, magno. Nunquam tē bĕnĕficii immĕmŏr tam offendat, ŭt non tămĕn ēī dēdĭssĕ dēlectet. Nunquăm tē ĭn hās vōcēs ējŭs injūrĭă impellăt: Vellĕm non dēdĭssĕ. *Ibid.*

Ingrātum mĕlĭōrem făcĭēs fĕrēndo, pējōrem exprŏbrando. Quid ŏpus est quĕrēlis? quĭd insectatiōne? Ut corpŏrŭm, ĭtă ănĭmōrum, vĭtĭa mollĭter tractāndă sunt. Vincĭt mălōs pertĭnax bŏnĭtās: nec quisquam tam dūri ănĭmi est, ŭt tāndĕm bŏnōs non ămĕt.

Si nōbīs non est rĕlāta grātĭă, quĭd făcĭēmŭs? dēmŭs, ĕtiam sī multă ĭn irrĭtum dăta sint. Dēmŭs nĭhilōmĭnus ălĭīs, dēmus ipsīs ăpŭd quōs jactūra făctă est. In hoc hŏmĭnĕ vĭdĕor bĕnĕfĭcium perdĭdīsse: huic ipsī bĕnĕfĭcium dăbo ĭtĕrum, ĕt, tānquam bŏnŭs ăgrĭcŏlă, curā cultūque stĕrĭlĭtātem sŏli vincam. *Senec.* 7 *Benef. c.* 30, 31.

Bĕnĕficium sæpe dăre, dŏcēre est redděre.

P. Syrus.

Non est quòd turba ingrātōrum nōs făcĭat ăd bĕnĕ mĕrēndum tārdiōrēs: cùm nē Dĕōs quĭdem immortālēs sacrĭlĕgi nĕglĭgentesque eōrum ăb effūsâ bĕnīgnitāte dēterreant. Hos sĕquāmur dŭcēs, quantùm hŭmānă imbecillĭtas pătĭtur. In dāndīs bĕnĕfĭcĭīs pērmănĕāmŭs, ĕtĭamsī spēs præcīdātur grātos rĕpĕrĭendi. Ne cessāvĕris: ŏpŭs tŭum pĕrăge, et partĕs bŏnī vĭrī exsĕquĕre. Alĭum rē, ălĭum fĭde, ălĭum grātiâ, ălĭum consĭlĭō, ălĭum præcĕptīs sălūbrĭbus ădjŭvā. *Senec.* 1 *Benef. c.* 12.

LIBER QUARTUS.

DE FORTITUDINE.

CAPUT I.

Ănĭmī fōrtĭtūdŏ dŭplĕx.

Dŭplex est ănĭmi fōrtĭtūdo. Ună ĭn rērum ēxtērnārŭm dēspĭcĭēntiā pōnĭtŭr: cùm persuāsum nōbīs est, hŏmĭnem nĭhĭl, nĭsĭ quŏd hŏnēstum dĕcōrumque sĭt, aut admīrāri aut expĕtĕre ŏpōrtēre; nullīque nĕque perturbātiōnī ănĭmi, nĕquĕ fortūnæ, succūmbĕre. Altĕră ănĭmī fortĭtūdo est, ŭt rēs gĕrās māgnās illās quĭdem ĕt maxĭmè ūtĭles, sĕd vĕhementer ardŭās, plēnāsque lăbōrum ăc pĕrīcŭlorum. *Cic.* 2 *Offic. n.* 66.

Eă ănĭmi ēlātio, quæ cernĭtŭr ĭn ădĕūndīs pĕrīcŭlis, ĕt lăbōribus sustĭnēndīs, sī jūstĭtĭă vacat, pūgnātque non prō sălūtĕ commūni, sĕd prō sŭīs commŏdis, ĭn vĭtio est. Ităque prŏbè dēfīnītur ā Stoĭcis Fōrtĭtūdo, cùm ĕam vīrtūtem essĕ dĭcunt pugnāntem prō æquĭtāte. *n.* 62.

Dĭcĭtŭr Augustŭs ădĕò sĭmŭltātes, turbas, bellă exĕcrātus essĕ, ŭt, nĭsĭ justīs dē causis, nunquăm gēntī cuiquam bēllŭm intŭlĕrit. *Aur. Victor. Ep. c.* 2.

CAPUT II.

Bēllĭcæ fōrtĭtūdĭnĭs ēxēmplă.

1. Nunquăm pĕrīcŭli fugā commĭttēndum est, ŭt imbēllēs tĭmĭdīque vĭdeāmŭr. Sĕd fŭgĭēndum ĕtiăm illŭd, nē offĕrāmŭs nōs pĕrīcŭlīs sĭnĕ causā: quo nĭhĭl pŏtēst essĕ stultĭŭs. In tranquīllō tempestātem advĕrsăm ŏptārĕ,

dēmēntĭs est: subvĕnīre autem tempestāti quāvis rătiōne, săpĭentĭs. *Cicer.* 1 *Offic. n.* 77.

Tĕmĕrè ĭn ăcĭē versāri, ĕt mănū cum hoste conflīgĕre, immāne quoddam ĕt belluārum sīmĭle est. Sed cùm tempŭs nĕcessitāsque postŭlat, dēcertandum mănū est, et mors servitūti turpĭtūdĭnīque antēpōnenda. *Cic.* 1 *Offic. n.* 75.

2. Tarquĭnĭī Rōmâ pulsi perfūgērunt ăd Porsēnam Etruscōrum rēgem: qui eōrum prĕcĭbus mōtus, bellum Rōmānis intŭlit, ut ējĕctōs ĭn urbem rĕdūcĕret. Cùm Etruscōrum exercĭtŭs ădēssĕt, dŭcĕ Porsēnā, Rōmāni ex āgrīs ĭn urbem dēmīgrant, eāmque sēpĭūnt præsĭdĭīs. Alĭæ urbĭs pārtēs mūrīs, ălĭæ Tĭbĕri amnĕ objecto, vĭdēbāntŭr tutæ. Sed pons Sublicius ĭtĕr hōsti dĕdīssĕt, nĭsĭ illō dĭē Rōmă vĭrŭm ūnŭm, Hŏrātium Coclĭtem, mūnīmentum hăbuīsset. Hic ubi hostem è capto Janicŭlo dēcurrĕre ĭn urbem vīdĭt, sŏcĭōs autem sŭos, dēserto pontĭs præsĭdĭo, fŭgĕre; ĕōs obtēstans mŏnŭĭt, ŭt pontem ferro ignīque intērrumpĕrent, dŭm ipsĕ impĕtum Etruscōrum excĭpĕret. Vādit inde in prīmum adĭtum pontĭs, armĭs ĭn hōstem advērsīs ăd prælĭum ĭnĕūndŭm.

Cum Hŏrātio Rōmānos dŭōs pŭdor tĕnŭit, Lartium et Tolumnium, ămbōs claros gĕnĕre factīsque. Cum bĭs prīmam pĕrīcŭli et pugnæ prŏcēllam părūmpĕr sustĭnŭit. Deindĕ ĕōs cēdere ĭn tūtum cōēgit. Circumfĕrēns ĭnde trŭcēs mĭnācĭter ŏcŭlōs ăd procĕrēs Etrūscōrum, nunc sīngŭlos prŏvŏcābat, nunc incrĕpābat ōmnes, *servos rēgum sŭperbōrum*, vŏcāns, *qui, vŭæ lĭbertātis immĕmŏrēs, ălĭēnam oppugnātum vĕnīrent.* Cunctāti alĭquandiū illi sunt: deĭndĕ pŭdor commōvit ĕōrum ăcĭem, ĕt clamōre sublāto undĭque in ūnum Hŏrātium tēla conjēcēre. Quæ cùm in objĕcto scūto hæsissent, nĕque ille mĭnùs obstĭnātus pontis ădĭtum obstruĕrēt; vĭrum impĕtu factō părābant dētrūdĕre, cùm sĭmŭl frăgor ruptī pontĭs, sĭmŭl clāmor Rōmānōrum sublātus, ĕōrum impĕtum sustĭnŭit. Tum Coclēs: *Tĭbĕrīnĕ păter*, inquit, *tē, sanctĕ, precor, hæc ārmă ĕt hunc mīlĭtem prophĭtĭo flūmĭne accipĭās.* Indĕ armātŭs ĭn Tĭbĕrim dēsĭluit: multisque superīncĭdentibus tēlis, incŏlŭmis ăd sŭōs trānāvit, rĕm ausŭs plūs fāmæ hăbĭtūrăm ād pōstĕrōs, quàm fĭdĕi.

Grātă ergā tantam virtūtem cīvĭtas fuit; stătŭa ĭn cŏmĭtio pōsĭta: tantum āgri, quantum ūno die ărāre pŏtŭit, dătum. Prīvātă quŏquĕ ĭntĕr pūblĭcōs hŏnōrēs stŭ-

dĭă ēmĭnēbant: nam ĭn māgnâ annōnæ ĭnŏpĭâ quīsquĕ prō. dŏmēstĭcis cōpiis alĭquĭd ēĭ contŭlĭt, fraudāns sē ĭpsŭm vīctu sŭō. *Livius, l.* ii. *c.* 9, 10.

3. Bellō prīmō Punĭcō, cŭm impĕrātŏr Pœnōrŭm collēs quōsdam ŏppōrtūnōs ĭn Sīcĭlĭâ prĭor ŏccupâsset, exĕrcĭtŭs vērō Romānŭs sē tĕmĕrè dēmīsisset ĭn sūbjēctōs collĭbus illīs saltūs; ăccēssĭt ăd consŭlĕm tribūnŭs mīlĭtum, dē cūjŭs nōmĭne non convĕnĭt ĭntĕr antīquōs scriptōrēs; nam ălĭī Q. Cædĭcium, ălĭī Laberium, plūrēs Calpūrnĭum Flammam vŏcānt. Is, ŭbi ōstendĭt, quantum pĕrīcŭli ex lŏci ĭnīquĭtāte instāret: *Censĕo*, inquĭt, *sī rĕm Rōmānăm sērvārĕ vīs, ĭd făcĭēndum, ŭt mīlĭtēs quadrīngēntos ĭrĕ jŭbeas ăd hanc, quam cērnĭs, pĕtram, intĕr mĕdiōs hostes aspĕram ātque ēdĭtam, ĕāmque ŭt căpĭānt impĕrēs hortērīsque. Fŭtūrŭm ĕnĭm prŏfectŏ est, ŭt hōstĭum fortĭssĭmŭs quisque ĕt prompтĭssĭmŭs prŏpĕrĕt ăd ŏccūrsandum īllīs, ĕt pugnandum; ātque ĭtă circa eam petram ātrox pūgnă fĭat, ĭn quā omnēs illī, quōs dīco, quadringēnti mīlĭtēs nōstri obtruncābuntur. At tū intĕreā, allĭgātīs illō ūno nĕgōtio hostĭbus, ĕt ĭn ĕā cædĕ ŏccupātīs, tempŭs hăbēbĭs exĕrcĭtŭs ex lŏcō infēstō ēdūcendi. Alĭă, nĭsĭ hæc, sălūtis vĭa nullă est. Fīdum quĭdem ĕt prōvĭdum hoc consĭlĭum vĭdētur,* rĕspōndĭt consŭl; *sĕd quīsnam ĕrĭt, qui dūcăt quadringēntōs illōs mīlĭtēs ăd ĕum lŏcum intĕr cŭnĕōs hostium? Sī ălĭum,* inquĭt trĭbūnus, *nēmĭnem rĕpĕrĭs, mē lĭcĕt ăd hoc pĕrīcŭlum ūtāre. Ego hanc tĭbi ĕt rēīpublĭcæ ănĭmam dō.* Consŭl trĭbūno grātĭās ēgit, et mĕrĭtās laudēs trĭbŭit.

Illĕ trādĭtōs sĭbi quadrīngēntōs mīlĭtēs admŏnēns quem ĭn lŏcum dēdūcĕret, ĕt quo consĭlĭo: *Irĕ*, inquĭt, *commīlitōnēs, illō nĕcesse est, undĕ rĕdīre non est nĕcēssĕ. Mŏrĭāmŭr, ĕt mortĕ nostrā ērĭpĭāmus obsĭdiōne circumventās lēgiōnēs.* Tum ōmnēs nullā spē ēvādendi, sĕd ămōrĕ laudĭs et sērvāndī exercĭtŭs cŭpĭdĭtāte āccēnsī prŏficiscūntŭr. Hōstēs ĕam hŏmĭnum mānum vĕnīre ăd sē dēmīrāti, ĭn īncērto prīmŭm sunt, quò īrĕ pērgant. Sĕd ŭbĭ appārŭit ēōs ăd illăm pētram ŏccŭpāndăm ĭtĕr intēndĕre, mittĭt ādvērsùm illōs Carthāgĭnĭensĭum impĕrātŏr strēnŭissĭmum quemque ex pĕdĭtātu et ĕquĭtātu sŭō mīlĭtĕm. Rōmāni circumvĕnĭūntur, circumventi rĕpūgnant. Fĭt prælĭum dĭū anceps. Tandem sŭpĕrat multĭtūdo. Quadrīngēnti ōmnēs perfossi glădiīs, aut missĭlĭbus ŏpĕrti cădūnt. Consŭl intĕrĭm, dum ĕă pugnă fĭt, sē ĭn lŏcă

ēdĭtă ĕt tūtă ṣubdūcit. Dii immortāles trĭbūnō mīlĭtum fortūnām ex virtūtĕ ējŭs dĕdĕre. Nam ĭtă ēvēnĭt, ŭt, cŭm multĭfārĭam saucĭus factŭs essĕt, nullŭm ĭn căpĭte vulnŭs accĭpĕret. Intĕr mōrtŭōs, multīs confossŭs vulnĕrĭbus, sĕd ădhūc spīrans, inventŭs, convăluit: sæpĕque pōstĕă ŏpĕram rēīpublĭcæ strēnŭam perhĭbŭit. *A. Gell. l.* iii. *c.* 7. *Liv. l.* xxii. *c.* 60. *Senec. Ep.* lxxxvii. *A. Vict. c.* 39.

4. Leonĭdās quŏque Lăcĕdæmōnĭus, cum trĕcēntīs cīvĭbus ăpŭd Thermopўlās, objectŭs Xerxi ĭn Græciam irrumpēnti cum innumerābĭli mīlĭtum cōpiâ, măluit occŭmbĕre dīmĭcando, quàm assignātam sĭbi ā pătriā stătiōnĕm dēsĕrĕre. Idēōque tam alăcri ănĭmō cohortātus est sŭōs ăd ĭd prælium, quo pĕrĭtūri ĕrānt, ut dĭcĕret: *Sic prandēte, commĭlitōnes, tanquam ăpŭd infĕrōs coenātūri.* Mors ĕrat dēnūnciāta trĕcēntīs illīs Lăcĕdæmōnĭīs: nĕc vĭctōriam spĕrābant, nĕc rĕdĭtum: illĕ lŏcŭs ĭīs sĕpūlchrum fŭtūrus ĕrăt. Pĕrīndĕ tămĕn ăc sī victōrĭă essĕt prōmīssă, ductōrī intrĕpĭdè păruērunt. *A. Gell. loco cit. Valer. l.* iii. *c.* 2. *Senec. Ep.* lxxxii. 6 *Benef. c.* 31.

Lacedæmōnii Leonĭdam et sŏciōs ējŭs prō pătriâ cæsos dēcorāvêre sĕpūlchrīs, stătuīs ēlŏgiis. Trībūno mīlĭtum Rōmāno ēgrĕgĭī făcĭnŏris mĕrcēs dătă est cŏrōna grāmĭnĕa, quā nullă nōbilior cŏrōna fŭit ĭn præmĭum virtūtĭs bellĭcæ ăpŭd pŏpŭlum terrārum prĭncĭpem, ĕt quæ ăb ūnĭvērsō exercĭtu sērvāto dēcērni sŏlēbat. *Plinius, l.* xxii. *c.* 3, 4.

Pŏpŭli Rōmāni hŏnōres quondam fŭērunt rāri et tĕnŭēs, ŏb ĕāmque causam glōrĭōsi: pōstĕă vērò effūsi fuēre, ĕt ĭdeò vīlēs. Sīc ōlim ăpŭd Athēnĭensēs fuisse rĕpĕrīmŭs. Thrăsybūlo ĕnĭm, prō magnīs in pătrĭam mĕrĭtis, hŏnōris ergò cŏrōna ā pŏpŭlo dăta est, factă ē duābus vīrgŭlis oleăgĭnis: quæ magnæ ei glōriæ fuit, quâque illĕ contentŭs nĭhĭl ampliùs rĕquīsīvit. *Corn. Nep. in Miltiade, c.* 6. *Thrasyb. c.* 4.

5. Epamĭnōndas non Thebānōrum mŏdò, sĕd omnĭum ætātis suæ Græcōrum sīnĕ contrōversĭā princeps extĭtit. Antĕquam eō dŭcĕ ūtĕrēntur Thēbāni, nullum mĕmŏrābĭle bellum gessērunt, ĕt, eō extĭnctō, sŭīs tantùm clādĭbus insignēs fuēre; ut mănĭfestum sit, pătriæ glōriam et nātam et extĭnctam cŭm eō fuisse. Quàm fortĭter vērò et lībentĕr vītam prō pătriâ prōfūdĕrit, hæc dēclārant quæ de ējŭs morte narrantur. Cùm Thebānōrŭm

impĕrātŏr ādvērsŭs Lăcĕdæmōnĭos ăcĭē instrŭctâ constĭtīsset prŏpĕ urbem Mantĭneam; Lăcĕdæmōnii, quī ĭn ējŭs ūnĭŭs pernĭcĭē sĭtam pŭtābant sălūtem suam, ūnĭversi impĕtum fēcērunt ĭn ĕum, nĕquĕ prĭŭs abscessērunt, quàm hastĭli ēmĭnŭs percussum, dum fortissĭmè pugnāret, concĭdĕre conspexērunt. Epamĭnōndăm expīranti sĭmĭlem cùm ĭn cāstră dētŭlissent sŭi, paulātim rĕdĕunte ănĭmō circumstantes ămīcōs agnōvĭt, et ănĭmādvertĭt mortĭfĕrum sē vulnŭs āccēpissĕ, sĭmŭlque ănĭmam stătim ămīssūrum, si extrahĕrētur ferrŭm quod ĭn corpŏre rĕmansĕrat. Tunc quæsīvĭt *salvūsne esset clypeus?* Cùm salvum esse flēntēs sŭī respondissent, ĕt allātum ōscŭlātus essĕt, vĕlŭt lăbōrum glōriæque sŏcĭum, rŏgāvit, *essĕntne fūsi hōstēs?* Cùmque ĭd quŏque, ŭt cŭpiebat, audīvisset: *Bĕnĕ sĕ rēs hăbet,* inquit, *ĕt sătis vīxi.* Tum ēvĕlli jussĭt ĕam, quā transfixŭs ĕrat, hastam, ĕt multō sanguĭne prōfūso, ĭn lætĭtiâ et ĭn victōriâ est mortŭus. *Diog. frag. Justinus, l.* vi. *c.* 8. *Corn. Nep. in Epam. Cic.* 1 *de Fin. n.* 97.

Quòd vērò dē clўpĕō sŭo sollĭcĭtus fuĕrit Epamĭnōndās, mīrum non dēbĕt vĭdēri. Nĭhĭl ĕnĭm ăpŭd Græcōs, ātque ĭn prīmīs Lăcĕdæmōnĭos, măgis dēdĕcŏri ĕrat mīlĭti, quàm ē pugnâ rĕvertī ămīsso clўpeo: quĕmādmŏdum summæ laudi dūcēbātur, mīlĭtĕm vulnĕrĭbŭs advērso cōrpŏrĕ acceptīs occīsum, et clўpĕo impŏsĭtum, ĭn pătrĭam rĕportāri. Undĕ mŭlĭer Lacænă fīlĭo ăd bēllum prŏficiscenti scūtum trādens, dixīssĕ fĕrtur: *Aut hoc, aut ĭn hoc.* Id est, aut hoc scūtŭm dŏmŭm rĕfĕr ē pūgnâ, aut ĭpsĕ ĭn hoc scūto jăcēns dŏmum rĕpōrtēris. *Plut. Apoph.*

6. Magnīs vĕtĕrŭm scrīptōrum laudĭbus cĕlĕbrātă est Cynegiri mīlĭtĭs Athēnĭēnsis glōrĭa: quī cŭm ĭn cāmpīs Marathōniis, dŭce Mīltĭāde, magnam Persārum cædĕm fēcīssĕt, hōstesque fŭgĭēntēs ĭn nāvem ēgīssĕt: ŏnūstam nāvem dēxtrâ mănu tĕnŭit, nĕc prĭŭs dīmīsĭt quàm mănum āmīttĕret. Ampŭtātā dēxtrâ, nāvem sĭnīstrâ comprĕhēndit. Quam ĕt ipsăm cùm amīsīssĕt; ăd pōstrēmum mōrsu nāvem dētĭnuit. Mīrum est tāntăm ĭn Cynegiro vīrtūtĕm fŭīsse, ŭt non cædĕ hostium fătīgātus, non duābus mănĭbus āmīssīs vīctŭs, ăd postrēmum vĕlŭtĭ fĕră, dēntĭbŭs dīmĭcāverĭt. *Justin. l.* ii. *c.* 9.

CAPUT III.

Fōrtĭtūdŏ dŏmēstĭcă nōn ēst īnfĕrĭŏr mīlĭtārī.

1. Sunt dŏmēstĭcæ fōrtĭtūdĭnēs non infĕriōrēs mīlĭtārĭbus: nĕc plūs Scīpĭo Æmiliānus, singŭlārĭs et vĭr et impĕrātŏr, ĭn exscīndēndâ Numantiâ rĕīpublĭcæ Rōmānæ prōfŭit, quàm ĕōdem tēmpŏrĕ P. Scīpĭo Nasīca, cŭm Tibĕrium Grācchum interēmit. *Cic.* 1 *Offic. n.* 76.

Cùm Tĭbĕrius Gracchus trĭbūnus plēbīs, occŭpāto prōfūsis largītiōnĭbus făvōrĕ pŏpŭlī, rempublĭcăm opprēssam tĕnēret, pālāmque dīctĭtāret omnĭa per plēbem ăgī dēbēre, sĕnātu intĕrēmpto: ĭn ædĕm Fĭdĕi convŏcātī pātrēs conscrīpti ā consŭlĕ Mucio Scævŏlă, dēlīberābant, quīdnam făcĭēndum essĕt ĭn tāli tēmpestāte: cunctīsque censentĭbus, ŭt consŭl ārmīs rēmpublĭcam tuērētur: Scævŏlă nĕgāvit sē quidquăm vī āctūrum. Tum Scīpĭo Nasīcă, quī cōnsōbrīnus Tĭbērii Gracchi ĕrat, pătrĭam cōgnātiōni præfĕrēns: *Quŏnĭam*, inquĭt, *consŭl, dŭm consuētŭm jūrĭs ōrdĭnem sērvăt, rēs nōstrās ĭn hoc pĕrīcŭlum addūcĭt, ŭt cum ōmnĭbus lēgĭbus īmpĕrium Rōmānum cōrrŭat: ĕgŏmet prīvātus vŏlūntāti vēstræ, pātrēs conscrīpti, mē dŭcĕm offĕro.* Ac deīndĕ sūblātâ dēxtrà, quăsĭ signum extollĕret, prōclāmāvĭt: *Quī rēmpublĭcăm sālvam ēsse vŏlūnt, mē sĕquāntur.* Hīsque vērbīs cunctātĭōne bŏnōrum omnĭum dīscūssâ, Grācchŭm cŭm scĕlĕrātâ factiōne, quās mĕrēbātur, pœnās pērsōlvĕre coēgit, ĕūmque mănū suā interfēcit. Quŏd fāctŭm cùm plēbs grăvĭter ferrĕt, trĭbūnīque sīngŭlos sĕnātōres ĭn conciōnem productos interrŏgārent, quĭs auctŏr cædĭs fŭīssĕt; cætĕrī quĭdem omnes vĕrĭti cōncĭtātæ multĭtūdĭnĭs fŭrōrĕm, ā sē ĭd fāctum nĕgābant, vărĭīsque et ōblīquīs responsiōnĭbus ūtēbāntŭr. Sōlŭs Scīpĭo Nasīca suā mănū cædem ēssĕ factum prŏfēssŭs est. Tum vērò constantiā et auctōrĭtātĕ vĭri mōta plēbs contĭcŭit. *Valer. l.* iii. *c.* 2. *Patercul. l.* ii. *c.* 2. *Diod. Sic. l.* xxxiv.

2. Q. Metelli, cognōmēnto Numidĭci, præclārum impĕrĭum ĭn rē mīlĭtāri fŭit, ēgrĕgiă censūră, omnĭs vītă plēnă grăvĭtātĭs. Cùm ăb ĭnĭmīcis āccūsātus causam dē pĕcūniīs rĕpĕtūndis dīcĕret, ipsīus tabŭlæ circumfĕrēntŭr jūdĭcĭbŭs inspĭciēndæ; nēmo ex illīs fŭĭt, quīn, rĕ-

mŏvēret ŏcŭlos, et sē tōtum āvertĕret, nē quīsquam dŭbitâsse vĭdērētur vērum ăn falsŭm ēssĕt quod ille rĕtŭlĕrăt ĭn tăbŭlas. Hūjŭs vĭrī laudem magnĭtūdo ănĭmī et călămĭtas prŏpăgāvit ăd mĕmŏrĭam sempĭtĕrnăm. Dē cīvĭtāte dēcēdĕre, quàm dē sēntentiâ mālŭit; ēlque sălūs pătriæ dūlcĭor, quàm conspēctus, fŭĭt. *Cic. pro domo, pro Balbo, pro Planco.*

Lēgĕm tŭlĕrăt Sātūrnīnŭs trĭbūnŭs plēbĭs, ŭt sĕnātus in cōnciōnĕ jūrārĕt, sē quĭdquĭd pŏpŭlŭs jūssĭssĕt comprŏbātūrŭm nĕquĕ ūllō mŏdō impugnātūrŭm. Hanc lēgem quĭă Mĕtēllus censēbăt et sĕnātŭs măjēstāti ādvērsam, et rēīpublĭcæ pernĭcĭōsam, pălăm dixĭt sē nūnquăm ĭn ĕăm jūrātūrŭm; ĕt tănti vĭrī auctōrĭtāte mōtŭs sĕnātus è fŏrō dŏmŭm dīscēssit. Pōst paucōs dĭēs cùm Sātūrnīnus vŏcātŭs ăd Rōstră, pătrēs mĭnăndo cōmpēllĕret ăd præstăndŭm jūsjūrāndŭm; Marĭus sextùm consŭl jūrāvit prīmŭs, ēŭmque pŏpŭlus plausu et lætīs ăcclāmātiōnĭbŭs excēpit. Sĕnātōrēs deĭndĕ ōmnēs, sūō quisque ordĭnĕ, pŏpŭlī mētū jūrārunt; dōnĕc ăd Mĕtēllŭm vēntum est; quī ōrāntĭbŭs lĭcĕt et obsĕcrāntĭbŭs ămīcīs ŭt jūrārĕt, nē grăvissĭmās pœnas sŭbīrĕt, quæ ĕrānt ā Sātūrnīnō prōpŏsĭtæ, nĭhĭl ex ănĭmī fortĭtūdĭne rĕmīsĭt: sed mōrĭbus sŭīs sērvĭens, et ăcērbīssĭmā quæque pŏtĭus pērpĕtī părātus, quàm quĭdquăm turpĕ făcĕre, dīscēssĭt è concĭōne: tūmque dēdūcēntibus eŭm dŏmŭm ămīcīs dixĭt: *Alĭquĭd scĕlĕris ādmittĕre impŭdĕbum essĕ; bĕnĕ ăgĕre, ŭbĭ nullŭm pĕrīcŭlum ēssĕt, vŭlgārĕ: prŏpĭrium vērō vĭri bŏnī, ĕtĭam cum pĕrīcŭlo sĕquī quŏd rēctŭm ēssĕt.* Plut. in Mario.

Mĕtēllo aquâ et ignī interdĭctŭm est, et lāta rŏgātio à Sātūrnīno, nē quĭs eum tecto rĕcĭpĕret: vĭdēbatur quŏque plēbĕcŭla etĭam ăd cædem ējŭs părātă. Quidquĭd vĭrōrŭm bŏnōrum Rōmæ fŭĭt, ăd illĭus ædēs confluxĭt, ējŭs vĭcĕm dŏlēns, et ŏpĕram pōllĭcēns. At ille eōs suâ causâ sēdĭtiōnem ĭn ūrbĕ mŏvēre vĕtŭit, cùm cōntentiōne et ārmīs sŭpĕrĭŏr pōssĕt essĕ, et ūrbe dīscessĭt, hæc sēcŭm rĕpŭtans: *Sī rērŭm mĕlĭor stătus fīat, ĕt pŏpŭlo sānă mēns rĕdĕat; magnâ cum laudĕ ĭn pătriam rĕvŏcābor. Sī cōntrà, nullă rēbŭs ĕt ănĭmīs mūtātio āccēdat, optĭmŭm ĕrĭt ăbēssĕ.* Hōnēstum Rhŏdī sēcēssum invēnĭt, ĭbĭque littĕrīs āc phĭlŏsŏphiæ ŏpĕram dĕdit, dōnĕc sĕnātŭs auctōrĭtāte pŏpŭlīque jussū rĕvŏcātŭs est ĭn pātrĭam, tāntō quĭdĕm omnĭum gaudiō, ŭt diēs tōtŭs non sŭffĭcĕrit grātŭlatiōnibus illum ăd portam urbĭs ēxcĭpĭēntium. Sīc Q. Mĕtēl-

lŭs nĕc trĭūmphīs, nec hŏnōribus clārior fŭĭt, quàm aut causâ ēxĭlĭī, aut exĭlio, aut rĕdĭtū. *Appian. l.* i. *bell. civil. Paterc. l.* ii. *c.* 15.

Opprĭmī ĭn bŏnâ causā mĕlĭus est, quàm mălĕ cēdĕre. *Cic.* 3. *de Leg. n.* 34.

3. Cùm trĭbūnī plēbĭs, auctōre Cæsărĕ consŭlĕ, lēgĕm Agrārĭam tŭlĭssent, addĭdĭssēntque ŭt sĕnātŭs ĭn ĕăm jūrārĕt, mulctā grăvī sancītā ĭn ĕum quī non jūrāssĕt; jurāvērunt sĕnātōres ōmnēs, non Mĕtĕlli fortĭtūdĭnem ĭmĭtāti, sĕd exĭlĭŭm mĕtŭentēs. Catōnĕm nĕc mulĭĕbrēs lacrymæ, nec prŏpīnquōrum ātque ămīcorum verbă infringĕre pŏtŭĕrānt. Tandem ējŭs constantĭam expugnāvit Cĭcĕro, ĭntĕr cætĕră admŏnēns: *Si Cato Rōmā ŏpŭs non hăbērĕt, ăt Rōmăm Catōne ŏpŭs hăbērĕ.* Accessit ergo ad jūrāndum nōvissĭmŭs, sī ūnŭm ămīcum ējŭs Făvonĭum excĭpĭās.

Hāc vĭctōriā ēlātŭs Cæsăr ălĭam lēgĕm fĕrēndam cūrāvit. Cui cùm nĕmo prætĕr Catōnĕm obstĭtĭssĕt, hunc ā rostrīs ĭn vincŭlă răpī jussĭt, nĭhĭl dē lĭbertātĕ linguæ rĕmĭttentem, sĕd ĭn ipsā ăd carcĕrĕm vĭă dē lēgĕ dissĕrēntĕm, ātque commŏnentem cīvēs, ŭt tălĭa mōlientĭbus adversārēntŭr. Sĕquēbātur Catōnem mœstŭs sĕnātŭs, et optĭmŭs quisque ē pŏpŭlō, tăcĭtè indīgnāntēs. Id non lătēbat Cæsărem: sed expectābat dum aut ăd hŭmĭlēs prĕcēs Cato sēsē dēmĭttĕret, aut ăd pŏpŭlum prōvŏcāret. Quod ŭbĭ frūstrà ā sē spērāri anĭmādvertit, pŭdōre vĭctŭs, è trĭbūnīs ūnŭm sūmmīsĭt quī Catōnem dīmittĕret. *Plut. in Caton. Utic.*

4. C. Piso mīrĭficè et constantĕr consŭlem ĕgĭt, turbŭlento rēīpublĭcæ statu; ŭt narrātiōne insĕquenti pătēbit. M. Palicāni sēdĭtĭosissĭmi hŏmĭnīs pestĭfĕrīs blandĭtiīs captŭs pŏpŭlus Rōmānŭs, summŭm dēdĕcus ădmittĕre părābăt, mandāndo amplissĭmo impĕrĭō hŏmĭnī eī, cūjŭs factīs supplĭcium pŏtĭŭs, quàm hŏnōs, dēbēbātur: et trĭbūni sătis pĕr sē concĭtātæ multĭtūdĭnĭs tĕmĕrĭtātem sŭīs conciōnĭbŭs inflammābant. In hoc mĭsĕrāndo părĭtĕr et ērubēscendo stătu cīvĭtātis, cùm rostră conscendisset Piso, et intĕrrŏgārētŭr ăn Palicānŭm rĕnunciātūrŭs essĕt consŭlem, sī pŏpŭlī suffrāgĭa ĭn ĕō crĕāndo consĕnsĭssent; primò rēspondit: *Non existĭmāre sē tantis tĕnĕbris offūsam esse rempublĭcăm, ŭt eò indignitātĭs vĕnīrētur.* Dēĭndĕ cùm pērsĕvērānter instārent, ăc dĭcĕrēnt:

Agĕ, sī ventum fuĕrit, quĭd făciēs ? Non rĕnuncĭābo, inquĭt. Quo quĭdĕm tăm brĕvī et fortī rēspōnso Piso consŭlātŭm Palicāno, prĭūsquam illŭm ădipīscĕrētŭr, ērīpŭit. *Valer. l.* iii. *c.* 8.

5. Cùm Eurybĭădēs băcŭlum sustŭlīsset ĭn Thĕmīstŏclem, sēntēntĭæ sŭæ ādvērsāntĕm ; *Percŭtĕ*, inquĭt Thĕmīstŏclēs, *sĕd audī*. Eam ănĭmī mŏdĕrātiōnem sĭmŭl ĕt magnĭtūdĭnem mīrātŭs Eurybĭădēs, Thĕmīstŏclem lŏquī, quantum vēllĕt, jussĭt, ĕt ăb ĕō ăd mĕliōră consĭlĭă rĕvŏcātŭs est. *Plut. in Themist.*

CAPUT IV.

Impĕrārĕ sĭbĭ măxĭmŭm ĭmpĕrĭŭm ēst.

1. Vērā et săpĭens ănĭmi māgnĭtūdo ĭn dŭōbus cernĭtur, sī et īd sōlum, quod hŏnēstum sĭt, bŏnŭm jūdĭcēs, ĕt omni ănĭmi perturbātiōne lĭber sis. Nam fortĭs ănĭmī magnĭque est, et ĕă, quæ plērĭsque exĭmia et præclārā vĭdēntur, parvi dūcĕre āc contemnĕre ; et eă, quæ vĭdēntur ăcērbă, ĭtă ferre, ŭt nĭhĭl discēdat ā dignĭtāte săpĭentĭs. Non est autem consēntāneum, qui metū non frangātur, eum frangī cŭpĭdĭtāte : nec qui invĭctum sē à lăbōrĕ præstĭtĕrit, vincī à vŏlŭptāte. *Cic.* 1 *Offic. n.* 67.

O quàm magnĭs hŏmĭnēs errōribus tĕnēntur, qui jūs dŏmĭnāndi trans măria cŭpĭūnt extendĕre, fēlīcissĭmōsque sē jūdĭcānt, sī multas armĭs prōvĭncĭas obtĭnent, et nŏvas vĕtĕrĭbus adjūngunt ! ignāri impĕrāre sĭbi, maxĭmum impĕrĭum esse : sīcŭt servīre cŭpĭditātibus, grăvissĭma servĭtus est. *Senec. Ep.* 113.

Quid præcĭpuum in rēbus hūmānis est ? Vĭtia dŏmŭisse. Hâc nulla est major victōria. Multi sunt, qui urbes, qui pŏpŭlōs hăbuēre in pŏtēstāte : paucissĭmi, qui sē. *Quæst. l.* iii. *in præf.*

Stultŭm est impĕrāre cætĕrīs, quī nēscit, sĭbi.

P. Syrus.

2. Gentēs barbărās et ălĭēni impĕrĭi impătientēs rĕgĕre facĭlĭus est, quàm ănĭmum sŭum contĭnēre. Sătis instructi contra hostes, sæpĕ contra fortūnam et cŭpĭdĭtātēs ĭnērmēs sunt. Alexandĕr quĭdem Persās, Hyrcānōs, Indōs, et cætĕras usque ăd ōcĕănŭm gēntēs vastāvit fŭgāvĭtque ; ăt tŏt rēgum et pŏpŭlōrum victŏr, īræ, trīstĭtiæ

vŏlūptāti, sūccŭbŭĭt: ĭd ēnim stŭdŭĕrat, ŭt omnĭa pŏtĭŭs hăbērĕt ĭn pŏtēstāte, quàm āffectūs. Quem ārmă Persārum non frēgĕrant, vĭtĭă vīcērunt. Vīcto ăd Arbēla Darīō, pălam cŭpĭdĭtātēs sŭas solvĭt, ĕt pristĭnam mŏdĕrātiōnem ac contĭnentiam in sŭperbiam ac lāscīvĭam vērtĭt. Purpŭrĕum diădēmă, quālĕ Darĭus hăbŭĕrat, căpĭti circumdĕdĭt, vēstemque Persĭcam sumpsĭt. Et illĕ quĭdĕm sē Persārum spŏlĭa gestāre dīcēbat: sĕd cum illĭs quŏque eōrŭm mōrēs indŭĕrat, ĕt sŭpērbĭam hăbĭtŭs anĭmī insŏlēntĭa sĕquēbatur. *Senec. 5. Benef. c. 7. Epist. 113. Quint. Curt. l. vi. c. 2. 6.*

3. Hanc Cæsări laudem ēxĭmĭam trĭbŭit Cicĕro, quòd īram sŭam non mĭnŭs fortĭtĕr vīcisset, quàm hōstēs vīcĕrat. Dŏmuisti, Cæsăr, gentēs immānĭtāte barbărās, multĭtūdĭne innŭmĕrābilēs, lŏcīs infinītas, omni cōpiārum gĕnĕre ăbundāntēs. Sĕd tămĕn ĕă vīcīstī, quæ ĕt natūrăm ĕt cōndĭtiōnem, ŭt vīncī possent, hăbēbant. Nullă est ĕnĭm tantă vīs tantăque cōpĭa, quæ non fĕrrō ăc vĭrĭbŭs dēbĭlĭtări frăngīque possĭt. Vērŭm ănĭmŭm vĭncĕre, īrăcundĭam cŏhĭbēre, vĭctōriam tēmpĕrāre, sī quĭs scĭăt; non ĕgo ĕum summīs vĭrīs compăro, sĕd sĭmīllĭmum Dĕō jūdĭco. *Cicer. pro Mar. n. 8.*

Bis vincit, qui sē vincĭt in victōriâ.
Irăcundĭam qui vincĭt, hōstem sŭpĕrat maxĭmum.
P. Syrus.

Cùm Scīpĭo, pōst pārtam dē Syphăcĕ rēgĕ victōrĭam, vīdĭssĕt Masinissăm intēmpēstīvo Sŏphonisbæ captīvæ ămōre captum; ĕī abducto ĭn sēcrētum dixit: *Non est, mĭhĭ crēdĕ, tāntŭm ăb hostĭbŭs armātīs ætātī nōstræ pĕrīcŭlum, quantum ăb circumfūsis undĭque vŏlūptātibus. Qui ĕās suâ tempĕrāntĭā frænāvit ăc dŏmŭit, næ illĕ multo mājus dĕcus majōrēmque vīctōriam sĭbi pĕpĕrit, quàm nōs Syphăce vīctō hăbēmŭs.* Liv. l. xxx. c. 14.

CAPUT V.

Vĭtĭōrŭm ĭrrītāmēntă sūnt fŭgĭendă.

1. Capŭa, Campānĭæ urbs, prōnă sempĕr ĭn luxūrĭam fuit, non mŏdò ingĕnĭōrum vĭtĭō, sĕd ĕtiam. afflŭēnti cōpiâ vŏlūptātum, quās longă indulgentĭă fortūnæ ĕt lŏcī amœnĭtās submĭnĭstrābant. Cùm illūc ĭtĕr flĕxĭssĕt An-

nĭbăl vīctīs ăd Cannās Rōmānīs, ĭbĭ mājōrem partĕm hiĕmīs sŭb tectīs hăbŭit exĕrcĭtum, dūrātum prĭŭs adversŭs mălă, ĕt nōndum expertum bŏnă. Itaque quōs nullă vīs mălī vīcĕrăt, pērdĭdĕre nĭmĭă bŏnă ĕt vŏlūptātes immŏdĭcæ. Somnŭs ĕnĭm, ĕt vīnŭm, ĕt ĕpŭlæ, ĕt ōtium consuētūdĭne indīēs blandĭus, ĭtă ēnervāvērunt cōrpŏra ănĭmōsque, ŭt vīrēs ăd dēīncĕps vīncendum ădĕmĕrĭnt; ĕt Mārcēllŭs vērĕ dixisse vĭdeātur: *Capuam Annĭbăli Cannas fuisse.* Livius, l. xxiii. c. 2. 4. 18. Ibid. l. xxiii. c. 45.

2. Non tantŭm cōrpŏrī, sĕd ĕtĭam mōrĭbus, sălūbrĕm lŏcŭm ēlĭgĕre dēbēmŭs. Intĕr popīnās hăbĭtāre nōlim, vĭdērĕ ēbrĭos pĕr littŏră ērrāntēs, ĕt symphoniārum cantĭbus perstrĕpēntēs lăcūs. Id ăgĕre dēbēmŭs, ŭt īrrītāmēntă vĭtĭōrum quàm longissĭmè prōfŭgiāmus. Indūrāndŭs est ănĭmŭs, ĕt ā blandīmentīs vŏlūptātum prŏcŭl abstrăhēndŭs. Ună Annĭbălĕm hībērnă solvērunt: ĕt Campānia ēnervāvit vĭrum illum nĭvĭbus atque Alpĭbus indŏmĭtum. Armīs vīcit, vĭtĭis victŭs est. Persĕquēndă sunt vĭtia sĭnĕ mŏdō, sĭnĕ fīnĕ. Debellandæ sunt in prīmis vŏlūptātēs, quas sævă ĕtĭam ingĕnĭa ăd sē răpuērunt. Nĭhĭl dēlĭcātè, nĭhĭl mollĭtĕr est făcĭendum: non ēmollĭendŭs ănĭmŭs. Ităque lŏca sēriă sanctăque ăd hăbĭtāndum ēlĭgĕre ŏpōrtĕt. Effœmĭnat ănĭmos amœnĭtās nĭmĭă: nĕc dŭbiè ăd corrumpendŭm vĭgōrĕm ălĭquid pŏtēst rĕgĭo. Sĕvērĭor lŏci disciplīnă firmat ingĕnium, aptumque magnīs cōnātĭbus reddit. *Senec. Epist.* 51.

3. Diūtiùs Băbўlōne, quàm usquam, constĭtit Alexandĕr: nĕc ullŭs lŏcŭs disciplīnæ mīlĭtāri măgĭs nŏcuit. Nĭhĭl urbĭs ējŭs mōrĭbus corruptĭŭs, nĭhĭl ăd īrrītāndās illĭcĭendasque vŏlūptātēs aptĭus fuĭt, Băbўlōnĭi quippĕ maxĭme ĭn vīnum, ĕt quæ ēbrĭētātem sĕquuntur, ēffūsī ērānt. Intĕr hās dēlĭcĭas ĕt flāgĭtĭa exercĭtŭs illĕ dŏmĭtor Asĭæ pĕr trĭgīnta quātŭor dĭēs săgīnātus, haud dŭbiè dēbĭlior fŭīsset ăd ĕă quæ sĕquēbantur bellă, sī cum fortī hōstĕ dēcertâssĕt. *Quint. Curt. l.* v. *c.* 1.

CAPUT VI.

Angŭstī ănĭmī ēst ămārĕ dīvĭtĭās, māgnī cōntēmnĕrĕ.

1. Pĕcūnĭæ fŭgĭenda cŭpĭdĭtās. Nĭhĭl ĕnim est tam angusti ănĭmi tamque parvi, quàm ămāre dīvĭtĭas. *Cicer.* 1 *Offic. n.* 68.

Nĭhĭl hŏnestĭus magnĭfĭcentĭusque, quàm pĕcūnĭam contēmnĕre, si non hăbĕās; si habeās, ăd bĕnĕficentĭam lībĕrālĭtātēmque confĕrrĕ.

Hŏmĭnēs maxĭmè admīrantŭr eum qui pĕcūniâ non mŏvētur, ĕt illŭm quăsĭ igni prŏbātŭm arbĭtrāntur. 2 *Offic. n.* 38.

2. Cùm est concŭpītă pĕcūnĭă, nĕc ădhĭbĭtă contĭnŭò rătĭo, quăsĭ quædam mĕdĭcīna, quæ sānāret ĕam cŭpĭdĭtātĕm; pērmānat ĭn vēnās, ĕt inhærĕt ĭn vīscĕrĭbŭs illŭd mălŭm, ēxīstītque ægrōtātio, cui nōmĕn est ăvārĭtĭa; quæ ēvelli invĕtĕrāta non pŏtēst. 4 *Tusc. n.* 24. Ităque,

Princĭpĭis obstă. Sērò mĕdĭcīna părātur,
Cùm mălă pĕr longas invăluêre mŏras.

Ovid. de Remed. ver. 91.

Avārĭtia pĕcūniæ stŭdium hăbet, quam nēmo săpĭens concŭpīvit. Eă sempĕr infīnītă, ĕt insătiābĭlĭs est: nĕque cōpiâ nĕqŭe inōpiâ mĭnŭĭtur. *Sallust. Catil. c.* 11. Etenim,

Avārum irrītat, non sătiat, pĕcūnia.
Avārus ănĭmus nullo sătiātur lucro.
Tam deest avāro quod hăbet, quàm quòd non hăbet.
Is mĭnĭmō ĕget mortālis, qui mĭnĭmum cŭpit.

P. Syrus.

3. Prōvĭdeās ŏpōrtet, ŭt jŭvēntus prŏbĭtătī ĕt industriæ, non sumptĭbŭs nĕque dīvitiis, stŭdeat. Id ĭtă ēvĕnĭet, sī pĕcūniæ, quæ maxĭmă omnĭum pernĭcĭēs est, dĕcus dempsĕris. *Sallust.* 1 *ad Cæs.*

Ex quo pĕcūnĭa ĭn hŏnōre esse cœpĭt, non quærĭtur quālĕ sĭt ălĭquid, sed quanti prĕtĭi. Hæc īpsă, quæ măgistrātūs et jūdĭcēs făcĭt, tŏt măgistrātūs, tŏt jūdĭcēs dētĭnĕt pĕcūnĭă, *Senec. Epist.* 115.

Cūrĭă paupĕrĭbŭs clausă est: dăt censŭs hŏnōrēs.

Ovidius, 3 *Amor. Eleg.* 7.

Admīratĭōnem nōbīs părēntēs auri argentīque fēcērunt: ĕt vĕnĕrīs anĭmīs infūsă cŭpĭdĭtās, ālĭtĭùs insēdĭt, crēvītque nōbīscŭm. Dēĭndĕ tōtŭs pŏpŭlus ĭn cætĕrīs discors, ĭn hoc convĕnĭt. Hoc suspĭcĭunt, hoc sŭīs optant, hoc Diīs consĕcrant vĕlŭt rērum humanārum maxĭmum, cùm grāti vĭdēri vŏlūnt. Dēnĭque ĕò mōrēs sunt rĕdācti, ŭt paupĕrtās prŏbrō sĭt, contemptă dīvĭtĭbŭs, invīsă paupĕrĭbus, ĕt lŏcă cunctă hīs vōcĭbŭs persŏnāre vĭdĕāntur: *Senec. ibid.*

O cīvēs, cīvēs, quærenda pĕcūnia prīmùm est,
Virtūs post nummōs..... *Hor.* l *Epist.* 1.
Aurĕa nunc vĕrè sunt sæcŭla: plurĭmus auro
Vēnit hŏnōs..... *Propert.* 3 *Epist.* 12.
Tempŏre crēvit ămōr, qui nunc est summŭs, hăbēndi:
Vix ultra quò jam prōgrĕdiātur, hăbĕt.
Crēvērunt ĕt ŏpēs, et ŏpum fŭrĭōsă cŭpīdo:
Et cùm possĭdēānt plurĭma, plūra vŏlūnt.
Sic quĭbŭs intŭmŭit suffūsă ventĕr ăb undā,
Quo plŭs sunt pōtæ, plŭs sĭtĭuntur aquæ.
In prĕtiō prĕtium nunc est. Dăt censŭs hŏnōrēs,
Censŭs ămīcitiās; paupĕr ubīque jăcet.
Ovidius, l. i. *Fast. ver.* 95 *et* 211.

Tam rārum est lĭbĕrālitātis exemplăr, ĕă invăsit hŏmĭnēs hăbēndi cŭpīdo, ŭt possĭdēri măgĭs ā dīvĭtĭīs, quàm ĕăs possĭdĕre, vĭdĕāntur. *Plinius, l.* ix. *Ep.* 30.

CAPUT VII.

Quŏd sātĭs ēst cuī cōntīngĭt, nĭhĭl āmplĭùs ōptĕt.
Horat. l. i. Ep. 2.

1. Non possĭdentem multa vŏcāvĕris
Rectè beātum. Rectiùs occŭpat
Nōmen beāti, qui Deōrum
Mūnĕrĭbus săpĭenter ūti,
Dūramquĕ cāllet paupĕrĭem pătī,
Pejusque lēthō flagitium tĭmet:
Non ille prō cāris ămīcis,
Aut pătriâ tĭmĭdus pĕrīrĕ. *l.* iv. *Od.* 9.

Contemplātus Cāto mājŏr Manlii Cŭriī villăm, quæ non longè ăbĕrat ā sŭā, admīrāri sătĭs non pŏtĕrat vĕl homĭnĭs ipsius contĭnentiam, vĕl tempŏrum disciplīnam. Huic Cŭriō ăd fŏcŭm sĕdenti ĭn āgresti scamno, ĕt ligněo cātillo cœnanti, cùm magnum auri pondŭs Samnītēs attŭlissent; rĕpŭdiati ăb ĕō sunt, dixitque: *Non aurum habēre, sibi præclārum vĭdēri, sĕd īis, qui hăbērent aurum, imperārе.* Quo responso Cŭrius Samnītibus ostendit, se, ŭt non ăciē vinci, sīc non pĕcūniâ cōrrumpi, possĕ. *Valer. l.* iv. *c.* 3. *Cicer. de Senect. n.* 55.

Idem cùm ex Itāliâ Pyrrhum expŭlīsset, nĭhĭl omnīnò ex prædâ rēgiâ, quæ exercĭtum urbemque dītāvĕrat, attĭgit, præter guttum ligněum, quo deindĕ ăd sācrĭficĭa ūsŭs est. Cùmque sĕnātŭs cīvibus septēna jŭgĕrā agri ex hostibus capti assignâssĕt, ipsi autem quinquaginta; plūs accĭpĕre, quàm singŭlīs è plēbe dătum fuĕrat, nōluit: părum idŏnĕum, īmò ĕtĭam pernĭciōsum reipublĭcæ cīvem eum existĭmans, cui septem jugĕra non essent sătis. *Valer. ibid. Auctor. de Vir. ill. c.* 33. *Plin. l.* xviii. *c.* 3.

2. Non dītior Cŭrio Atilius Rēgŭlus fuit. Cùm ĭn Afrĭcâ Carthāgĭnis ŏpēs crēbrīs præliis contunděret, āc prorōgātum sĭbi ŏb rēs bĕnĕ gestas impĕrium cognōvisset, scripsĭt consŭlibus, villĭcum ăgēlli, quem septem jūgĕrum hăbēbat, mortŭum esse; et servum, quem ille conduxĕrat, occasionem nactum, aufŭgisse ablāto rustĭco instrŭmĕnto; ĭdĕōque pĕtĕre sē, ŭt sĭbi successor ĭn Afrĭcam mittĕrētur, nē, dēserto agro, non esset undĕ uxor ĕt lībĕri alērēntur. Quæ postquam sĕnātŭs à consŭlibus accēpit; rēs, quas Rēgŭlus āmīsĕrat, publĭcâ impensâ rĕdĭmī jussit, ăgellum dări cŏlendum, et alimenta conjŭgī āc lībĕris præbēri. *Valer. l.* iv. *c.* 4.

3. Lēgāti ā Samnītibus ăd C. Fabricium imperatōrem Romānōrum vēnērunt: et commĕmŏrātis quæ illĕ bĕnĕvŏle in Samnītēs post reddĭtam illis pācem fēcĕrat: dōno ĕī obtŭlērunt cùm servos multos, tum grandem pĕcūnĭam, atque ōrārunt ŭt accĭpĕret ūtĕrēturque. Id vĕrò sĕ făcere dixērunt, *quòd vĭdĕrent multă ĕī ăd splendōrem dŏmŭs ĕt victŭs deese: nĕque prō magnĭtūdĭnĕ ējŭs āc dīgnĭtāte lautum illi appārātum essĕ.* Cœnābăt quĭppĕ ăd fŏcum illās ipsas rādīcēs, herbas, quas ĭn āgro rĕpurgando trĭumphālis sĕnex vulsĕrat: tōtăque ējŭs sŭpellex argentĕă salīno constābat, et pătellâ ăd ūsum sācrorum, quæ tămĕn ipsă corněo pĕdicŭlo sustĭnēbātur. Tum Fābrĭcium fĕrūnt rē-

spōndīssĕ: *Quamdĭū cŭpĭdĭtātĭbŭs ōbsīstĕrĕ ātquĕ impĕrāre possĕt, nunquam sĭbi quidquam dēfŭtūrum: proptĕrĕā sē pĕcūniam, quā nĭhĭl sĭbi ŏpus esset, non āccĭpĕre ăb īīs, quĭbus scīret ĕam ūsŭi esse.* Erăt certè Fābrĭcĭus, contĭnentiæ suæ bĕnĕficiō, sīnĕ pĕcūniâ prædīvĕs: quiă lŏcŭplētem illum făciēbăt non multārum rērum pōssēssĭo sĕd paucārum dēsīdĕrium. Ergo dŏmŭs ējŭs, quemādmŏdum argento et mancĭpiīs Samnītum văcŭa fuit, ĭtă glōriâ ex hīs contemptīs partâ rĕfērta fuisse dīci pŏtēst. *Aul. Gell.* i. *c.* 12. *Senec. de Prov. c.* 3. *Valer. l.* iv. *c.* 4. *Ibid. l.* iv. *c.* 3.

Vīvĭtur parvo bĕnĕ, cui pătērnum
Splendĕt ĭn mensā tĕnŭī salīnum;
Nec lĕvēs somnōs tĭmŏr aut cŭpīdo
Sordĭdŭs aufert.

Horat. l. ii. *Od.* 16.

Qui dŏmum intrāvĕrit, nōs pŏtĭŭs mīrētur, quàm sŭpellectĭlem nostram. Magnŭs illĕ est, qui fictĭlibus sīc ūtĭtur, quĕmādmŏdum ārgēnto; nĕc illĕ mĭnŏr est, qui sīc argentō ūtĭtur, quemādmŏdum fictĭlibus. Infirmi ĕnĭm ănĭmi est pătī non possĕ dīvĭtiās. *Senec. Ep.* 5.

4. Cùm Caius Cæsar, cui cogōmen Caligŭla, Demetrio phĭlŏsŏphō dūcentă sestertia dōnāret rīdēns hic rējēcit, nē dignam quĭdem summam jūdĭcāns, quā non accēptâ glōriāri posset: mīrātŭsque Caii dēmentiam, quòd sē putâsset hâc pĕcūniâ pōssĕ mūtāri: *Si tentāre*, inquĭt, *mē constĭtuĕrat, totō illi fŭī ēxpĕrĭendŭs impĕriō.* Senec. 7 Benef. c. 8. 12.

Sunt quĭdem exemplă hæc præclāră: sĕd mōrēs nōstri cōrrŭpti deprāvātĭque sunt ămōre divitiārum: quarum māgnĭtūdo illum fortāssĕ adjŭvat, qui hăbet: quanquam nē ĭd quĭdem sempĕr: sĕd fac jŭvāre: an prōptĕreă hŏnēstĭor est? *Cicer.* 2 *Offic. n.* 71.

Delectant multos magnĭfĭci appărātus, vitæque cultus cum elĕgantiâ et cōpiâ: quĭbus rēbus effectum est, ut infīnīta pĕcūniæ cŭpĭdĭtas esset. *Cicer.* 1 *Offic. n.* 25.

CAPUT VIII.

Optĭmŭs quīsquĕ Græcōrŭm paupĕrrĭmŭs.

1. Vĭrī intĕr Græcōs præstantissĭmi, pĕr vītam omnĕm ĭn summā paupertate versāti sunt, nĕc eōrum virtūs pĕcūniâ pŏtŭit expugnāri. *Ælian. l.* ii. *c.* 43. xi. *c.* 9.

Ephĭaltēs Sŏphŏnĭdæ fīliŭs pauperrĭmŭs fŭit. Cŭm vērò ămīci dŭcēnta tălentă ei dōno dărēnt; ipsĕ non accēpit, dixītque: *Hæc non ăccĭpio, prōptĕr quæ, sī grātŭs vĭdēri vĕlim, cōgar fōrtāssĕ ălĭquĭd prætĕr jūs concēdĕre: si vērò nĭhĭl grātĭfĭcer, hăbĕat ingrātŭs.* Adĕò autem ĕum ĭnŏpiæ non pŭdŭit, ŭt, hŏmĭnĕ nescio quo ĕam illi exprŏbrante, rĕspōndĕrit: *Cūr non ĕtĭam altĕrum exprŏbrās, quòd justitiam cŏlam?* Ibid. l. xiii. *c.* 39.

2. Epamĭnōndas dux clārissĭmus Thēbānōrum, ūnam sōlùm hăbēbat vestem. Itaque quŏtĭes ĕam mittĕbat ăd fullōnem, ipsĕ intĕrĕā cōgēbatur sē contĭnēre dŏmī, quòd vestŭs altĕră dēessĕt. In hoc stātu rērum cùm, ĕi Persārum rex magnam auri cōpiam misisset, nōluit accĭpĕre. Sī rectè jūdĭco, celsiōre ănĭmo fŭit ĭs, quī aurum rĕcūsāvĭt, quàm qui obtŭlit. *Ibid. l.* v. *c.* 5.

Dĭŏmēdon Cyzicenus rŏgātu Artaxerxĭs Epamĭnōndam pĕcūniâ corrumpendum suscēpĕrăt. Vēnĭt ergo Thēbās cum magno auri pondĕrĕ, ĕt pĕr Micўthŭm ădolēscentŭlum Epămĭnōndæ cārissĭmum, quem quinque tălentīs cōrrŭpĕrat, causam ādvēntûs sŭi ostendĭt. At illĕ Diomedonti: *Nĭhĭl*, inquit, *ŏpŭs pĕcūniâ est. Nam si ea rex vult, quæ Thēbānīs sunt ūtilia, grātĭs făcĕre sum părātŭs; sīn autem contrārĭa, non hăbet auri nĕque argenti sătĭs: Namque orbĭs terrārum dīvĭtĭas accĭpĕre nōlim pro abjĭciendâ pătriæ, cārĭtāte. Te, qui me incōgnĭtum tentâsti, tŭīque sĭmĭlem existĭmasti, non mīror: tĭbĭque ignosco. Sĕd ēgrĕdĕre prŏpĕrè, nē alĭos corrumpĭās, cùm mē non pŏtŭĕris. Tū, Micythe, argentum hŭic redde. Quod nĭsĭ confestim făcĭs, ego tē trādăm magistrātui.* Corn. Nep. in Epam. c. 4.

Paupertātĕm vērò ădĕo făcĭlè perpessŭs est Epamĭnōndas, ŭt dē rēpublicâ nĭhĭl prætĕr glōrĭam cēpĕrit; ĕt ămīcorum făcūltātĭbus non ăd sŭam, sĕd ăd ălĭōrum paupertātem subllĕvāndam, ūsŭs sĭt. Nam cùm aut cĭvĭum suōrum ălĭquis ăb hostĭbus essĕt captŭs, aut vĭrī prŏbī

virgo nubilis propter paupertatem collocari non posset; amicorum consilium habebat, ab iisque postulabat atque impetrabat, ut pro suis quisque facultatibus conferret ad conficiendam pecuniæ summam, quâ opus esset. c. 3.

3. Etsi sæpe exercitibus præfuit, summosque magistratus gessit Phocion Athēniensis, fuit tamen perpetuo pauper, nec ditior fieri voluit, cum facile posset. Attulerant ei legāti Philippi Macedonum regis magnam pecuniæ vim. Quam quia magno animo repudiābat, eum admonuerunt, ut, si ipse pecuniâ facile careret, libēris tamen suis prospiceret, quibus difficile futurum esset in summâ paupertate paternam gloriam tueri. His ille: *Si mei similes*, inquit, *erunt filii, idem hic agellus eos alet, qui me ad hanc dignitatem perduxit: Sin dissimiles sint futuri, nolo meis impensis illorum ali augerique luxuriam.* Corn. Nep. in Phoc. c. 1.

Eidem Phocioni Alexander Philippi filius centum talentā dono misit. Oblati muneris magnitudine nihil motus Phocion, eos, qui pecuniam attulerant, percontatus est, *cur sibi uni inter tot Athēniensēs donā mitteret Alexander?* Quibus respondentibus, *eum unum Alexandro videri virum honestum et bonum. Ergo sinat*, inquit ille, *me talem et habēri et esse.* Instituerunt tamen legāti, ut allatum auri pondus acciperet, maximè ubi domum ejus ingressi, vilem ubique supellectilem et uxorem ejus pinsentem viderunt: ipsēque, haustâ in eorum conspectu aquâ è puteo, pedes lavit. At ille non mutatâ sententiâ: *Si eam*, inquit, *quam offertis obtrudititisque mihi, pecuniam accepero, nequе eâ utar, frustrà tantus thesaurus in manus meas venerit: si vero utar, et mihi et Alexandro malam apud Athenienses famam comparabo.* Sic in Asiam ad Alexandrum reportata fuit illa pecunia; et ditior est visus, qui eā æquo animo carere potuit, quàm qui obtulit.

Munera sua fuisse à Phocione repudiāta molestè ferens Alexander, scripsit ad eum: *Non habere se pro amicis eos, qui nihil ā se vellent accipere.* Eandem pecuniam denuo offerri jussit, et quatuor Asiæ urbes nominari, quarum unam pro arbitrio eligeret, cujus reditibus fruerētur. Phocion ne sic quidem quicquam accepit. Ne tamen planè Alexandrum contemnere videretur, hoc regiæ majestati dedit, ut liberos dimitti rogāret virōs quatuor, qui in arce Sardium vincti tenebantur: quod extemplo præstitit Alexander.

Antĭpăter dīcēbăt dŭōs sē Athēnīs hăbēre ămīcōs, Phocĭonĕm et Dēmadem: quōrum ăltĕri persuādēre non possĕt ŭt quīcquam āccĭpĕret; ăltĕrŭm, multă dando, explēre nĕquīrĕt. *Plut. in Phocione. Ælian, l.* xi. *c.* 25. *l.* xi. *c.* 9.

CAPUT IX.

Pārvō cōntēntŭs săpĭēns, paupērtātĕm non tĭmĕt.

1. Quàm pārvō contentŭs est săpĭens! quàm părŭm paupertātĕm tĭmĕt! Etĕnĭm quæ rēs pĕcūnĭæ cŭpĭdĭtātem affĕrunt, gŭlă, ambĭtio, lĭbīdo, cùm prŏcŭl ăb ĭīs omnibus rēbŭs ābsit; cūr pĕcūnĭam māgnoperè dēsīdĕret, vel pŏtiŭs cūret omnĭno? Dūcēbat cērtè prō nĭhĭlō pĕcūnĭam Anachārsis Scythēs cūjŭs extăt ĕpīstŏla, hīs vĕrbīs: *Anachārsīs Hannōni sălūtem. Mĭhĭ ămĭctus est, ut Scythīs, fĕræ pellĭs: calcĕāmēntum, pĕdum cāllum: cŭbīle, tĕrrā: obsŏnĭum, fămēs; lăctĕ, casĕō, carnĕ, vēscŏr: Quāre ŭt ăd quiētum mē lĭcĕt vĕnĭas. Mūnĕrā autem istă tŭă, vĕl cīvĭbŭs tŭīs, vĕl Dĭīs ĭmmōrtālĭbus dōnā.* Cicer. 5. Tusc. n. 89.

Sōcrătēs, quĭ ĕum Dĭīs prōxĭmum dīcēbăt, cui quàm paucīssĭma sătĭs ēssent, cùm ălĭquāndo ĭn pompā magnăm vim auri ātque ārgēnti fĕrrī vĭdĕrĕt: *Quàm multă non dēsīdĕro!* inquĭt. *Diog. Laërt. in Socrat. Cicer. 5. Tusc. n.* 90.

2. Xĕnocrătēs, cùm lēgāti ăd Alexandro quīnquaginta ĕī tălēntă ătŭlissent, quæ ĕrăt pĕcūnĭa tempŏrĭbus īllīs, Athēnis præsērtim, maxĭma; abdūxit lēgātōs ăd cœnam ĭn acadēmiam, ĭīsque appŏsuit tāntŭm quod sătĭs ēssĕt, nullō appārātu. Cum pōstrĭdie rŏgārēnt ĕum, cui nŭmĕrāri pĕcūnĭam jŭbēret? *Quĭa? vos hēstĕrnâ*, inquĭt, *cænŭlâ non intellĕxīstis, mē pĕcūnĭā non ĕgēre?* Quo responso factos illos tristĭōrēs ŭt vīdit: triginta mĭnas āccēpĭt: nē āspĕrnāri rēgĭs lĭberālitātem vĭdĕrētur. *Cicer. ibid.*

3. Diogĕnēs Alexandro rŏgānti, ŭt dīcĕrĕt, si quid sĭbi ŏpŭs esset, lĭbĕrè, ŭt Cynĭcŭs, rēspondit: *Nunc quĭdem paulùm ā sōlĕ absīs.* Offĕcĕrat vidēlĭcet aprīcanti. Hīs audītis Alexāndrŭm dixīsse fĕrūnt: *Nĭsĭ Alexāndĕr essĕm, lĭbēnter essĕm Diōgĕnēs.* Multō pŏtēntĭor multōque

lŏcŭplētĭor tunc ĕrat Diogĕnēs omnĭa possĭdente Alexandro. Etĕnim ălĭquid mājŭs ĕrat, illum nōllĕ accĭpĕre quod offĕrrētur, quām hunc possĕ dăre. Et qui glōrĭāri sŏlēbat, à nullo sē bĕnĕficiis victum, ĕō dīē victŭs est, quo vīdīt ălĭquem, cui nec dăre quicquam possĕt nec ērīpĕre. *Ibid. Senec. 5 Benef. c. 4 et 6.*

Diogĕnēs quidem prædĭcāre sŏlēbat, quantò ipsum rēgem Persārum fēlīcitāte supĕrāret: *Sibi nĭhĭl dĕēsse, illi nĭhĭl sātĭs unquam fŏre: sē ējŭs vŏluptātēs non dēsīdĕrāre, quĭbus nunquam sātĭāri illĕ posset: sŭas eum consĕqui nullo modo posse.* Hæc vērè Diogĕnēs; Nam Xerxes rĕfertŭs omnibus præmĭīs bŏnīsquĕ fortūnæ, non pĕdĭtātu, non ĕquēstribus cōpiis, non nāvium multĭtūdĭne, non infinīto ponděre auri contentŭs, præmĭum prōpōsŭit ĕi qui invēnisset nōvam vŏluptātem. Quā inventâ ipsĕ non fŭit contentŭs. Nĕque ĕnim unquam finĕm invēnit lĭbīdo. *Cicer. 5. Tusc. n. 92. Ibid. n. 20.*

CAPUT X.

Dīvĭtĭæ ātquĕ ōtĭum pēstēs vīrtūtĭs.

1. Ut Lacedæmōnĭīs nĭhĭl sŭpĕresset quod magnŏpĕrè quærĕrent, prætĕr laudem vīrtūtĭs, auri argentīquĕ ūsum, vĕlŭt omnĭum scĕlĕrum mātĕrĭam, sustŭlit Lycurgŭs. Hocque ădĕò sĕvērè ăb illo interdictum scrĭbunt, ŭt inquīrĕrētur dē auri possessiōnĕ, tanquam dē grăvī scĕlĕre: et qui hâc ĭn rĕ contra lēgēs peccâsse dēprĕl.ēnsŭs esset, mortĕ pœnas dărĕt. Sōlo fĕrrĕō nummō ūti permīsĭt, qui ĭtă grăvĭs ponděre et mōlĕ amplus ĕrăt, ŭt ăd transfĕrendum non ĭtă magnum ējŭsmŏdi nummōrum nŭmĕrum plaustro ōpŭs esset. Emī autem plĕrăquĕ non pĕcūniā, sed mūtātiōne mercĭum jussĭt. Fundōs æqualĭtĕr inter ōmnes divīsĭt, ŭt æquātă pătrĭmōnĭa nēmĭnem altĕro pŏtēntiōrem reddĕrēnt. *Justinus, l. iii. c. 2. Plutar. in Lycurg. Xenoph. in Lacon.*

Cùm Lăcĕdæmōnĭis sŏlĭtum essĕt non sōlum ĭn ăcĭē adversŭs hostem, sed ĕtĭam dŏmī adversus dīvĭtias, invictum ănĭmum gĕrĕre: Lăcĕdæmōnius ădŏlēscens, qui vīlissĭmo prĕtĭo fundum ēmĕrat, ĭn jūdĭcium vŏcātus est ăpŭd măgĭstrātūs, et damnātŭs. Măli quippĕ exempli vīsŭm est, jŭvenem lūcri stŭdĭō tĕnĕrī. *Ælian. l. xiv. c. 41.*

Alter Lăcĕdæmŏnĭus, nōmĭne Timandridas, perĕgrĕ abĭens, dŏmūs suæ ăc rĕī fāmĭlĭāris cūram filio rĕlīquit. Rĕversus pōstĕa, ăb eo rem suam multò ampliōrem factam cùm compĕrīsset; dixĭt: *Magnam ăb illō Dĭīs, prŏfĭīnquīs, ămīcis, hospĭtĭbus, ăc pauperĭbus factam esse injūriam; quæ ĕnĭm ĭn făcultātĭbus prætĕr nĕcēssārĭa ăd vītam abundārent, ĕă in illōs essĕ ērōgānda.* Ibid. c. 32.

2. Tamdĭū glōriâ et potentiâ flōruit Lacedæmŏnĭōrum rēspublĭcă, quamdĭū ăpŭd eam paupertātĭs ămŏr vĭgŭit. Invictam per quingēntos annos præstĭtĕrăt sĕvēră Lycurgi disciplĭnă: intrā annos haud multos dīvĭtĭæ pessumdĕdêre. Primŭs Lysander ĭis, quĭbus carĕbat ipse, vĭtiis pătrĭam infēcit; et pĕcūnĭæ abstĭnens, ējŭs cŭpĭditātem injēcit civĭbus. Quidquĭd auri et argenti ex prædâ hostĭli rĕdēgerat, non sĭbi vindĭcāvit, sed Lăcedæmŏnem dēfĕrendum cūrāvit, quæ anteă ferrēis tantùm nummis ūtēbātur. Tum vērò exortum est intĕr privātos stŭdium hăbendi, et sic intĕrĭīt pristĭna eorum vīrtŭs: suōque ipsī damno intellexēre, quàm vērùm essĕt quŏd ōlim Lycurgo interrŏganti Pythiă respondĕrat: *Aurō ĕt argentō ĭnăccessam essĕ Spārtăm ŏpĭortēre.* Ælian. l. xiv. c. 29. Plut. in Lycurgo et Syllâ.

3. Quōmŏdo prĭscōrum quoque Rōmānōrum vīrtŭs labĕfactata fuĕrat, narrant his verbĭs Sallustĭus et Pătĕrcŭlus. Ubi lăbōre atque justĭtĭa respublĭcă crēvit, rēgēs magni bello dŏmĭti, pŏpŭli ingentēs vī sŭbāctī, et Carthāgo æmŭla impĕrii Rōmāni interĭit; tum ĭis qui labōrēs, pĕricŭla, dŭbiās ātque aspĕrās rēs făcīle tŏlĕrāverānt, ōtium et dīvĭtĭæ ŏnĕri mĭsĕriaque fuēre. Non lento gradu, sed præcĭpĭti cursu ā virtūte dēscītum est, et ăd vĭtĭa transcursum: vĕtŭs disciplĭnă dēsērtă, nŏva inducta: à vĭgĭliis ăd somnum, ăb armĭs ăd vŏluptātes, ā nĕgōtĭis ĭn ōtium conversă civĭtas. Primō pĕcūniæ, dein impĕrii cŭpīdo crēvĭt. Eă quăsi mātĕrĭēs omnĭum mălōrum fŭēre. Pōstquam divĭtĭæ hŏnōri esse cœpĕrunt, et eās magistrātūs atque impĕria sĕquēbantur, hĕbēscĕre vīrtŭs, paupertās prŏbro hăbēri cœpit: juventūtem luxūria atque ăvărĭtĭa cum sŭpĕrbĭâ invāsēre. *Sallust. Cat. c.* 10. 12. *Patercul. l.* iv. *c.* 1.

Vīdit P. Scipĭo pōstĕrior, quantŭm pĕrĭcŭli pătriæ immĭnēret, ăb nĭmiĭs ŏpĭbus. Nam cùm censŏr lustrum condĕret, et ĭn sŏllĭto fiĕri sacrĭfĭcio scrībă sŏlenne prĕcātĭōnĭs cārmen eī prælrĕt, quo Dĭi rŏgābāntŭr, ŭt pŏpŭli

Rōmānī rēs mĕliōrēs ampliōresque făcĕrent: *Sătĭs*, inquĭt, *bŏnæ āc magnæ sunt: Ităque precŏr ŭt ĕās perpĕtuò incŏlŭmēs servent.* Ac prōtĭnus ăd hunc mŏdŭm carmĕn ēmendāri jussĭt. Quâ vōtōrum vĕrĕcundiâ dēĭncēps censōrēs ĭn condendis lustrīs ūsi sunt. *Valer. l.* iv. *c.* 1.

CAPUT XI.

Vērā bŏnā vīrtūs ĕt dōctrīnā.

1. Urbem Mĕgāram cēpĕrat Dēmētrius, cui cognōmĕn Poliōrcetēs fŭit. Ab hoc Stilpon philŏsŏphus interrŏgātus, num quĭd perdĭdisset? *Nĭhĭl*, inquĭt, *omnĭa namque mĕă mēcum sunt:* Atqui ĕt pătrĭmōnium ējŭs ĭn prædam cessĕrat, et filĭos răpŭĕrat hostĭs et pătriam expugnāvĕrat. Ille tămĕn nĭhĭl sē damni passum fuisse testātŭs est. Hăbēbat ĕnim sēcum vērā bŏnă, doctrīnam scīlĭcet, et virtūtem, ĭn quæ hostĭs mănum injĭcĕre non pŏtĕrat, et ea, quæ ā mīlĭtibus dīrĭpiēbantur, non jūdĭcābat sua. Omnium scīlĭcet bŏnōrum, quæ extrinsĕcŭs advĕnĭunt, incertă possessio est. Ităintĕr mĭcantes ubīque glădios et rŭēntium tectōrum fragorem ūni hŏmĭni pax fuit. *Senec. de Const. c.* 5.

2. Nunquam vĭr săpĭens existĭmāvĭt ĭn bŏnis rēbus pōnenda esse, ātque expĕtenda impĕria, tectă magnĭfĭcă, pecūnias, et eas, quĭbus plērīque homĭnum maxĭmè adstricti sunt, voluptātes: quŏniam eă qui hăbēnt, non sōlùm augendi lĭbĭdĭne crŭcĭantur, sed ĕtĭam āmittendi mĕtū: et illă omnĭa essĕ tălia vĭdēmus, ŭt ĕtiam āmittendi hăbēānt, ĕt obsint prŏbis. Plùs ăpŭd săpientem vērā rătio vălet, quàm vulgi opīnĭo; nĕque unquam quĭs illum bŏnă perdĭdisse dīcet, qui pĕcus aut supellectĭlem amīsĕrit. Hæc ĕrăt, sententĭa Biantĭs, qui inter septem illos Græciæ săpĭentēs nŭmĕrātur. Cùm pătriam ējŭs Prienem cēpisset hostĭs, cætĕrique cīvēs multă è suis rēbus sēcum asportārent; admŏnĭtus ā quodam ŭt ĭdĕm ipse făcĕret: *Ego vērò*, inquĭt, *făcio, nam omnia mea porto mēcum.* Ille hæc mūnĕră, vĕl pŏtiùs ludibria fortūnæ, non pŭtāvit sua. Eă vērò tantùm essĕ sŭă exīstĭmāvit quæ pectŏre gestābat, virtūtem scīlĭcet et dōctrīnam. *Cicer.* 1 *Parad. Valer. l.* vii. *c.* 2.

3. Quĭdquĭd auri suprā ĕt infra tērram est, nullĭŭs prĕtĭi est, sī cum virtūte compărētur, inquĭt Plato. Et vĭrīs prōbis illŭd Solōnīs ĭn mentĕ sempĕr hăbendum, et verbīs usurpandum: *Alīī sĭbi dīvĭtĭas hăbeānt, nōs virtūtem.* Plat. de util. ex inim.

CAPUT XII.

Căvendă ĕst glōrĭæ cŭpĭdĭtās, nĕquĕ ĭmpĕrĭŭ ĕxpĕtendă.

1. Căvendă est glōriæ cŭpĭdĭtas: ērĭpĭt ĕnĭm lĭbertātĕm, prō quā magnanĭmis vĭrīs omnīs dēbet esse contentio. Nĕc vĕrō impĕria expetenda: ăc pōtiŭs aut non excĭpienda interdum, aut dēpōnenda nonnūnquam. *Cicer.* 1 *Offic. n.* 63.

Timoleon Cŏrĭnthĭus magnŭs omnĭum jūdĭcio vĭr extĭtit. Namque huic contĭgit quod nēscio ăn ulli, ŭt pătrĭam oppressam ā tyrānnīs lĭbĕrāret, ĕt dēpulsâ ā Syracūsīs, quĭbus auxilio ĕrăt mīssŭs, invĕtĕrātâ servĭtūte, tōtam Sīcĭliam ĭn pristĭnum stătum restĭtuĕrit. Cùm frātĕr ējŭs Timophantes tyrānnĭdem Cŏrinthi occupāssĕt, ipseque partĭceps regni cum illo possĕt esse: tantum abfŭĭt ā sŏcĭĕtāte scĕlĕrīs ŭt antĕtŭlerit cīvium suorum lĭbertātem sălūti frātrĭs: ĕt pătrĭæ lēgĭbus obtempĕrāre sătĭus duxĕrit quàm impĕrārĕ. Ităque frātrem tyrānnum, sæpĭŭs frūstrā ōratum ŭt cīvibus lĭbertātem restĭtuĕret, interficiendum cūrāvit. Quæ cædēs ălĭis præclarissĭmum făcĭnŭs vīsă est, ălĭi læsam ā Timoleonte pĭĕtātem frāternam pŭtāvêre. *Corn. Nep. et Plut. in Timol.*

Missŭs ā Cŏrĭnthĭis ăd fĕrendam ŏpem Syracusānis. Dionysium tyrannum tōtā Sīciliā dēpŭlit; cīvĭtātibus lēgēs lĭbertātemque reddĭdit: ĕt ex maxĭmo bello tantum ōtium tōti insŭlæ conciliāvit, ŭt urbĭum condĭtŏr vĭdērētur. Cum jam tantīs essĕt ŏpĭbus, ŭt Sīcŭlis ĕtĭam invītis impĕrāre possĕt; tantum autem hăbēret ămōrum omnĭum, ŭt, nullo rĕcūsantĕ, summam pōtēntĭam obtĭnēret: cùm prīmùm pŏtuit, impĕrĭum dēpŏsŭit, et prīvātŭs Syracūsīs, quŏd rĕlĭquum vitæ fuĭt, vixĭt. Nullŭs tămĕn ei hŏnōs, qui hăbēri virtūti sŏlet, dēfuit: nĕque pōstēā rēs ullă gestă est publĭcă, dē quā prius sĭt dēcrētum, quàm Timoleontĭs sententĭă cognĭtă fŭĭssĕt. Accĕptĭus præstantĭūsque nĭhĭl

est tyrannōrum dēpulsōrĭbus, maxĭmè sī mŏdēsti ĭpsi abstĭnēntēsque sint. *Aut. Vict. c.* 40.

2. Cŭm Rōmæ fāmā exōrtā ēssĕt Etrūscos Samnītēsque cōnscrībĕre ĭngēntēs exercĭtūs, ĕt ĭllūstrēs vĭrī consŭlātum pĕtĕrent; omnĭum ănĭmi ātque ŏcŭli convĕrsī sunt ĭn Q. Făbĭum Maxĭmum, prīmo non pĕtēntem, dēĭndĕ ĕtĭam rĕcusāntem. Acŭĕbat hâc mŏdĕrātĭōne tam justă cĭvĭum stŭdĭa: quæ verĕcundiā lēgŭm rēstĭnguēndă rătŭs, lēgem rĕcĭtari jussĭt, quâ intrā dĕcĕm ānnōs eundem consŭlĕm rĕfĭci non lĭcēret; tŏt vērò anni non effluxĕrant ăb ultimo ējŭs consŭlatu. Vix præ strĕpĭtu audīta lex est. Trĭbūnique plēbis nihil id impĕdimenti futūrŭm aiēbant: sē ĕnim latūros ad pŏpŭlum, ŭt lēgibus solvĕretur. Illĕ ĭn rĕcusando præstābat, rōgĭtans: *Quĭd ērgo attĭnērĕt lēgēs fĕrri, quĭbus pĕr ĕōsdĕm, qui tŭlissent, fraus fĭĕrĕt?* ĕt quĕrens, *jam rĕgī lēges, non rĕgĕrĕ.* Pŏpŭlŭs nĭhĭlōmĭnŭs suffrāgĭa ĭnībat, ĕt sīngŭlæ centŭrĭæ consŭlem haud dŭbiè Făbium jŭbēbant. Tum dēmum consēnsū cīvitātis vĭctŭs, consŭlātum āccēpĭt, ēĭque ĭs collēgă est dătŭs, quĕm pĕtĭĕrat. *Livius, l.* x. *c.* 13.

Idem Făbĭŭs, cùm ā sē quinquĭēs, ĕt ā pătrĕ, ăvō, prŏăvo, mājōrĭbūsque sŭĭs consŭlātum gestum ănĭmādvertĕret, ĭn cŏmĭtĭīs, quĭbus fīlĭus ējŭs summo consensu consŭl crĕābātur, flāgĭtāvit ā pŏpŭlo, sĕd frūstrā, ŭt văcātĭōnem hūjŭs hŏnōrĭs Făbĭæ gentī dărĕt. Non quòd fīlĭī virtūtibus diffīdĕret; sed ne maxĭmum impĕrium in unā fāmĭlĭā contĭnŭārētŭr. Quĭd hæc mŏdĕrātĭōnĕ vălentĭŭs et mirabilius invenīri pŏtēst; quæ ĕtiam patrios affectus, qui pŏtentĭssĭmī hăbentur, supĕrāvit? *Valer. l.* iv. *c.* 1.

3. Cŏmĭtĭă consŭlibus crĕāndīs hăbēntĕ Fulvĭō, centŭrĭă jūnĭōrum, quæ prīmă sententĭam rōgāta fuĕrat, dēclārāvit consŭlēs T. Manlĭum Torquātum et T. Otacilĭum. Cùm dŭbĭus non ēssĕt consensŭs tōtius pŏpŭli; Manlĭus, qui præsens ĕrăt, ăd trĭbūnăl Fulvĭī vēnĭt, magnā circumfūsŭs tūrbā, quæ grātŭlāndī causā vēnĕrăt, pĕtĭītque ăb ĕō, ŭt paucă vĕrbă audīrĕt. Erĕctīs omnĭbus expĕctatĭōne quidnam postŭlātūrus esset, ŏcŭlōrum vălĕtūdĭnem excusāvit. Dixĭt: *Impŭdentem ĕt gŭbĕrnātōrem ĕt impĕrātōrem fŭtūrum esse, qui cùm ălĭēnis ŏcŭlīs ēī omnĭă ăgēndă essent, aut pōstŭlāret aut pătĕrētur sĭbi ălĭōrum căpită ĕt fōrtūnās commĭttī.* Orāvĭtque ĕt cēntūria jūnĭōrum ĭn sūffrāgium rĕdīret, ĕt ĭn consŭlĭbus crĕāndīs mĕ-

mĭnīsset belli, quod ĭn Italiā essĕt, grăvissĭmi. Succlāmāvit centūrĭa frĕquēns nĭhil sē mūtārĕ sententĭæ, sēque ĕōsdem consŭlēs dīctūrum essĕ. Tum Torquatus: *Nĕquĕ ĕgo vēstrōs*, inquĭt, *mōrēs consŭl ferrĕ pŏtĕro, nĕque vōs ĭmpĕrium mĕum. Rĕdīte ĭn sŭffrāgĭum, ĕt cōgĭtāte bellŭm Pūnĭcum ĭn Italiâ, ĕt dŭcem Annĭbălem, esse.* Tandĕm centūrĭă autōrĭtāte vĭrī mōtă, pōst pĕtītum atque habĭtum cum seniōribus collŏquium, ex eōrum consilio alios consŭlēs dixit jam præclārè gēstīs cognĭtos: ējūsque sententĭam ōmnēs cēntūrĭæ sĕcūtæ sunt. *Livius, l.* xxvi. *c.* 22.

4. Maxĭmă sŭpĕrĭōris Africāni mĕrĭtă ĭn pătrĭam părĭbus ornāmēntis dĕcŏrāre cōnāti sunt Rōmāni. Vŏlŭērunt illī stătŭās ĭn cŏmĭtĭō, ĭn rōstrīs, ĭn cūriâ ĭn ipsâ dēnĭque Jŏvis ædĕ pōnĕre. Vŏlŭērunt ĭmāgĭnem ējŭs trĭūmphāli ornātu indūtăm ĭntĕr Dĕōrum sĭmŭlācra collŏcāre. Vŏluērunt ēī contĭnŭŭm pĕr ōmnēs vītæ ānnōs consŭlātum, perpĕtŭamque dīctātūram trĭbŭĕre. Quōrum sĭbi nullum nĕque plēbīscĭto dări, nĕque sĕnātūsconsulto dēcērni pătĭēns, pēnĕ tantŭm ĭn rĕcūsāndis hŏnōrĭbŭs sē gēssĭt, quantŭm gēssĕrăt ĭn ēmĕrendīs. *Valer. l.* vi. *c.* 1.

5. Diocletiānŭs, spontĕ dēpŏsĭtīs impĕrĭālĭbus fascĭbus, ĭn prŏprĭīs ăgrīs consĕnŭĭt. Quum ălĭquando ăb Hercŭlio ĕt Galerĭō ăd rĕcĭpiēndŭm impĕrĭum excĭtārētŭr: illŭd tanquam pestĕm dētestāns, hoc quŏque rēspōndĭt: *Utĭnăm Salonæ possētis vīsĕrĕ ŏlĕra nōstrīs manĭbŭs consĭtă ĕt dīmēnsă, prōfectò nunquam ĭstŭd tendandum jŭdĭcārētis.* Aur. Vict. Ep. c. 54.

6. Fŭĭt incērtum vĭr mĕlior, ăn dux, ēssĕt Epamĭnōndās. Nam ĕt impĕrĭum non sĭbi, sĕd pătrĭæ, sempĕr quæsīvĭt; ĕt pĕcūnĭæ ădeò nĕglĭgēns fŭĭt, ŭt sumptŭs fūnĕrī dēfŭĕrit. Glōriæ quŏque non cŭpĭdiŏr, quàm pĕcūniæ: quippĕ rĕcusanti omnĭă impĕrĭa ingēstă sunt: hŏnōresque ĭtă gessit, ŭt ornāmēntŭm non āccĭpĕre, sĕd dăre ipsī dignĭtāti, vĭdērētŭr. *Justin. l.* vi. *c.* 8.

CAPUT XIII.

Hōc ēst rēgnārĕ, nōllĕ rĕgnārĕ, cŭm pōssīs.
Senec. 6 Benef. c. 37.

1. Cùm P. Cornēlĭus Scīpĭo prælĭō vĭctŏr, sē erga Hīspānos gēssīssĕt pĕrhūmānĭter, circumfūsa multitūdo rēgĕm ĕŭm īngenti consēnsū appellāvĭt. Tùm Scīpĭo, sĭlēntĭō pĕr præcōnem facto, dixĭt: *Nōmĕn Impĕratōrĭs, quo sē mīlĭtēs sŭī apĭpellâssent, sĭbi maxĭmum essĕ: Rēgium nōmĕn, ălĭbi māgnŭm, Rōmæ intŏlĕrābĭlĕ essĕ: Sī ĭd amplissĭmŭm dūcĕrent quod rēgālĕ ēsset; regālem ănĭmum in sē esse tăcĭtē jūdĭcārĕ ĕōs possĕ: ŭt autem ā rēgĭs apĭpellatĭōne ăbstĭnērent, sē ōrārę.* Sensēre ĕtĭam barbări magnĭtūdĭnĕm ănĭmī ĭd nōmĕn aspĕrnāntĭs, cūjŭs ādmīrātiōne ălĭī mortālēs stŭpērēnt. *Livius, l.* xxvii. *c.* 19.

2. Intĕr Rōmānōrum lēgātos, quī ăd Pyrrhŭm dē captīvīs rĕdĭmēndīs aut commūtandīs vēnĕrānt, C. Fābrĭcĭus fŭit. Cūjŭs pōstquăm audīvĭt Pyrrhŭs magnum ēssĕ ăpŭd Rōmānōs nōmĕn, ŭt vĭrī bŏnī ĕt bello insignĭs, sĕd ādmŏdum paupĕrĭs; eum præ cætĕrīs bĕnignè hăbŭit, contendītque ŭt mūnĕra ātque aurum abs sē ăccĭpĕret, ĭn hŏspĭtii tantŭm ĕt ămīcĭtiæ pignŭs. Cunctă oblātă rĕspŭit Fābrĭcĭŭs. Pōstĕrō dĭĕ cùm īllum extĕrrĕre cŭpĕrĕt Pyrrhŭs sŭbĭtō conspĕctū ĕlĕphāntĭs, cūjŭs spĕcĭmĕn nunquam vīdĕrăt; impĕrāvĭt sŭis ŭt bellŭa, quæ cætĕras magnĭtūdĭne præstāret, Fābrĭcĭo sēcum collŏquenti admŏvērētur ā tergō pōst aulæum. Quod ŭbĭ factum est, signo dăto, rĕmōtoque aulæo, rĕpentè bellŭă strĭdōrem horrĭdum ēmīsit, ĕt proboscĭdem sŭpĕr Fābrĭcĭi căput suspendit mĭnācĭter. At illĕ plăcĭdè ad bellŭam conversŭs, subrīsit, dixĭtque Pyrrhō: *Non mē hŏdie măgĭs commŏvet tŭa bellŭă, quàm hĕri aurum tuum mōvit.* Admīrātus Pyrrhŭs Fābrĭcĭi fortĭtūdĭnem ănĭmi et grăvitātem, illum privātim invītāvit, ŭt, pōst factam cum Rōmānīs pācem, sēcum vellĕt vīvĕre, prīmumque ĕī intĕr ămīcos lōcum atque ĕtĭam impĕrĭī partem obtŭlĭt. Cui submissā vōcĕ fertur Fabricius respondisse: *Hoc tibi, ó rex, non expedit. Nam illi ipsi, qui tē nunc tantŏpĕre cŏlŭnt āc mirantur, sī mē cognōvĕrĭnt āc prŏbāvĕrint, măgĭs ā mē rēgī, quàm à te vŏlēnt.* Plut. in Pyrrho. Florus, l. i. c. 18.

3. Cùm Strato Sĭdōnĭs rex urbĭs dēdĭtiōnem Alēxāndrō fēcīssĕt măgĭs cīvium vŏlūntāte, quàm sŭā spontē; ēī vīsŭs est indīgnŭs regno, Hephæstĭonīque est permissŭm, ŭt rēgem ā Sidōnĭīs constĭtuĕrĕt ĕŭm, quem illō fastīgĭō dignissĭmum arbĭtrārētur. Erānt Hephæstiōni hospītēs, jŭvĕnēs intĕr sŭos clāri: qui façtā ipsĭs ăb Hephæstiōne pŏtēstāte regnandi, nĕgāvērunt quemquam pătrĭō mōrĕ ăd hanc dignĭtātem ēvĕni re posse, nĭsĭ rēgiā stirpĕ ortum. Admīrātŭs Hephæstion magnĭtūdĭnem ănĭmī spernēntĭs quod ălĭī pĕr ignēs ferrūmque pĕtĕrent: *O fōrtēs! ŏ fēlīcēs*, inquĭt, *jŭvĕnēs! qui prīmi intellexīstĭs quanto mājŭs essĕt regnum fastīdīre, quàm āccĭpĕre. Cætĕrùm dăte ălĭquem rēgiæ stirpĭs qui mĕmĭnĕrit ū vōbīs āccēptum hăbēre sē rēgnŭm.* At illī, cùm vĭdērent multōs ăvĭdā regnandī cŭpĭdĭtātĕ tĕnĕri, jūdicārunt nēmĭnem esse tantō hŏnōre digniōrĕm, quàm Abdalonĭmum quēndăm, stīrpī quĭdem rēgĭæ annexum, sĕd quī ŏb ĭnōpĭam suburbānum hortum exĭgŭā mĕrcēdĕ cŏlĕret. Causă ēī paupertātĭs, sīcŭt plērisque, prŏbĭtas ĕrăt: intentūsque ŏpĕri dĭūrnō, strĕpĭtum armōrum, qui tōtam Asiam concussĕrăt, non exaudiēbat. *Q. Curt. l.* iv. *c.* 1.

Jŭvĕnēs, dĕ quĭbus, antè dictŭm est, cum rēgiā vestĕ hortum intrant, quem tum fortè, stĕrĭlēs herbas ēvēllens, Abdalonĭmus rĕpurgābat, ĕt rēgĕ ēō sălūtātō, altĕr ex hīs: *Vestīs hæc*, inquĭt, *quam cernĭs ĭn mĕīs mănĭbus, cum squalĭdis istīs pannīs permutanda tĭbi est. Căpĕ rēgīs anĭmum, ĕt ĭn eam fortūnăm, quā dignŭs ēs, istam contĭnentĭam prōfĕr. Atque cùm ĭn rēgāli solĭō rĕsĭdēbis, vītæ nĕcisque omnĭum cīvium domĭnus, cāvē oblīviscārĭs hūjŭs statūs ĭn quo accĭpĭs regnŭm, ĭmo hercŭlè prōfĭtĕr quem.*

Somnĭō sĭmĭlis res Abdalonĭmō vĭdēbātŭr: ĕt ā jŭvĕnĭbus quærebat, ăn sānæ mentĭs essent qui tam prōtĕrvè sĭbi illūdĕrent. Sĕd ŭt ēī cunctanti squalŏr ablūtus est, et injecta vestis purpurâ aurōque distincta, ĕt jūrantĭbus seriam rĕm esse crēdĭdit: ĭīsdem comĭtantĭbus ĭn rēgiam pervēnit. Admitti eum Alexander prōtĭnŭs jussĭt, dīūque contemplātŭs: *Corpŏris*, inquĭt, *tŭī hăbĭtūs fāmæ gĕnĕrĭs non rĕpugnăt. Sed vĕlim scīre, ĭnŏpiam quā pătĭentĭâ tŭlĕrĭs.* Tum illĕ; *Utĭnăm*, inquĭt, *eōdem ănĭmō rēgnŭm pătī possĭm. Hæ mănus suffĕcĕre desīdĕrio mĕō. Nĭhĭl hăbēnti nĭhĭl dēfŭit.* Hoc rēsponsum magnæ indŏlĭs spĕcĭmen Alexandro est vīsum. Ităque non Stratōnis mŏdò rēgĭam supellĕctĭlem trĭbŭī Abdalonĭmō jussĭt, sĕd plērăque ĕtĭam ex

Pērsĭcâ prædā. Rĕgĭōnem, quŏque Sidōni vīcīnam, dĭtĭōnī ējŭs adjēcĭt. Nĕc sānè quĭdquam ingĕnium Alexāndrī solidius ĕt constantius hăbŭit quàm ādmīratĭōnem vēræ laudĭs ĕt glōrĭæ. *Quint. Curt. l.* viii. *c.* 14.

CAPUT XIV.

Glōrĭæ ĕt fāmæ jāctūrā făcĭendā ēst pūblĭcæ ūtilĭtātĭs cāusā.

1. Invēnti sunt multī, qui non mŏdò pĕcūnĭam, sĕd ĕtĭam vītam, prō pătrĭā prōfūndĕrĕ parāti essent; iīdem glōriæ jactūram nē mĭnĭmam quĭdem făcĕrĕ vēllent, ĕtĭam rēpūblĭcâ pōstŭlante. Ut Callicratĭdās, qui, cŭm Lăcĕdæmŏnĭōrum dux fŭisset Pelopōnnēsiăco bellō, multăque fēcisset ēgrĕgiè: vertĭt ăd extrēmum omnia, cùm consĭlĭo non pārŭit eōrum, quī classĕ cum Athēnĭensĭbus nē dīmĭcāret, suadēbant: Quĭbus illĕ rēspondit: *Lăcĕdæmŏnios, classe illā ămissâ, aliam pārāre posse; sē fŭgĕre sĭnĕ sŭo dēdĕcŏre non posse:* Quantō mĕlĭŭs fēcit Q. Făbĭus Maxĭmŭs! de quo Ennĭus:

Unŭs hŏmō nōbīs cunctando rēstĭtuĭt rem:
Non pōnēbăt ēnīm rūmōrēs āntĕ sălūtem.
Ergo pòstque măgisque vĭri nunc glōria clāret.

Cic. 1 *Offic. n.* 84.

Etĕnim adversus Annĭbălem callĭdum impĕrātōrem tŏtĭēs victōrem, dux à Romānis electus Q. Fabius, nŏvem vincendi artem commentus est, non pugnāre, et hostem morâ frangĕre. Undĕ Cunctātor est dictus. *Florus, l.* ii. *c.* 6. *Livius, l.* xxii.

Non ignōrābat sŭam cunctatiōnem Rōmæ infāmem esse, seque tĭmĭdum prō cauto, imbellem prō perīto belli hăbēri. At mălŭit ut se hostis mĕtuĕret, quàm stulti cīves laudārent. Obstĭnātus ĭn ĭd quod vĭdēbat patriæ salūti fūturum esse, eōdem consĭlĭōrum tĕnōre semper bellum gessĭt. Q. Minucium măgīstrum ĕquĭtum jūre impĕrii æquāri Fabio dictatōri jussit pŏpŭlus, veræ virtūtis mălus æstĭmātor. Quam lēgem omnes qui Rōmæ aut in castris ĕrānt, æqui atque inīqui, præter ipsum dictatōrem, in contŭmēliam ējŭs lātam esse jūdĭcāvērunt. Ipse quâ grăvitāte crīmĭnantes sē ăd multitūdĭnem inimīcos tŭlĕrat,

eădem et pŏpŭli in se sævientis injuriam tŭlit. Invictum tam à civibus quàm ab hoste anĭmum rĕtĭnuit, et patriæ consŭlĕre etiam famæ suæ dispendio non destĭtit.

Ea carĭtas patriæ esse dĕbet, ut tam ignomĭniâ eam, quàm morte nostrâ, si ŏpŭs sit, servēmus. *Livius, l.* ix. *c.* 4.

2. Et hŏnōrēs et contŭmēliæ vulgi in promīscŭo hăbēndi sunt; nec his dŏlēndum, nec illis gaudendum. Aliōquin multa tĭmōre aut tædio contŭmēliārum nĕcēssāria ŏmīttēmus; et publĭcis privātisque officiis deerĭmus, dum muliĕbris nos cūra anget alĭquid contra ănĭmum audiendi. *Senec. de Constant. c.* xix.

Vērā ĕt săpiens anĭmi magnĭtūdo hŏnēstum ĭn factīs pōsĭtum essĕ, non in glōriâ, jūdĭcat. Qui ex imperĭtæ mūltĭtūdĭnis jūdĭciō pendĕăt, hīc ĭn magnīs vīrīs non est hăbēndŭs. *Cicer.* 1 *Offic. n.* 65.

Glōrĭam quī sprēvĕrit, vērăm hăbēbit. *Livius, l.* xxii. *c.* 29.

3. Sunt quī, quŏd sentĭunt, ĕtiamsī ōptĭmum sĭt, tămĕn ĭnvĭdiæ mĕtū non audēnt dīcĕre. Quod gĕnŭs pēccāndī vītāndŭm est ĭn rēbŭs urbānis: ĕt T. Quintĭus Capītōlīnŭs vītāvit. Cùm Rōmæ pătrum ăc plēbĭs certāmĭna cīvītātem dīstrăhĕrēnt, Æqui Volscique pŏpŭlābundi accessēre. Undĕ pōstquam prædās inulti ēgêre, trĭbūnīs delectum mīlĭtum impĕdientĭbus; T. Quintĭus Capitōlīnŭs quartùm consŭl, pŏpŭlum ăd conciōnem vŏcāvit; eūmque grăvĭter objurgātum cùm lĭbĕrè mŏnuĭssĕt quæ ăgēndă essent hæc subjunxĭt: *Hīs ĕgo grātiōra ălĭa dīctu essĕ scĭo: sĕd mē vērā prō gratĭs lŏquī, ētsī mĕum ingĕnĭum non mŏnērĕt, nĕcessĭtās cōgĭt. Vellem ĕquĭdem vōbīs plăcēre, Quīrītēs; sĕd mālo vōs salvōs essĕ, quālĭcunque ērgā mē ănĭmō fŭtūri ēstĭs.* Cicer. 1 Offic. n. 84. Livius, l. iii. c. 68.

CAPUT XV.

Mōrtĕm ăc dŏlōrĕm cōntēmnĕrĕ fŏrtis ănĭmī ēst.

1. Fōrtĭtūdĭnis mūnŭs duplex; maxĭmŭm mortis dŏlōrisque contemptĭo. Fungēndŭm est ūtrōque, sī vīrtūtĭs compŏtēs, vĕl pŏtiŭs, si vīrī essĕ vŏlŭmŭs. *Cicer. 2 Tusc. n.* 43.

Hoc mĕdĭtatŭm ăb ădŏlēscentĭā dēbĕt esse, mortĕm ŭt nĕglĭgāmus. Mŏrĭendŭm ĕnĭm cērtè est: ĕt ĭd incertum, ăn eō īpsō diē. Quī autem ĭd, quŏd vītārī non pŏtēst, mĕtŭĭt, ĭs vīvĕrĕ ănĭmō quiēto nullō mŏdō pŏtēst. *De Senec. n.* 20. 2 *Tusc. n.* 2.

Stūltum est tĭmĕrĕ quod vītāre non pŏtĕs.
A mortĕ sēmpĕr hŏmĭnēs tāntūndĕm absŭmŭs.
Hŏmŏ vītæ commŏdātŭs, non dōnātus est.
P. Syrus.

Non tērrĕt săpĭentĕm mōrs, quæ proptĕr incērtos cāsūs quŏtĭdĭe immĭnĕt, proptĕr brĕvĭtātem vītæ nunquam longè pŏtēst ăbēsse. Dĕdit nōbis nātūrā usūram vitæ tanquam pĕcūniæ, nullā præstĭtūtā dĭē. Quid est ĭgĭtŭr quod quĕrāre, si rĕpĕtit cùm vult? ĕâ enĭm condĭtiōne accēpĕrās. Quæ vĕrò ætas longă est? aut quid omnīno hŏmĭni longum? Apud Hypănim flŭvium, qui ĭn Pontum influit, Aristotĕlēs ait bestĭŏlās quasdam nasci, quæ ūnŭm dĭĕm vīvānt. Ex hīs ĭgĭtŭr quæ hōrâ dĭēi octāvâ mortŭa est prōvectâ ætātĕ mōrtŭa est; quæ vēro occĭdente sōle, decrepĭta. Confĕr nōstram longīssĭmam ætātem cŭm æternĭtāte, in mājōre brĕvĭtāte, quâm illæ bēstĭŏlæ, rĕpĕrĭēmur. 1 *Tusc. n.* 91, *&c.*

2. Contēmnāmus ōmnēs inēptĭas, beātamque vītam ĭn ănĭmi rōbŏre āc magnĭtūdĭne, ĕt ĭn omnĭum rērum hūmānārum despicientiâ, ac mortis contemptiōne pōnāmus. Nunc quĭdem cōgĭtatiōnibus mollissĭmis sīc effœmĭnamur, ŭt sī mōrs cĕlĕrius opĭnĭōne nostrā adventĕt, spŏlĭāri magnīs quĭbūsdam bŏnīs nōbis vĭdeāmur. Quòd sī, dum vīvĭmŭs, expĕctāndo, dēsīdĕrāndo, mĕtuēndo, pendēmŭs ănĭmis, cruciāmur, angĭmŭr: prô Dii immortālēs! quàm inter illud jŭcūndum esse dēbet, quo confecto, nullă rĕlĭqua cūra, nulla sollicĭtūdo fūtūra sit. *Ibid. n.* 95.

Quàm mē dēlēctat Theramĕnēs! quàm ēlāto est animo! Etsi ĕnĭm flēmus, cùm ējŭs exĭtum lĕgĭmus, tămĕn non mĭsĕrābĭlĭter vĭr clārus ēmōrĭtur. Qui cum conjectŭs ĭn carcĕrem jussu trĭginta tyrannōrum Atheniensium, venēnum, ŭt sĭtiens, bĭbĭsset; rĕlĭquum sic è pŏcŭlō ējēcit, ŭt ĭd rĕsōnārĕt: quō sŏnĭtu reddĭto, rīdēns, *Profĭno*, inquit, *hoc pulchro Critiæ:* qui in eum fuerat è tyrānnīs teterrĭmus. Græci ĕnĭm ĭn conviviis sōlēbant nōmĭnāre cui pōculŭm trāditūri essent. Tum servo pūblĭco, qui venēnum præbuĕrat, pōcūlŭm dĕdĭt præfĕrēndum Critiæ.

Lūsit vĭr ēgrĕgĭus ēxtrēmo spīritu, cùm jam præcordiis conceptam mortem contĭnēret, verèque Critiæ mortem est eam augŭrātus, quæ brĕvi consĕcūta est. *Valer. l.* iii. *c.* 2.

CAPUT XVI.

Non quàm dĭū, sĕd quăm bĕnĕ, vīxĕrĭs, rēfĕrt.

1. Nēmo tam impĕrītŭs est, ŭt nēscĭat sĭbi ălĭquāndo mŏrĭendŭm. Tămĕn cùm ăd mortem prŏpè āccēssĕrĭt tĕrgĭversātur, tĭmĕt, plōrăt. Nonne tĭbi vĭdērētŭr stultĭssĭmus omnĭum, qui flērĕt quòd antĕ annos millĕ non vixissĕt? Æquè stultŭs est, qui flet quòd pōst annōs millĕ non vīvĕt. Utrūmque tempŭs alienŭm nōbīs est. Non ĕrĭs, nĕc fuīsti. Quĭd flēs? Eò ĭbis, quò omnia ēunt. *Senec. Epist.* 77.

Omnia dēbentur morti: paulùmque mŏrāti,
Sērĭùs aut cĭtĭùs sēdem prŏpĕrāmŭs ăd ūnam:
Tendĭmŭs hūc omnēs, hæc est dŏmŭs ultĭma.
Ovid. Metam. l. x. *c.* 32.

Fāta mănēnt omnēs, omnēs expectăt ăvārus
Pōrtĭtor, et turbæ vix sătĭs ūnă rătis.
Tendĭmŭs huc ōmnēs; mētam prŏpĕrāmus ad unam:
Omnĭa sŭb lēgēs mōrs vŏcat ātră sŭās.
Ad Liviam, ver. 357.

Lex ūnĭvērsă est, quæ jŭbet născi ĕt mori. *P. Syrus.*

Ad hanc lēgem nātus ĕs: hoc pătri tŭo āccĭdit, hoc mātri, hoc majōrĭbus, hoc omnibus ante tē: hoc omnibus post tē āccĭdĕt. Quantŭs tē pŏpŭlus mŏrĭtūrorum sĕquētur! quantŭs cŏmĭtābitur! multa millia hŏmĭnum ĕt ănĭmālium hoc īpso mŏmēnto, quo tū mŏri dubĭtās, ănĭmam vărĭo mortĭs gĕnĕre ēmĭttunt. Quomŏdo fabŭla, sic vita: non quàm dĭū, sĕd quàm bĕnĕ, actă sĭt, rēfĕrt. *Senec. ibid.*

Quod cuique tempŭs ăd vīvēndum dătŭr, ĕō dēbet essĕ contentŭs. Brĕve tempŭs ætātis sătĭs est longum ăd bĕnĕ hŏnēstēque vīvendum. *Cicer. de Senect. n.* 69, 70.

Stat sŭă cuique dĭēs; brĕve ĕt irrĕpărābĭlĕ tempŭs
Omnĭbus est vītæ: sed fāmam extendĕre factis,
Hoc vĭrtūtĭs ōpŭs. *Virg. Æn.* x. *ver.* 497.

2. Majŏr pārs mortālĭum dē nātūrā conquĕrĭtur quòd hŏmĭnī tam brĕvĕ ăd vīvendŭm tempŭs dētŭr. Vērùm

non ĭnŏpēs vītæ, sĕd prōdĭgi sŭmus: eam nulli bŏnæ rēi impendĭmŭs, et pĕr luxum, et nĕglĭgentĭam dēflŭĕre fĭnĭmus. Sīcŭt amplæ ŏpēs, ŭbi ăd mălum dŏmĭnum pervēnērunt, mŏmēnto dissĭpāntur; ăt quamvīs mŏdĭcæ, si bŏno custōdi trādĭtæ sunt, sufficiunt, atque ētĭam ūsu crescunt: ĭtă vītă, sī scĭās ūtī, longă est. Ii vērò sōli ūti scĭūnt, qŭi săpĭentiæ văcānt. *Vīvĕre bŏnum non est, sĕd bĕnĕ vīvĕre.* Ităque non, ŭt dĭū vīvāmus, cūrandum est, sĕd ŭt bĕnĕ. Longă est vītă, sī plēnă est. Quid hŏmĭnem jŭvānt octogīnta anni pĕr ĭnērtĭam exacti? Săpĭenter ĕt fōrtĭtĕr factīs mētiāmŭr cūjūsque vītăm, non tempŏrĕ. Laudēmŭs ĕt ĭn nŭmĕro felīcium repōnāmŭs ĕum, cui quantŭlumcūnque tempŏris contĭgĭt, bĕnĕ collŏcātum est. *Senec. de Brev. c.* 1, 2. *Epist.* 70. 97.

Eō tēmpŏrĕ, quŏd ăd vīvēndŭm dătŭr, sī bĕnĕ ūtī vĕlis, ĕtiam parvum amplīssĭmum ēfficiēs, nŭmĕrum ānnōrum multĭtūdĭne ŏpĕrum sŭpĕrando. *Valer. l.* ix. *c.* 10.

Excŭtienda tĭbi vītæ cŭpīdo est, dīscēndumque, quām bĕnĕ vīvas, rēfĕrrĕ, non quām dĭū. *Senec. Ep.* 101.

CAPUT XVII.

Mōrtĕm æquō ănĭmō ōppĕtĭt, quī bĕnĕ vīxĭt.

1. Prŏfectò mors tum æquīssĭmo ănĭmo ōppĕtĭtur, cùm sŭīs sē rectè factīs vītă occĭdens consōlāri pŏtest. Nēmo părum dĭū vixĭt, qui virtūtis functŭs est mūnĕre. Quārĕ sī ipsă rătio mĭnŭs perficĭĕt ŭt mortem nĕgligāmŭs; ăt vītă actă pĕrficĭăt, ŭt sătĭs sŭpĕrque nōbīs vīxissĕ vĭdeāmur. *Cicer.* 1 *Tusc. n.* 109.

Cùm săpĭentīssĭmus essĕt Socrătēs, sanctīssĭmèque vixīssĕt; ĭtă ĭn jūdĭcĭo capĭtis prō sē dixĭt, ŭt non supplex aut rĕŭs, sĕd măgīstĕr aut dŏmĭnus jūdĭcum, essĕ vĭdērētur. Quīnĕtiam cùm ĕī scrīptam ōrātiōnem āttŭlīsset dīsĕrtissĭmŭs ōrātŏr Lȳsĭas, dēmīssam ĕt supplĭcem, et præsentī prŏcēllæ āccommŏdātam, quam ēdiscĕret, sī ĕī vĭdērētur, ĕt quā prō sē ăpŭd jūdĭcēs utērētŭr, non invītus lēgĭt, et bĕnĕ scrīptam jūdĭcāvit. *Sĕd*, inquĭt, *quĕmādmŏdum sī mĭhĭ calcĕos Sycĭōnĭos* (qui tum ērānt omnĭum ēlĕgantīssĭmi) *āttŭlisses, non ūtĕrer, quamvīs ēssĕnt hăbĭlēs ĕt aptī ăd pĕdem, quiă non ēssĕnt vĭrīlēs: sīc illă ōrātio tua, dīsĕrta mĭhi ĕt ōrātōrĭa vĭdētur, fortĭs et vĭrīlĭs non vidētur.*

Causăm ipsĕ sŭam sīc ēgĭt, ŭt, jūdĭcibus quid pœnæ sĕ commĕruisse existĭmaret interrogantĭbus, respondĕrĭt: *Id sĕ mĕruīssĕ, ŭt sĭbi victŭs quŏtĭdĭānŭs ĭn Prytanæo publicè præbērētur:* qui hŏnŏs ăpŭd Græcŏs maxĭmŭs hăbebātur, quo responsŏ sīc jūdĭcĕs exarsērunt, ŭt capĭtĭs hŏmĭnem innŏcēntissĭmum condemnārent. Nuncĭanti quòd eum jūdĭcēs mortĕ damnāssent: *Et illŏs*, inquĭt, *natūră.* Uxorĭque cŭm lăcrўmĭs exclamanti: *Ergone injustè mŏrĭērĭs? An tū*, respondĭt, *justè mallēs?* Cicero de Orat. n. 231. Quintil. l. ii c. 1. Valer. l. vi. c. 4. Diog. Laërt. in Socr.

Non pātrōnum ergo quæsīvĭt ăd jūdĭcĭum căpĭtĭs Sōcrătēs, nĕc jūdĭcibus supplex fŭĭt: ădhĭbŭĭtque lĭbĕram contŭmāciam, ā magnĭtūdĭnĕ ănĭmi ductam, non ā sŭpĕrbiā. Cùm făcĭlè possĕt ēdūci ē custōdiâ, ĕt essēnt qui prōmĭttĕrent fŭgăm, nōlŭit: rĕmānsĭtque dĭēs trĭgĭnta ĭn carcĕre et ĭn expēctātĭōnĕ mortĭs, ŭt dūărum rērum grăvissĭmārum hŏmĭnibus mĕtum dēmĕret, mortĭs ĕt cārcĕrĭs. Sŭprēmo vītæ diĕ, cùm pēnè ĭn mănu jam mōrtĭfĕrum tĕnērĕt pōcŭlum, lŏcūtŭs ĭtă est, ŭt non ăd mortĕm trādī, vērùm ĭn cœlŭm vĭdērētŭr āscēndĕre. Sīc ĕnĭm censēbăt. dīcēbātque: *Dŭas essĕ vītās ănĭmōrum ē corpŏrĕ excēdēntium. Nam ĕōs, qui sē vĭtĭīs contamĭnavīssent, dēvium quŏddam ĭtĕr ingrĕdi, sēclūsum ā concĭlĭo Dĕōrum: contrā vērò, făcĭlĕm ăd Dĕōs ăditum pătēre illīs, quī sē intēgrōs jūstōsque servāvīssent, essēntque ĭn cōrpŏribus hūmānis vītam ĭmĭtāti Deorum.* Cicer. 3 Tusc. n. 71. Senec. Epist. xxiv. et lxx.

Intĕrrŏgātŭs Arīstīppŭs quōmŏdo Sōcrătes dĭem ōbĭīsset? *Ut ĕgo*, inquĭt, *ōptārim.* Diog. Laërt. in Aristipp.

Nunquăm magnīs vĭrīs cārā ĭn corpŏre mŏrā est: exīre atque ērumpĕre gestĭunt, ægrè hās angustĭās fĕrūnt. *Senec. ad Marc. c.* 23.

2. Cùm Athēnĭēnsēs ĭn concĭōnĕ et Phocĭōnĕm, ĕt nonnullōs ălĭos mortĕ damnāssent: hī quĭdem intĕr ămīcōrum et prŏpīnquōrum complexŭs lāmēntāntēs ējŭlantesque trahēbāntur ĭn cārcĕrem: illĕ vērò ēōdem ănĭmō vultūque ībăt, quo quōndam publĭcè, āccēpto exercĭtŭs impĕrĭō dŏmum dēdūcēbātur: ĭtă ŭt grăvĭtātem vĭri ĕt constāntĭam mīrāri nēmo sătĭs possĕt. Emphyletus, quo fămĭlĭārĭter fuĕrat ūsŭs, cùm eī ōbvĭus dixĭssĕt lăcrymāns. *O quam indīgnă perpĕtĕrĭs, Phocion!* Huĭc ille, *At non ĭnopīnātă*, inquĭt, *hunc ĕnĭm exĭtum plĕrīque clări hăbŭ-*

ērūnt Athēnĭēnsēs. Inĭmīcī prætĕrcūrrentēs incĕssēbant ĕum convĭcĭīs. Unŭs ĕtĭam inspŭĭt ĭn făcĭem ējŭs. Ibĭ fāmă est Phocĭonem convērsŭm ăd Archōntās, ĭd ūnŭm dīxīssĕ: *An nēmo hūjŭs hŏmĭnĭs compĕscĕt pĕtŭlāntĭam?* Rŏgāntĕ quōdam ex ămīcīs, nunquĭd fĭlĭo sŭō Phoco mandāri vĕlit! *Maxĭmè*, inquĭt, *jŭbeo ĕnĭm ĕum pŏpŭli Athēnĭēnsĭs injŭrĭārum ĭn mē oblĭvīsci.* Quod mandātum quī non admīrātur, ĭs mĭhi nĭhĭl ēgrĕgĭum săpĕre vĭdētur, inquĭt Ælĭānŭs. *Corn. Nep. in Phoc. Ælian. l.* xii. *c.* 49.

Pōstquam ĭn carcĕrem ventum est, ĕt cĭcūta tĕrī cœptă, Phocĭōnem Nīcŏclĕ ămīco fidissĭmo rŏgānte, sĭbi ut permittĕret priori venēnum haurīre: *Ista quĭdem*, inquĭt, *ō Nīcŏcle, mŏlēstă mĭhi vālde ĕt grăvĭs est pōstŭlātio tŭă: vērùm quĭă nĭhĭl tĭbi unquam dēnĕgāvi, hoc quŏque largĭar.* Ubi cætĕrī vēnēnum bĭbērunt, dēfĕcit: nĕgāvītque carnĭfex sē ălĭam cĭcūtam trītūrum, nĭsĭ dūodĕcim drachmæ sĭbi ēssent nŭmĕrātæ. Tum Phocion, accersīto quōdăm ămīco, pĕtĭit ŭt carnĭfĭci illŭd pĕcūniæ dăret: *quŏnĭam nē grātĭs quĭdĕm mŏrī Athēnĭs lĭcēbăt.*

3. Quum Canĭus Iūlĭus, vĭr ĭn prīmīs magnŭs, cum Caiō Cæsărĕ Calĭgŭlă fŭisset altercātus: ăbeunti crūdēlĭs illĕ impĕrātor dixĭt: *Nē fortè ĭnēptă spĕ tĭbi blandiāris, ăd mortem tē dūci jussi.* Tum Canĭŭs magnō ănĭmo: *Grātias*, inquĭt, *ăgo, ōptĭmĕ prĭncĕps.* Dĕcĕm mĕdios usque ăd supplĭcĭum dĭēs sĭnĕ ullă sollicĭtūdĭne exēgit. Vix crēdi pŏtēst, quæ intĕrea dixĕrit, quæ fēcĕrit, quàm in tranquillo fuĕrit. Lūdēbat lātrūncŭlis, cùm cēntūrio trăhens ad supplĭcium agmĕn hŏmĭnŭm mortĕ dāmnātōrum, illŭm quŏquè accĕrsī jussĭt. Vŏcātŭs, nŭmĕrāvĭt calcŭlōs, et ei quīcûm lūdebat, *Vĭdē*, inquĭt, *nē pŏst mōrtem mĕam mēntĭāris-tĕ vīcīssĕ.* Tum centūrĭōnem compellāns, *Testĭs*, inquĭt, *ĕrĭs, mē ūnō calcŭlō antĕcēdĕre.* O mīram ĭn mediā tempēstāte tranquillĭtātem! *Senec. de Tranq. c.* 14.

4. Eōrum qui mortem fortĭter oppĕtiĕrunt, exēmplīs incĭtāti, mortem tandem vĕl ōptāre incĭpiāmus, vel cērtè tĭmēre dēsistāmŭs. Nam cùm sŭprēmŭs illĕ dĭēs non ănĭmi extĭnctĭōnem sĕd commūtātĭōnem tantùm āffĕrat lŏcī: quĭd ōptābĭlĭus? Ităque sī quĭd tālĕ accĭdĕrit, ŭt ā Dĕō nōbĭs dēnunciātum vĭdeātur exīre ē vītâ; læti et ăgēntēs grātĭas pāreāmŭs, ēmittĭque nōs ē custōdiâ, et lĕvāri vincŭlis arbĭtrēmŭr, ŭt ĭn æternăm, ĕt plānè ĭn nōstram dŏmum rĕmīgrēmus. Mortem portum nōbis ĕt pērfŭgĭum pŭtēmŭs. *Cic. l Tusc. n.* 116, *&c.*

Vĭr săpĭēns mortĕm, mōrbōs, ăt ălĭă, quæ ĭn vītam hūmānăm ĭncūrrunt, fĕrĕt, non sōlum pătĭenter, sĕd ĕtĭam lĭbēntĕr, ŭt părĕat lēgi nātūræ: quĕmādmŏdum bŏnŭs mīlĕs fert vulnĕră, et transvērbĕrātus tēlīs, mŏrĭens ămăt ĕum, prō quo căđĭt, impĕratōrem. Hăbēbĭt ĭn ănĭmō illud vĕtŭs præcēptŭm: *Deum sequere.* Senec. de Beat. c. 15.

CAPUT XVIII.

Hŭmātĭo cōntēmnēndă ĭn nōbīs, nōn nĕglĭgēndă ĭn nōstrīs.

1. Cùm Sōcrătēs jam jam mŏrĭtūrŭs ēssĕt, rŏgātus à Critōnĕ quĕmādmŏdum sĕpĕlīrī vēllĕt, hæc respondĭt, ŭt sē ōstēndĕret hāc dē rĕ nĭhĭl lăbōrāre. Diŏgĕnēs dūrĭŏr, ŭt Cynĭcŭs, projĭcī sē jussĭt ĭnhŭmātum. Tum ămīcī: *Vŏlucrĭbūsne ĕt fĕrīs? Mĭnĭmè vĕrò*, inquĭt: *Sĕd băcillum prŏpĕ mē, quō ăbĭgam, pōnĭtōte. Quī pŏtĕrĭs?* illi: *non ĕnĭm sēntiēs. Quid ĭgĭtur mĭhī fĕrārum lanĭātus ŏbĕrit nĭhĭl sentĭenti?* Cic. 1 Tusc. n. 103, 109.

2. Mĭnābātur Theŏdōro phĭlŏsŏphō tўrānnus mortĕm, ĕt quĭdem sĭnĕ sĕpūltūrā. Cui Thĕŏdōrus: *O tē ĭnēptum, sī pŭtās intĕrēssĕ suprā terrăm ăn infrā, pūtrēscăm!* Magnŭs ănĭmŭs ēgrēssūrŭs corpŏrĕ nĭhĭl ăd sē jūdĭcăt pertĭnēre, quò illŭd confĕrātur, ăn ignĭs exūrat, ăn fĕræ dīstrăhănt, ăn terrā contĕgăt. *Senec. de Trang. c.* 14. *Senec. Epist. c.* 92.

Præclārè Anaxăgŏras: quĭ cùm Lampsăcī mŏrĕrētur, quærentĭbus ămīcīs, vellĕtne Clazŏmĕnās ĭn pătrĭam, sī quĭd eī accĭdisset, rĕfĕrrī? *Nĭhĭl nĕcĕsse est*, inquĭt, *undĭque ĕnĭm ăd infĕros tāntundem vĭæ est.* Rŏgantĭbus quŏque cīvĭtātis princĭpĭbus, nŭm quĭd fiĕrī pōst mortĕm mandārĕt? jussĭssĕ fĕrūnt, *ŭt pŭĕri quotānnĭs ĕō, quo ē vīvīs ăbĭissĕt, dīē, lūdendi cōpĭam hăbērent.* Quod deinde Lampsăci observātum. *Cic.* 1 *Tusc. n.* 104. *Diog. Laërt. in Anax.*

3. Dē hŭmātĭōne ūnŭm tĕnēndum est; contĕmnēndăm ĭn nōbīs, non nĕglĭgēndam ĭn nostrīs: ĭtă tămĕn mortuōrum corpŏră nĭhĭl sentĭrĕ intēllĭgāmŭs. Quantum autem consuētūdĭnī fămæque dăndum sĭt, ĭd cūrēnt vīvī. *Cic.* 1 *Tusc. n.* 108.

CAPUT XIX.

Tōllātŭr fōrtūnæ dīscrīmĕn ĭn mōrtĕ.

1. Maxĭmè ē nātūrā est tōlli fortūnæ dīscrīmĕn ĭn mortĕ: ĕt ŭt cætĕrōrum sumptŭum, sīc ĕtĭam sĕpulchrōrum, mŏdŭs rēctè rĕquīrĭtur. Crēdo mĭnĭmam ōlĭm hūjŭs rēī fŭīssĕ cŭpĭdĭtātem: ălĭōquin mūltă extārent exēmplă mājōrum. Nĕc hoc ā săpĭēntīssĭmīs lēgum scrīptōrĭbus nĕglectum. Athēnis illĕ mōs, jam ā Cēcrŏpe ductŭs, dĭū permansĭt, cŏrpŏră hŭmāndi terrā, quam proxĭmi injĭcĭēbant. Sĕquēbantur ĕpŭlæ, quās ĭnībant cŏrōnāti: ĕt ăpŭd quās dē mōrtŭī laudĕ, cùm quid vēri ĕrăt, prædĭcāri sŏlĭtum: Nam mēntīri nĕfās hăbēbātur. Cùm dēindĕ sumptŭōsa fĭĕri fūnĕră ĕt lāmēntābĭlĭa cœpīssent, Solōnĭs lēgĕ sublātă sunt. *Cic. 2 de Leg. n.* 62.

2. Cyrŭs mortī proxĭmŭs fīlĭīs māndāvĭt, ŭt postquam ŏbĭīssĕt, corpŭs sŭum nĕque aurō nĕque ārgēntō, nĕque ullā ălĭâ rē prĕtĭōsâ condĕrēnt, sĕd tērræ quam prīmŭm rēddĕrēnt. *Xenoph. Cyrop. l.* viii.

Alexāndĕr Asĭæ fīnēs ultĭmōs victŏr pĕrăgrans, Cyrī rēgĭs sēpūlchrum jussĭt ăpĕrīrī, ĭn quō ĕrăt condĭtŭm ējŭs corpŭs, cui dărĕ vŏlēbăt infĕrĭās. Aurō argentōque rĕplētum essĕ crēdĭdĕrat? quippĕ Persæ ĭtă vulgāvĕrant. Sĕd prætĕr clўpĕum ējŭs pūtrem, ĕt ărcūs dŭòs Scythĭcōs, ĕt ăcĭnăcem, nĭhĭl rĕpĕrit. Cætĕrùm ămĭcŭlo sŭo lōcŭlum, ĭn quo jăcēbat corpŭs, vēlāvit, cŏrōnamque aurĕam impŏsŭit: mīrātus tantī nōmĭnĭs rēgĕm, tantīs prædĭtŭm ŏpĭbus, haud prĕtĭōsĭus sēpūltum essĕ, quàm sī fŭīssĕt ē plēbĕ. *Q. Curt. l.* x. *c.* 1.

3. Băbўlōnĭōrum rēgīnă Nitocrĭs, sūprā portam urbĭs cēlĕberrĭmam, lōcō ēdīto ĕt conspĭcŭō, sēpūlchrŭm sĭbi extrŭī jussĭt, ātquī hīs vērbīs inscrībī: *Sī cuī rēgŭm, quī pōst mē ăpŭd Bābylōnĭōs ĭmpĕrĭum ōbtĭnēbūnt, pĕcūnĭæ ĭnŏpĭa fuĕrĭt; ăpĕrtō sēpūlchrō, sūmĭto quantum lĭbuĕrĭt. Nē tămĕn ăpĕrĭto, nĭsĭ indĭgŭĕrĭt: non ĕnĭm prōdĕret ăpĕrŭīssĕ.* Hoc sēpūlchrum intāctum pērmansĭt, dōnĕc rēgnŭm pērvēnit ăd Darīum Hystāspĭs fīlĭum: quī, rĕsĕrāto mŏnŭmēnto, non quĭdem pĕcūnĭas quas spērāvĕrăt in-

vēnīt : sĕd cădāvĕr, ĕt hæc vĕrbă exārātă : *Nīsĭ turpĭs lūcrī stŭdiōsūs ēssēs, ĕt tē ĭnexplēbĭlĭs pĕcūnĭæ cŭpĭdĭtās tĕnēret, mōrtuōrum sēpūlchrō non viōlâssēs.* Herodot. l. i.

4. Rĕfĕrt Diodōrŭs Sīcŭlŭs hunc ăpŭd vĕtĕres Ægyptĭōs mōrem fŭīssĕ, ŭt mōrtŭī rēgĭs corpŭs non āntè sēpūlchrō cōndērētŭr, quàm cunctă ējŭs fāctă expēnsă ēssent. Vŏlentī cuīque făcūltās dăbātur dēfunctum accūsandi. Instĭtuēbatur jūdĭcium : ĕt sī plūră mălè fēcīssĕ rex cŏārguĕrētur, cărēbăt sēpūlchrō. Cūjŭs dēdĕcŏrĭs tĭmōrĕ factŭm est ŭt multī pĭè justèque impĕravĕrĭnt. *Diod. Sic. l.* 1.

CAPUT XX.

Vĭrō fōrtī fōrtĭtĕr fĕrendŭs est dŏlŏr.

1. Intĕr ōmnēs hoc constăt, non dōctōs hŏmĭnes sōlùm, sĕd ĕtĭam indoctōs, vĭrōrum esse fortĭum tŏlĕranter dŏlōrem păti. Nēc vĕrò quīsquam fŭĭt, qui cum non laudāndum pŭtārĕt, qui ĭtă pătĕrētur. Ităque dŏlōrem aut extĭmēscĕre vĕnĭentem, aut non ferrĕ præsēntem, nonnĕ tūrpe est? *Cic.* 3 *Tusc. n.* 43.

In dŏlŏrĕ cogĭtandum nōbīs est, quĭd fortĭtūdĭnĕ, quĭd magnĭtūdĭnĕ ănĭmi dignum sĭt : ĕt maxĭmè prōvĭdendum, nĕ quĭd abjectè, nĕ quĭd tĭmĭdè, nĕ quĭd ignāvĕ, nĕ quĭd servĭlĭter mŭlĭĕbrĭtervĕ făcĭāmus. Ingĕmīscĕre vĭrō concēssum est, īdquĕ rāro : ējŭlāri, nĕ mŭlĭĕrī quĭdĕm. 2 *Tusc. n.* 53, 58.

2. Dŏlōrĕm plăcĭdè ĕt sēdātè fĕrēs, sī cŏgĭtēs quàm ĭd hŏnēstum sit. Sŭmŭs ĕnim nātūrâ stŭdiōsissĭmi appĕtēntīssĭmīque hŏnēstātis, prō quā nĭhĭl est quŏd non părāti sĭmus ĕt făcĕre ĕt perpĕti. Hinc pĕrīcŭlă ădeūntŭr ĭn prœlĭīs. Non sentĭūnt vĭrī fortēs ĭn ăcĭe vŭlnĕră ; vĕl sentĭūnt, sĕd mŏrī mălunt quàm tantīllum mŏdò ăb ĕō, quŏd ĕōs dĕcet, dīmŏvēri. Fulgēntēs glădĭōs hōstĭum vĭdēbānt Dĕcĭī, cùm ĭn ăcĭem ĕōrum irruēbant : hīs lĕvābăt ōmnĕm vulnĕrum mĕtŭm ăc dŏlōrem nōbĭlĭtās mortŭs ĕt glōrĭa. Num tum ingĕmŭīsse Epamĭnōndam pŭtās, cùm unâ cum sānguĭne vītam ēffluĕrĕ sentīrĕt? Mĭnĭmè sānè : pătrĭam ĕnĭm sŭam Lăcĕdæmŏnĭis impĕrantem rĕlĭnquēbat. Hæ sunt sōlātĭa, hæc fōmēntă summōrum dŏlōrŭm. 2 *Tusc. ibid.*

3. Acērrĭmŭs vīrtūtī ādvērsārĭŭs ēssĕ vĭdētŭr dŏlŏr: ĭs ārdēntēs făcēs īntēntăt, ĭs fōrtĭtūdĭnĕm ănĭmī sē. dēbĭlĭtātūrŭm mĭnātŭr. Huīc ĭgĭtŭr sūccūmbĕt vīrtūs? Quàm turpĕ, ô Dĭī bŏnī, fūtūrum essĕt. Pŭĕri Spartiātæ non igĕmīscunt verbĕrĭbus lăcĕrĭāti. Adŏlēscēntium grĕgēs Lăcĕdæmŏne vīdĭmus ipsī, inquĭt Cĭcĕro, incrēdĭbĭli contentiōne certāntēs pugnīs, calcĭbus, unguĭbus, morsu dēnĭque, ĭtă ŭt exănĭmārentŭr prĭŭs, quàm sē vīctōs fătĕrentur. In Indĭā ĭī, qui săpĭentes hăbēntur, nūdi ætātēm ăgūnt, ĕt Caucăsī nĭvēs pĕrfĕrūnt, cùmque ăd flammam sē applĭcŭĕrint, sĭnĕ gĕmĭtu adūruntŭr. Mŭlĭĕrēs* vērò, cùm est cūjūsque ēārum vĭr mōrtŭus, ĭn certāmĕn judĭcĭūmque vĕnĭunt, quam plūrĭmùm illĕ dilexĕrit: plūrēs ĕnĭm ūnī mărīto sŏlēnt esse nuptæ. Quæ est victrix, ĕă lætă, prōsĕquentibus sŭīs, ūnà cùm vĭro ĭn rōgum impōnĭtur: victæ mœstæ dīscēdunt. Quantò măgĭs dŏlōrem non formīdābĭt săpĭentĭs ĕt constantĭs vĭrī vīrtūs? *Cic. 5 Tusc. n. 76. Vide infrà lib.* v.

CAPUT XXI.

Dŏlōrĕm fĕrrī fōrtĭtĕr pōssĕ, mūltōrŭm ēxēmplă dŏcēnt.

1. Ut lŭbēntĭŭs dŏlōri obsistĕre possīmŭs, obversentŭr ănĭmō fortĭum vĭrōrum exemplă. Zēno prōpōnātur Eleates, qui perpessŭs est omnĭă pŏtĭŭs, quàm conscĭōs dēlendæ Nĕarchi tyrannĭdĭs indĭcāret. Dē Anaxarchō Dēmŏcrĭtĭo cŏgĭtētur, qui cùm Cyprī ĭn mănŭs Nicocreontĭs rēgĭs incĭdisset, nullŭm gĕnŭs supplĭcĭī dēprĕcātŭs est. Conjectŭs ĭn mortārium saxĕum, ĭbīque ferrĕīs mallĕīs contūsŭs, *Tundĕ*, inquĭēbăt, *Anaxārchi cūleum* (sīc corpŭs vŏcābăt) *tundĕ: Anaxārchum vērò ipsŭm non tundēs.* Ad ultĭmum ampŭtātiōnem linguæ tyrānno mĭnĭtante, prōtĭnus ĕam dentĭbus obscīssam ĕt commĭnūtam ĭn ōs illius īrā tŭmĭdum conspŭīsse dĭcĭtur. *Cic. 2 Tusc. n. 52. Valer. l.* iii. *c.* 3. *Diog. Laërt. in Anax.*

2. Rōmăm obsĭdēbat rex Porsĕna, sēque urbĕm propter frūmenti ĭnŏpiam expugnātūrum spem hăbēbat, cùm C. Mūcĭus ădŏlēscens nōbĭlis audāci ălĭquo făcĭnŏre pătrĭam esse ā pĕrĭcŭlo lĭbĕrandam rătus est. Ităque pĕnĕtrāre ĭn hostĭum castră constĭtŭit. Sĕd mĕtŭens nē, sī

* *Imo usque in nostrum temptŭs mundi continuatur hic mos!*

consŭlum injussu ĕt omnĭbus ignārīs īret, prō transfŭgā hăbērētur: sēnātum ădĭit. *Transīrĕ Tĭbĕrim*, inquĭt, *pătrēs, ĕt intrārе, sī possĭm, castră hostĭum vŏlo, non fŭtūrus prædo, nĕque pōstŭlatiōnum hōstĭlĭum ultor. Mājŭs, si Dĭjŭvānt, ĭn ănĭmo est făcĭnus.* Appröbānt pătrēs. Abdĭto intrā vestem ferrō prŏfĭcīscĭtur. Ubĭ ĭn hōstium castră vēnĭt, ĭn confertissĭmā turbâ prŏpĕ rēgĭum trĭbūnāl constĭtĭt. Tum fortĕ stĭpendĭum mīlĭtĭbus dăbātur, qui proptĕrĕā ădĭbant scrībam cum rēgĕ pări ferè ornatu sĕdēntĕm, et multă ăgēntem. Tĭmens Mūcĭus scīscĭtări ŭtĕr ĕōrum, qui sĕdēbant, Porsĕna essĕt, nē tālĭă intērrŏgando sē Rōmānum essĕ ăpĕrīret: rē fōrtūnæ permĭssă, scrībam prōrēgĕ obtruncāvit.

Indĕ cŭm vĭam sĭbi crŭēnto mucrōnĕ pĕr trĕpĭdam turbam făcĕret, comprĕhēnsŭs ā rēgĭīs satēllĭtĭbŭs, ăd trĭbūnāl addūctŭs est. Tum illĕ nĭhĭl mĕtŭens: *Rōmānŭs sum*, inquĭt, *cīvĭs: C. Mūcĭum vŏcānt. Hostĭs hōstem ŏccīdĕre vŏlui; nĕc ăd mōrtem fĕrēndăm mĭnŭs ănĭmī est, quăm ăd cædem pătrandam fŭit. Et făcĕre ĕt pătī fortĭa, Rōmānŭm est.* Addĭdit dēĭndĕ, *non sē ūnŭm occīdendi Porsĕnæ glōriam pĕtĕre: ĭdem pĕrĭcŭlum, ĕasdemque ĭnsĭdĭās, ĕt imminĕre ā jŭvēntūte Rōmānâ.* Cŭm rex īrā percĭtŭs, pĕrĭcŭloque conterrĭtŭs, circūmdărī ignēs jŭbēret, nĭsĭ prŏpĕrĕ ĕt clarè exprōmĕret ĕās, quas mĭnābātur, Rōmānæ jŭventūtĭs insĭdĭās: *Vĭdē*, inquit Mūcĭŭs, *quam vīlĕ corpŭs ĭīs, qui magnam glōriam spectant.* Dextrāmque accensō ăd sācrĭfĭcĭum ignī injĭcit. Quam cŭm vĕlŭt sĭnĕ ullō dŏlōris sēnsū torrēret, attonĭtŭs rēī mīrācŭlo rex ăb sede sŭā prōsĭlŭit, ămōtumque ăb ignĕ jŭvĕnem dīmīsĭt invĭŏlātum: sĭmŭlque Rōmam missī lēgāti ăd pācĭs condĭtiōnes offĕrēndas. *Livius, l.* ii. *c.* 12.

Cŭm pĕtĕret rēgem dēcepta sătellĭte dextra,
Injēcit sacrīs se peritūra fŏcīs.
Sed tam sæva pĭūs mīrācŭla non tŭlit hostis,
Et raptum flammīs jussĭt ăbīre vĭrum.
Urĕre quăm pŏtuīt cōntēmpto Mūcĭŭs ignĕ,
Hanc spectāre mănūm Pōrsĕnă non pŏtŭit.
Mājŏr dēceptæ fāma est, quăm glōria dextræ:
Si non pēccāsset, fēcĕrat illă mĭnus.

Martial. l. i. *Epig.* 22.

Vĕtŭstō Macedōnum mŏrĕ, rēgi Alexandro săcrĭfĭcanti præstò ĕrānt nŏbĭlissĭmī puĕri. E quĭbus ūnŭs, cŭm thūrĭbŭlum tĕnēns ăntĕ rēgem ăstĭtĭsset, ĭn īpsĭŭs brā-

chĭum carbo ardens dēlapsŭs est: quō ētsī ĭtă ădurēbatŭr, ŭt adustæ carnīs ŏdŏr ăd cīrcūmstāntĭum nārēs pervēnīret; tămĕn ĕt dŏlōrem sīlentĭo pressit, ĕt brāchĭum immōbĭlĕ tĕnŭit, nē sācrĭfĭcium ullo gĕmĭtu impĕdīrĕt. *Valer. l.* iii. *c.* 3.

C. Marĭus rustĭcānŭs vīr, sĕd plānè vīr, cùm ēī vārĭcēs ĭn crūra sĕcārentur non sĭnĕ ācrī dŏlōris morsu, vĕtŭit sē alligāri. Nōs, sī pēs, sī dens cōndŏluit, ferrĕ non pōssŭmus. *Cic.* 2 *Tuscul. n.* 35, 52.

3. Ex Syriâ dēcēdens, confĕctō Mithridātĭco bellō cùm Rhŏdum vēnīssĕt Pompēĭŭs, nōbĭlissĭmum Stoĭcæ dīsciplīnæ philŏsŏphum Posĭdōnium cŭpĭit audīrĕ. Sĕd cùm dīcĕrētur grăvĭter tunc ægĕr essĕ, quòd dŏlōrĭbus pŏdāgræ crŭciābātur maxĭmīs; vŏlŭit saltĕm vīsĕre, quem audīre dē rēbus phĭlōsŏphĭcīs dissĕrentem non lĭcĕbat. Quem ŭt vīdit, et sălūtāvit hŏnōrĭfĭcīsque vĕrbis est prōsĕcūtus; mŏlestè sē ferrĕ dixĭt, quòd ĕum non possĕt audīre. At illĕ, *Tū vērè*, inquĭt, *pŏtĕs; nĕc commĭttăm, ŭt dŏlŏr corpŏrĭs effĭcĭat, ŭt frustrā tantŭs vĭr ăd mē vĕnĕrit.* Ităque cŭbans, grăvĭter et cŏpiōsè dispūtāvit dē hoc Stoĭcōrum dogmăte: *Nĭhĭl ēssĕ bŏnum nĭsĭ quod hŏnēstum esset.* Cùmque quăsĭ făcĕs dŏlōris ēī admŏvērentur, sæpe dixit: *Nĭhĭl ăgis, dŏlŏr: quamvīs sīs mŏlēstŭs, nunquam tē essĕ confĭtēbor mălum.* Illŭd ĕnĭm Stoĭci nĕgābant mălum dīci possĕ, quod turpĕ non essĕt. *Ibid. n.* 61.

Etsi Pĕrĭpatetĭci dŏlōrem dīcēbant mălum esse, de eo tămĕn fortĭtĕr fĕrēndo eădĕm præcĭpiēbant quæ Stoĭcī. Et quĭdem Arcesĭlās Pĕrĭpătētĭcŭs, cùm ardēret pŏdāgræ dŏlōribus, vīsĭtāssetque hŏmĭnem Carneădes, ĕt trīstĭs exīret: *Mănē, quæso*, inquĭt, *Carneăde nōstĕr: nĭhĭl illinc hūc pervēnit.* Ostēndĭtque pĕdēs et pectŭs. 5 *de Fin. n.* 64.

4. Consuētūdo lăbōrum perpessiōnem dŏlōrum ēffĭcĭt făcĭlĭōrem. Ferĕ labōrem, contemnĕre vulnŭs ĕt dŏlōrem, consuētūdo dōcĕt. Est ĕnim consuētūdĭnĭs magnă vīs. Pernoctant vēnātōres ĭn montĭbus et ĭn nĭvĭbus. Pŭgĭlēs cæstĭbus contūsi, nē ingĕmīscunt quĭdem. Glădiatōrēs, perdĭti hŏmĭnes aut bārbări, quas plăgās perfĕrunt? Tantum exercĭtātio et consuētūdo vălĕt. Ergŏnĕ hoc pŏtĕrit hŏmo vīlissĭmŭs? Vĭr nātŭs ăd glōriam et hōnestātum ănĭmum tam mollĕm hăbēbit, ŭt ĕum non mĕdĭtātĭōnĕ ĕt rătiōnĕ corrōbŏret advērsŭs dŏlōrem? 2 *Tusc. n.* 35. *&c.*

5. Dŏlōrŭm pătĭentĭă ĭn omnī gĕnĕre sē æquābĭlem præbĕat. Sæpĕ multi, qui aut proptĕr glōriæ cŭpĭdĭtātem aut ŭt jūs sŭum et lĭbertātem tuērēntur, vulnĕra excēpērunt fortĭtĕr et tŭlērunt, ĭĭdem dŏlōrem morbi ferrĕ non pōssunt: Nĕque ĕnĭm rătĭōne ĕt săpĭentiâ vulnĕrum dŏlōrem tŭlĕrant, sĕd glōriæ ĕt prŏprii commŏdi stŭdiō. Nĭhĭl autem pŏtēst essĕ æquābĭle, quod non ā rătiōnĕ prŏfĭcīscĭtur. Ităque barbări ferrō dēcertāre ācerrĭmè possūnt; ægrotāre vĭrĭlĭtĕr non quĕunt. Sīc Cimbri et Celtĭbērī ĭn prœlĭō exsŭltant, lāmēntāntŭr ĭn mōrbō. *Ibid. n.* 66.

CAPUT XXII.

Quæ dūră sūnt, fĭūnt lĕvĭōră pătĭēntĭā.

1. Cuīvis dŏlōrī rĕmēdĭum ēst pătĭentĭă.
Mĭsĕrĭārum pōrtŭs est pătĭēntĭá. *P. Syrus.*

Nĭhĭl tam infestum tranquillĭtāti ănĭmi, quām nĭhĭl pătī possĕ. Ităque ĭd summōpĕrè stŭdendum, ŭt dāmnă, quàm mĭnĭmè fĭĕri, pŏtĕrit sentĭāmŭs: ĕtĭam ādversă bĕnĭgnè interprĕtēmur. Nuncĭāto naufrăgĭō, Zēno cùm omnĭa sŭa audīret submērsa: *Jŭbĕt*, inquĭt, *mē fortūnă expedītĭŭs philŏsŏphāri.* Senec. de Tranq. c. 14.

Lacæna quædam, cùm fīlĭum, quem ĭn prœlĭum mīsĕrat, interfectum audīsset; *Idcīrco*, inquĭt, *gĕnŭĕram, ŭt prō pătriā non dŭbitārĕt ōccumbĕrĕ.* Cic. 1 Tusc. n. 102.

Anaxăgŏram quŏquè fĕrūnt, audītâ morte fīlĭī, ĭd ūnum dixisse; *Scīebam mē gĕnŭīsse mortālem.* Quōtĭdĭe prætĕr ŏcŭlos nōstros transĕūnt nōtōrum ignōtōrūmque fūnĕră, multi tămĕn hŏmĭnēs, ŭt rērum ăliārum, sīc vītæ insătĭābĭlēs, indignantŭr sē sŭōsque ĭndĕ exīre, quò ăd tempŭs tantùm ādmīssi sunt. Quantò illĭ jūstĭŏr, qui nuncĭātam fīlĭī mortem non tanquam nŏvum nuncĭum accēpit! Quid est ĕnim nŏvī hŏmĭnem mŏrī, cŭjŭs tōtă vītă nĭhĭl ălĭŭd quàm ăd mortem ĭter est? Ităque ĭd quŏd nĕcēssĕ est, nunquam tĭmeāmus: quod incertum est, sempĕr expectēmŭs. 3 *Tusc. n.* 30. *Senec. ad Polyb. n.* 29, 30.

2. Xĕnŏphōn Sōcrătis dīscĭpŭlŭs, ĕique făcūndîâ proxĭmus, cùm sŏlēmne sacrum făcĕret, è dŭōbus filiis majōrem nātu, nōmĭne Gryllum, cōgnōvit cĕcĭdīsse ĭn prœlĭo ăpŭd Mantinĕam; nĕc ĭdeò incēptūm Dĕōrŭm cūl-

tum ŏmittendum pŭtāvit, sĕd tantūmmŏdò cŏrōnam dēpōnĕre contēntus fŭĭt. Pērcontātŭs dēĭndĕ quōnam mŏdō occŭbuissĕt fīlĭus; ŭt audīvĭt fŏrtīssĭmè pugnāntem intĕrĭīsse: cŏrōnam căpĭti rĕpŏsŭĭt, nūmĭnă, quĭbŭs sācrĭfĭcābat, testātŭs, majŏrem sē ex vīrtūte fīlĭī vŏlūptātem, quàm ex mortĕ dŏlōrem, sentīre. Alĭŭs rĕmŏvissĕt hostĭam, abjēcissĕt altārĭa, lăcrўmīs thūra rĕspērsissĕt. Xĕnŏphon et corpŏre et ănĭmo immōbĭlis permansĭt. Dŏlōri succumbĕre, ipsā cladĕ, quæ nuncĭāta ĕrăt, trīstĭus duxĭt. *Valer. l.* v. *c.* 10.

3. Æmĭlĭus Paulŭs, nunc fēlīcissĭmi, nunc mĭserrĭmi pătris clārissĭmum exemplum, ex quātŭor fīlĭīs insignĭs formæ et ēgrĕgiæ indŏlĭs, dŭos ĭn Cornēliam Fabiāmque gentĕm ădōptĭōne transtŭlit, dŭos ēĭ fortūna abstŭlĭt: quōrum altĕr, quārto dĭē antequam păter trĭumphārĕt, funĕre est ēlātus: altĕr in triumphāli curru conspectus, post diem tertium expīravit. Ităque qui lĭbĕris sīc abundāvĕrat, ŭt dŭos ĭn ălĭēnās fāmĭlĭas transmīsisset, ăd orbĭtātem sŭbĭtò est rĕdactus. Quem cāsum quo rōbŏre ănĭmī sustĭnŭĕrit, nēmĭni dŭbium esse pōtēst. Nam ōrātioni, quam ăd pŏpŭlum dē rēbŭs ā sē gestīs hăbŭit, hanc clausŭlam adjēcit: *Cùm ĭn tam prosperō bellōrum successu tĭmĕrem, Quirītes, nē quĭd măli contra nōs fortūna mōlīrētur: Dĕōs precātus sum, ŭt sī quĭd adversi pŏpŭlo Rōmāno immĭnēret, ĭd tōtum ĭn mĕam dŏmum convertĕrētur. Quapropter bĕnĕ rēs hăbet: ānnŭendo ĕnĭm vōtīs mēis, ĭd ēgērunt, ŭt vos pŏtĭŭs mĕum cāsum dŏleātis, quàm ĕgo vēstro ingĕmīscam.* Valer. l. v. c. 10. Livius, l. xiv. c. 41.

CAPUT XXIII.

Alĭōrŭm rēspĭce ĭncōmmŏdă, ŭt mītĭŭs fĕrās tŭă.

1. Cùm ex ămīcīs quemdam grăvĭter mœrēntĕm vĭdēret Solon, ĭn ārcem Athēnārum perduxit, hortātusque est, ŭt pĕr omnĭa subjectă ædĭfĭcia ŏcŭlos circumfĕrret. Quod ŭt factum ănĭmādvĕrtĭt: *Cōgĭtā nunc tēcŭm* inquĭt, *quàm multī luctūs sŭb hīs tēctīs ĕt ōlim fuĕrint, hŏdiēque versentur, insĕquēntĭbusque sēcŭlīs sīnt hăbĭtātūrī:*

āc dĕsĭnĕ ea incommŏda tanquam prŏprĭa dēflēre, quæ sunt commūnĭa mōrtālium.

Idem Sŏlon aiēbat: *Sī ĭn ūnum lŏcum cunctī mălа sŭa contŭlīssent; fŭtūrum, ŭt quisque prŏprĭa dŏmum rĕportāre mallet, quam ex commūni misĕriārum acervo portiōnem suam accĭpĕre.* Unde collĭgēbat non ŏportēre nōs, quæ fortuĭtò pătĭmŭr, ea măgĭs intŏlĕrābilia jūdĭcāre, quàm quæ ălĭī pătĭuntŭr. *Valer. l.* vii. *c.* 2.

2. Cĭcĕrōni mortĕm Tullĭæ filiæ insōlābĭlĭter lŭgenti, cùm multă ălĭa, tum hæc scripsĭt Servĭus Sulpĭcĭus. Quæ rēs mĭhi non mĕdĭocrem consōlātiōnem attŭlit, vŏlo tĭbi commĕmŏrāre, sī fortè ĕădem rēs tĭbi mĭnuĕre dŏlōrem possit. Ex Asĭā rĕdĭens cùm ăb Ægīna Mĕgăram versùs nāvĭgārem, cœpi rēgiōnes circumcirca prospĭcĕre. Pōst mē ĕrat Ægīna, antè Mĕgăra, dextrâ Piræus, sinistrâ Cŏrinthus. Quæ oppĭda quōdam tempŏre flōrentissĭma fŭērunt, nunc prostrāta et dirŭta antè ŏcŭlos jăcent. Cœpi ēgomĕt mĕcum sīc cŏgĭtāre: *Hem, nōs hŏmuncŭli indignāmur, sī quĭs nōstrum intĕrĭit, aut occĭsus est, quōrum vita brĕvĭor esse dēbet; cùm ūno lŏcō tŏt ōppĭdōrum cădāvĕra prōjecta jăceant? Vĭsnĕ tūtĕ, Servi, cŏhibēre, et mĕmĭnisse hominem te esse nātum?* Crēdĕ mihi: cŏgĭtatiōne eā non mĕdĭocriter sŭm confirmātus. Hoc ĭdem, si tibi vĭdētur, fac ante ŏcŭlos tĭbi prōpōnas. Mŏdò ūno tempŏrĕ tŏt clārĭssĭmi vĭrī intĕrĭĕrunt: dē ĭmpĕrĭō Rōmāno prætĕrĕā tantă dĭmĭnūtio facta est: omnes provincĭæ conquassātæ sunt. In ūnius mŭlĭercŭlæ anĭmŭlâ si jactūra factă est, tantŏpĕrè commŏvĕris! Quæ si hoc tempŏre non dĭem sŭum ōbĭsset, paucĭs post annis tămĕn ei mŏriendum fuit: quŏniam hŏmo nată fuĕrăt.

Nōli tē oblĭvīsci Cĭcĕrōnem esse: ĕt ĕum, qui ălĭīs consuēvĕris præcĭpĕre, ĕt dăre consĭlĭum. Nĕque ĭmĭtāre mălōs mĕdĭcōs, qui ĭn ălĭēnis morbĭs prŏfitentur tĕnēre sē mĕdicīnæ scientiam, ipsi sē cūrāre non possunt: sĕd pŏtiùs quæ ălĭis præcĭpĕre sōlēs, ea tūtĕ tĭbi subjĭce, atque ăpŭd ănĭmum prōpōnĕ.

Nullŭs dŏlor est, quem non longinquĭtas tempŏrĭs mĭnŭat ăc mollĭat. Hoc te expectāre tempŭs, tĭbi turpe est, ăc non ei rēī săpĭentiâ tuā tē ōccūrrĕre. Vĭdĭmus ălĭquŏties sĕcundam pulcherrĭmè tē ferrĕ fortūnam, magnamque ex ĕā rē tē laudem ădipīsci. Făc ălĭquando intellĭgāmus, advĕrsam quŏque tē æquè ferrĕ possĕ, nĕque ĭd mājŭs, quàm dēbeat, tĭbi ŏnŭs vĭdēri; nē

ex omnĭbus vīrtūtĭbus hæc ūna tibi vĭdeātur deesse. *Cic. l.* iv. *ad Fam. Ep.* 5.

CAPUT XXIV.

Irā fŭrŏr brĕvis ēst.

Horat. l. i. Ep. 2.

1. Văcāndum est omni perturbātiōne ănĭmī, tum cŭpĭdĭtātĕ ĕt mĕtū, tum ĕtĭam ægrĭtūdĭne ĕt īrācūndiā: ŭt tranquīllĭtās ĕt sēcūrĭtas adsit, quæ affĕrat cum constantĭam, tum ĕtĭam dignĭtātem. *Cic.* l *Offic. n.* 69.

Quĭdam ē săpĭentĭbus vĭrīs dixērunt īram brĕvem insāniam. Æquè ĕnĭm impŏtens sŭī est, dĕcōris oblītă, nĕcessĭtūdĭnum immĕmŏr, ĭn ĭd, quod cœpĭt, pertĭnax, rătĭōni consĭliīsque præclūsa. Ut autem scīās non esse sānos, quos ira possēdit, ipsŭm illōrum habĭtum intuēre. Nam ŭt fŭrentium certă indĭcĭa sunt, ĭtă ĕt īrāscentĭum. Flāgrant ŏcŭli, ĕt multŭs ōrĕ tōtō rŭbŏr. Lābia quătiuntur, dentēs comprĭmūntur, horrent āc subrĭguntur căpīlli, tŭmescunt venæ, concŭtĭtur crēbro spīrĭtu pectŭs, părum explanātæ vōces sunt, complŏduntur sæpiŭs mănŭs, pulsātur hŭmus pĕdibus, tōtum concŭtĭtur corpŭs: ĭtă ŭt nēscĭas utrum măgĭs detestābĭle vĭtĭum sĭt, ăn dēformĕ. Cætĕra vĭtĭa sæpe lĭcet obscondĕre: īrā sē prōfert, et ĭn făciem exĭt, quantōque mājŏr est, hoc effervescit mănĭfestiŭs, *Senec. de Irâ, l.* i. *c.* 1. *l.* ii. *c.* 35. *l.* iii. *c.* 4.

Si īræ effectūs mălaque intuēri vēlīs, nulla pestĭs hūmāno gĕnĕri plūrĭs stĕtit. Vĭdēbis cædēs āc venēna, ĕt subjectas tectīs făcēs ĕt urbĭum clādēs ĕt tōtārum exĭtĭa gentĭum. Aspĭce nōbĭlissĭmārum cĭvĭtātum fundāmenta vix nōtābĭlia: has īrā dējēcit. Aspĭce rēgiōnes pĕr multa millia sĭnĕ hăbĭtatiōne dēsertas: has īrā exhausit. Aspĭcĕ tot dūcēs āc rēgēs, măli exempla fāti: īrā ălĭum ĭn cŭbĭli sŭo confŏdit, ălĭum intĕr sācra aut ĕpŭlās percūssit, ălĭum sŭb ŏcŭlis multĭtūdĭnis lancināvit. *Senec l.* ii. *c.* 2.

2. Plutārchus, vĭr doctissĭmus ĕt prūdentīssĭmŭs, servo suo hŏmĭni nēquam ĕt contŭmāci, sĕd disputātiōnibus phĭlŏsŏphĭcīs aurēs imbūtas hăbēnti, tunĭcam dētrăhi jussit ŏb alĭquod dēlictum, ĕumque lorō cædi. Ille prīmùm vōcĭfĕrāri: *Non mĕruisse sē ŭt vapŭlāret; nĭhil măli, nihil scĕlĕris admīsisse.* Dēindĕ intĕr vapŭlandum quĕrī-

mōnias jactāre, flētūs fundĕre, ējŭlātus facĕre. Postrēmò ad verba objurgātōria conversŭs, dixĭt: *Non esse ĕo ănĭmo Plutarchum, quo illum dĕcēret: Philŏsŏphum īrāsci, turpĕ esse: sæpĕ ĕum, præsente atque audiente sē, de irācundiæ mālīs dissĕruīsse, lībrum quŏque de cŏhĭbendā īrā pulcherrĭmum conscrīpsissĕ: īīs omnĭbus, quæ ĭn illō lībrō scriptā ĕt præceptā essent, nēquāquam convenīre, qŭòd effūsŭs ĭn īram servum plūrĭmis plāgīs multāret.* Tum Plutarchus placĭdè, et lēnĭter: *Quĭd,* inquĭt, *verbĕro, nunc ĕgo tĭbi irasci vĭdĕor? Ex vultūne mĕo, ăn ex cŏlōre, ăn ex vōcĕ, ăn ĕtĭam ex vērbīs, correptum esse mē īrā intellĭgis? Mihi quĭdem nĕque ŏcŭli, ŏpīnor, trŭcēs sunt, nĕque ĭn rŭbōrem spūmamvĕ effervesco, nĕque pŭdēnda dīco aut pænĭtendă. Hæc ĕnĭm omnĭa, sī ignōrās, signă esse īrārum sōlent.* Et sĭmul ăd eum quī cædēbat converso sermōne, *Intĕrim,* inquit, *dum ĕgo atque hīc dispŭtāmŭs, hoc, quod præcēpi, pĕrăge.* A. Gell. l. i. c. 26.

CAPUT XXV.

Nihĭl mĭnŭs quàm īrāscī pūnĭentĕm dĕcĕt.

Senec. l. i. de Irâ, c. 15.

1. Prōhĭbendă maxĭmè est īră ĭn pūnĭendo: nunquam ĕnĭm īrātŭs, qui accēdet ăd pœnam dē ălĭquo sumendam, mĕdĭŏcrĭtātem illam tĕnēbit, quæ est intĕr nĭmĭum ĕt pārum. *Cic.* 1 *Offic. n.* 89.

Ad coërcĭtiōnem errantĭum scĕlĕrātōrùmque īrāto castīgātōre non est ŏpŭs. Nam cùm īră dēlictum ănĭmi sĭt, non ŏpōrtet pēccāta corrĭgĕre pēccando. Ad ēmendātiōnem pœnă prŏficĭt, sī judĭcĭō lāta est. Indĕ est quŏd Sōcrătēs sĕrvo ait: *Cæderem tē, nĭsĭ irascĕrĕr.* Pœnăm servī ĭn ălĭud tempŭs dīstŭlit: illō tempŏre sē ipsĕ ādmŏnŭĭt. Cūjŭs ĕrĭt tempĕrātus ĭn īrā affectŭs, cùm Sōcrătēs non sĭt ausŭs sē iræ commīttĕre? Sīc Archȳtas, cùm villĭco factŭs essĕt īrātior quòd rūră sŭă ējŭs neglĭgēntiă corruptă ănĭmadvertĭsset: *Quō tē,* inquĭt, *mŏdō accēpissem, nĭsĭ irātus essem?* Māluit impunītum dīmittĕre quam propter īram grăvĭus justo pūnīre. *Senec. l.* i. *de Irâ, c.* 15. *Cic.* 4 *Tusc. n.* 78. *Valer. l.* iv. *c.* 1.

2. Maxĭmum rĕmĕdĭum īræ dilātio est: ŭt prīmùm ējŭs fervor rĕlanguēscat; et călīgo, quæ prĕmĭt mentĕm,

aut rēsīdat, aut mīnùs densă sīt. Non tantùm diēs, sĕd ĕtĭam hōra quædăm ex hīs, quæ tē præcĭpĭtem fĕrēbant, mollĭet: quædam ēvanēscent. Irātŭs ălĭquando sēnvo sŭo Plato, pōnĕre illum stătim tŭnĭcam, ĕt præbēre scapŭlas verbĕrĭbus jussit, sŭā mănu ipsĕ cæsūrus. Postquam īntellexit īrascī se mănum, sīcut sustŭlĕrat suspensam dētĭnēbat, ĕt stābat percussūro sīmĭlis: oblītus jam servī, quĭă ălĭum, quem pŏtĭus castīgārĕt, invēnĕrat. Interrŏgātŭs dēīndĕ ăb ămīco qui intervēnĕrat, quĭd ăgĕret? *Exĭgo*, inquĭt, *pœnās ăb hŏmĭnĕ īrācundo. Tū, Speusīppĕ, servŭlum istum verbĕrĭbus objurgā: nam ĕgo īrascor.* Ob hoc non cĕcīdit, proptĕr quŏd ălĭus cĕcīdīsset. Irāscor, inquĭt, plūs făcĭam, quàm ŏpōrtĕt: lĭbentiùs făcĭam. Non sĭt istĕ servŭs ĭn ējus hŏmĭnĭs pŏtestāte, qui sui compŏs non est. *Senec. l.* iii. *de Irâ, c.* 12.

3. Theodōsii īra cĭtò flecti sŏlēbat; undĕ mŏdĭcâ dilātĭone ēmolliēbantur ălĭquando sēvēra ējŭs jussă: hăbŭitque à natūrâ quod Augustŭs à phĭlŏsŏphiæ doctōre Athēnodōro: qui cum vīdisset eum făcĭlè commŏvēri; nē aspĕrum ălĭquid stătŭĕret, mŏnŭit ŭt, ŭbi irasci cœpisset, quātuor atque vīgīnti Græcās littĕrās mĕmŏriā rĕcensēret: ŭt īræ impĕtŭs parvi tempŏrĭs interjectu languēscĕret, mentĕ ălĭò traductâ. *A. Vict. in Theo.*

CAPUT XXVI.

Nē ĭnĭmīcīs quĭdĕm īrāscēndŭm.

1. Non audĭendī quī grăvĭter īrascēndum ĭnĭmīcis pŭtānt, īdque magnănĭmi et forțis vĭri esse cēnsēnt. Nĭhĭl ĕnim laudābĭlius, nĭhĭl magno ĕt præclāro vĭro dignĭŭs plācābĭlitāte, atque clēmēntiâ. *Cic.* 1 *Offic. n.* 88.

Zaleucī lēgĭbus interdīctum ĕrăt, nē quis cīvĭs dĭŭtūrnam adversŭs cīvem īram ĕt ĭnĭmīcitiam gĕrĕret. Si qui essent īræ pervicācĭōris, ĕōs prō indŏmĭtīs, ĕt fĕrīs, et āgrestĭs inhumānĭque ingĕnĭi vĭrīs hăbēndos sanxĕrat. *Diodor. Sic. l.* xii.

2. Titŭs impĕrātor, nĕc auctŏr cūjūsquam nĕcĭs, nec conscĭus fuit, quamvīs interdum grăvĭter ulcīscendi causă non dĕēssĕt: sed *pĕrĭtūram sē pŏtĭŭs, quàm ălĭōs perdĭtūrum*, affirmābat. Cum amplissĭmi ordĭnĭs dŭo adversŭs eum conjurassent, nĕque abnŭĕre cŏgĭtātum scĕlŭs pos-

sent, mŏnuit ŭt dēsistĕrent ăb incepto: si quid desīdĕrārent, prōmīsit sē trĭbūtūrum: cursōres suos confestim mīsit ăd mātrĕm altĕrĭus, ŭt ĕī anxĭæ dē vīta filii nunciārēnt illum salvum; utrumque ēpŭlis sēcum accumbĕre vŏlŭit, ĕt ĭn ēădem fāmĭlĭārĭtāte, quā antè, hăbēre non dēstĭtĭt. *Sueton. in Tito, c.* 9. *Aur. Victor. Ep. c.* 21. *Eutrop. l.* vii.

Cùm Constantīni impĕrātōris stătuam lapĭdĭbus impĕtĕre ausi essent nonnulli ex ējŭs ĭnĭmīcis: ipsum ămīci hortābantur ăd supplĭcĭum sūmendum dē contŭmēliæ auctōribus, ā quĭbus făcĭem ējus deturpātam ĕt convulnĕrātam dīcēbant. Vērùm illĕ cŭm et vultum ĕt căput suum contrēctâsset; *At ĕgo*, inquĭt, lēnĭter rīdens, *nullum ĭn ōrĕ āc frontĕ vulnŭs invĕnio, sĕd omnĭa illæsa ĕt sānă.* S. Chrysost. 20 Hom. ad Ant.

CAPUT XXVII.

Irā sŭī īmpŏtēns ēst ĕt pērtĭnāx.

1. Irā sĭbi indulgĕt, ex lĭbīdĭne jūdĭcat, audīrĕ non vult. Frustrā ŏcŭlis ingĕrĭtur vērĭtas: ămăt ĕt tuētur errōrem, coargŭī non vult, et ĭn mălè cœptīs hŏnēstĭor illi pertĭnācia vĭdētur, quàm pœnĭtentia. Cn. Pīso fŭit vĭr à multīs vĭtĭis intĕgĕr; sĕd prāvŭs, ĕt cui plăcēbat prō constāntiâ rĭgŏr. Is cùm īrātŭs ăd mortem dūci jussĭsset mīlĭtem, quăsĭ interfēcisset commīlitōnem cum quo ēgrēssus ĕrat è castris, et sĭnĕ quo rĕdiĕrat; rōganti tempus alĭquŏd ăd conquīrendum non dĕdit. Damnātus mīlĕs extrā vallŭm castrōrum ductŭs est, et jam cervīcem porrīgēbat, cùm sŭbĭtò appāruit illĕ commīlĭto, qui ōccīsus dīcēbātur. Tunc centūrĭo supplĭcio præpŏsĭtus, condĕre gladium carnĭficem jŭbet. Ambo commīlĭtōnēs altĕr altĕrum complexi, ingenti concursu ĕt magno gaudĭō exercĭtŭs dēducūntŭr ăd Pīsōnem. Illĕ conscendit trĭbūnăl fūrēns ŭtrumque ad mortem dūci jŭbet; adjĭcit et centūrĭōnem, qui damnātum mīlĭtem rĕduxĕrat; hæc præfātus: *Tē mortĕ plectī jŭbeo, quĭă jam damnātus ĕs: tē, quĭă causă damnātiōnis commīlĭtōni fuisti: tē, quĭă jussŭs ōccīdĕre mīlĭtem, impĕrātōri non pārŭīsti.* O quàm sōlers est iracūndia ad fingēndas causās fūrōrĭs. *Senec. l.* i. *de Irâ, c.* 16. *O quam ĭnīqui sunt quīdam jūdĭces!*

Fulmĕn est, ŭbĭ cŭm pŏtestāte hăbĭtat, īrācundĭa.
P. Syrus.

CAPUT XXVIII.

Circūmscrībēndă mūltīs mŏdīs īră ēst.

1. Non expĕdĭt ōmnĭă vĭdērĕ, omnĭa audīrĕ. Injūrĭārum plērāsque non accĭpĭt qui nēscĭt. Non vīs esse īrācūndŭs? nē sīs cūrĭōsŭs. Quī inquīrĭt quid ĭn sē dictum sĭt, sē ipsĕ inquĭētat. Alĭă nĕglĭgēndă, ălĭă dērīdēndă, ălĭă dōnāndă. Circūmscrībenda multis mŏdīs īră est. Plērăque ĭn lūsum jŏcūmque vertantur. Sōcrătēm aīunt colăphō percussum nĭhĭl āmplĭŭs dīxĭsse, quàm *mŏlēstum essĕ, quòd nēscīrent hŏmĭnēs quando cum găleā prŏdīre dēbērent.* Alĭā vĭcĕ mīrantĭbŭs ămīcis, quòd à prŏtervō quōdam hŏmĭnĕ calcĕ impetītŭs, pătĭēntĕr tŭlĭssĕt: *Quĭd ĕnim*, inquĭt, *sī mē asĭnus calcĕ impĕtĭsset, num illi dĭem dixīssem?* Dēnĭque cùm ipsum mălēdĭctis incessĕre quīdam dīcĕrētur, hoc ūnum rēspondĭt: *Bĕnĕ dīcĕre ĕnim non dĭdĭcit.* Senec. l. iii. de Irâ, 12. Diog. Laërt. in Socr.

2. Cato mājor proscīssŭs convĭcĭīs ăb hŏmĭnĕ flagitiōso et improbo: *Īnīqua*, inquĭt, *tēcum mĭhi pugnă est. Tu ĕnim prŏbra făcĭlè audīs, ĕt dīcĭs lĭbentĕr; mĭhi vērò ĕt dīcĕre insuăve, ĕt audīre insŏlĭtum.* Plut. in Caton.

Arcesilāum Acădēmĭcum Antagŏras pŏēta prŏbris incessēbat, mălō sŭo phĭlŏsŏphum aggressus ĭn fŏrō. Nam ille magno ănĭmo contŭmēliam fĕrēns, ŭbi quamplūrīmos cīvēs stāre vĭdēbat, eò ībat ŭt ĭtă convĭcĭātor plūrēs prŏtervĭtātis testēs hăbērĕt. Sīc altĕr vĭr grăvĭs, altĕr insānŭs omnĭbus est vīsŭs. *Ælian. l.* xiv. *c.* 26.

Clazŏmĕnii quīdam Spartam cùm vēnīssent, sēdes Ephŏrōrum, undĕ jūs dīcĕre consuēvĕrant, nīgro cŏlōre inunxērunt insŏlentiùs. Ephŏri, rĕ cognĭtâ, non ĭn īram exarsērunt: sĕd tantùm vŏcāto præcōne publĭco, hoc ei mandāvērunt ŭt publĭcè prōclāmāret: *Lĭcĕat Clāzŏmĕniis indecōrè sē gĕrĕre.* Ælian. l. ii. c. 35.

Quò rārĭor ĭn rēgibus et prĭncĭpĭbus vĭrĭs mŏdĕrātĭo, hôc laudanda măgìs est. C. Julius Cæsăr, qui victōriâ cīvĭli clēmēntīssĭmè ūsŭs est, cùm scrīnĭa dēprĕhēndīsset

ĕpīstŏlārum ăd Pompēĭum missārum ăb īīs, qui vĭdēbantŭr aut ĭn dīversis aut ĭn neutrīs fŭisse partĭbus; lĕgĕre nōluit, sĕd combussĭt: nē fortè ĭn multōs grăviŭs consŭlēndi lŏcum dărēnt. Quamvīs mŏdĕrātè sŏlĕret īrāsci, mālŭit tămĕn non possĕ. Grātissĭmum pŭtāvit gĕnŭs vĕniæ, nescīre quŏd quisque peccâsset. *Senec. l.* ii. *de Irâ, c.* 23. *Diod. l.* xii. *Plin. l.* i. 7.

Fŭit Cotys Thrācum rex nātūrâ īrācūndĭor, et aspĕr ĕōrum, qui ĭn mĭnīstĕriis delīquissent, castīgātor. Cùm eī ălĭquando hospĕs vāsa multa fictĭlia, artĕ quĭdem exquīsītâ ĕlabōrāta, sĕd tĕnŭiă admŏdum ĕt frăgĭlia dŏmum attŭlisset; ipse vĭcissim hospĭti dĕdit mūnĕră. At vāsă omnĭa stătim confrĕgit, *nē*, ŭt tum dixĭt, *ĭn ĕōs, qui illă frĕgissent, aspĕrĭŭs ănĭmādvertĕret.* Plut. Apoph.

3. Non vĭdeo quāre sĭt difficĭlis īræ mŏdĕrātio, cùm scĭam tўrannŏs quŏquè fāmĭlĭārem sĭbi sævĭtĭam repressisse. Cērtè mĕmŏrĭæ prŏdĭtur Pisistrătum Athēnĭensĭum tўrannum, cùm multă ĭn ĕum ēbrĭus convīvă dixĭssĕt, nĕc dĕēssent qui ēī făcēs ăd īram ĕt vindĭctam subdĕrent, plăcĭdo ănĭmō tŭlisse, ĕt respondisse: *Non măgĭs illi ēbrĭō sē succensēre, quàm sī quis oblĭgātis ŏcŭlis ĭn sē incurrissĕt.* Sen. l. iii. de Irâ, c. 11.

Tărentīnī, qui rēgĭs Pyrrhi auxĭlium adversŭs Rōmānos implōravĕrant, sē prō sŏcĭo dŏmĭnum āccēpisse sērò intellĭgentes, sortem sŭam lībĕrīs questībus mīsĕrābantur, maxĭmè ŭbi vīno incălŭĕrant. Ităque āccērsīti ăd Pyrrhum nonnulli sunt, quĭ dē eō intĕr convīvium părum hŏnōrĭfĭcè lŏcūti fŭisse arguēbantur. Sĕd hōrum quĭdem pĕrīcŭlum simplex et ingĕnĭōsa cūjūsdam ex illīs confessio discussit. Nam cùm percontārētur rex, ăn quæ ăd aures sŭas pervēnĕrant dixissent? *Et hæc dixĭmus*, inquit, *Rex: et, nĭsĭ vīnum dēfēcisset, illă, quæ tĭbi rĕlāta sunt, lūsŭs āc jŏcŭs fŭissent, præ ĭīs quæ dē tē lŏcūturi ĕrāmus.* Ibi Pyrrhŭs, qui vīnī, quàm hŏmĭnum, culpam hanc esse vĭdēri mālĕbat; arrīdens, dīmīsit ēōs. *Valer. l.* v. 1. *Livii suppl. l.* xii.

4. Hŏmĭnī īrācūndo cùm plăcĭdĭssĭmīs făcillĭmīs ĕt mĭnĭmè morōsīs vīvendum est, si iræ mĕdēri vĕlit: sūmĭmus ĕnĭm ēōrum, quĭbūscum vīvĭmus, mōrēs. Ut corpŭs quosdam morbōs proxĭmīs trādit, sīc ănĭmus vĭtĭa sŭă. Ebrĭōsus convictōrēs ĭn ămōrem vīni sæpĭŭs traxĭt: impŭdīcōrum cœtŭs fortem quŏque vĭrum ēmōllĭīt: ăvārĭtia vīrŭs sŭum ĭn vĭcĭnos transtŭlĭt. Eădem rătio virtūtum

est: quīdquĭd ăd ĕās āccēdit, mūtātur ĭn mĕlius. Rĕtundĭtur paulātīmque dēdiscĭtur ĭn plăcĭdos vĭrōs aspĕrĭtās. Accēdĭt huc, quòd non tantum exemplo mĕlĭor fit, qui cum quĭētĭs hŏmĭnĭbus vīvĭt, sĕd ĕtĭam causās īrāscendi non invĕnĭt, nĕc vĭtĭum sŭum exĕrcĕt. Fŭgĕre ĭtăque dĕbet īrācundŭs omnĕs quōs irrĭtātūros īram sŭam scĭĕt. Elĭget simplĭcēs, făcĭlēs, mŏdĕrātos. *Senec. l.* iii. *c.* 8.

CAPUT XXIX.

Imĭtāndă mūltōrŭm ĭn sūmmă pŏtēntĭă lēnĭtās.

1. Irācūndīs hŏmĭnĭbus ŏb ŏcŭlōs pōnĕre ĭnūtĭle non ĕrit exemplă mŏdĕrāta ĕt lēnia eōrum, quĭbus nĕc ăd irāscēndum causă dēfŭit, nĕc ăd ulcīscēndum pŏtēstās. Quĭd făcĭlius fŭit rēgi Antĭgŏnō, quàm dŭōs mīlĭtēs ăd supplĭcĭum dūci jŭbēre, quī proxĭmi rēgĭo tabĕrnācŭlo, dē rēgĕ sŭo multă tĕmĕrè effutiēbant? Audĭĕrăt omnĭa Antĭgŏnus, utpŏte cùm intĕr dīcentēs ĕt audientem vēlum tantŭm intĕrĕsset: quod illĕ lĕvĭter commōvit, ĕt *Longĭùs*, inquĭt, *discēdĭte nē vōs rex audĭat.* Idem quādam noctĕ, cùm ălĭquōs ē mīlĭtibus sŭis audīsset omnĭa mălа imprĕcāntes rēgi, quŏd ipsōs ĭn ĭtĕr difficĭle et inēxtrīcābĭlĕ lūtum dēduxīsset: āccēssit ăd ĕōs qui maxĭmè lăbōrābant, et ignōrāntēs ā quo adjŭvārentur, ex illō lutō ēduxĭt: illōrum vērò măledīctă mīti ănĭmō tŭlit. *Senec. l.* iii. *de Irâ, c.* 22.

Narrant hunc Antĭgŏnum filĭō sŭō vĭolentĭus adversŭs cīvēs ăgentī dixīsse: *An non nōvīsti, fĭlī, nostrum regnum nōbĭlem essĕ servĭtūtem?* Quæ verbă maxĭmæ hūmānĭtātis sunt ĕt mansuētūdĭnis. Altĕrum rēgem fĕrūnt trādĭtum sĭbi dĭădēma, prĭūsquam căpĭti impōnĕret, dĭū consīdĕrâsse, ăc dēĭndĕ dīxīsse: *O nōbĭlem măgĭs quàm fēlīcem pannum! quem nē hŭmi quĭdem jăcēntem tollĕre quis vĕlit, sī cognoscăt quàm multis sōlĭcĭtūdĭnibŭs, ĕt pĕrīcŭlis, ĕt mĭsĕrĭs sĭt rēfertŭs.* Ælian. l. ii. c. 20. Valer. vii. c. 2. Hinc *P. Syrus.*

Fortūnă măgnă, măgnă dŏmĭno est servĭtūs.

2. Sī quā ĭn Phĭlippo Măcĕdōnum rēgĕ vīrtūs fuit, maxĭmè contŭmēliārum pătĭentĭa, ingens instrŭmentum ăd tūtēlam regni. Dēmŏchărēs, Parrhēsiāstēs ŏb nĭmĭam ĕt procācem linguam ā Græcis appellātus, ăd ĕum intĕr ălĭōs Athĕnĭensium lēgātos vēnĕrat. Aūdītâ bĕnīgnè lēgātione, Phĭlippŭs: *Dīcīte*, inquĭt, *mĭhi făcĕre quĭd possim, quod sĭt Athēnĭensibus grātum.* Excēpĭt Dēmŏchărēs, *Te sūspēndĕre.* Indignātio cĭrcumstāntĭum ăd tăm ĭnhūmānum rēspōnsŭm exōrtă est: quōs Phĭlippŭs contĭcescĕre jussĭt, ĕt prŏtĕrvum hŏmĭnem salvum et incŏlŭmem dīmittĕre. *At vōs*, inquĭt, *cætĕrī lēgāti, nuncĭāte Athēnĭēnsĭbus, multŏ sŭpĕrbiōres esse qui istă dīcunt, quam quī impūnè dictă audĭūnt.* Senec. lib. iii. de Irâ, c. 23.

Cùm Methōnēm urbem oppugnāret, ĭn prætĕrĕūntem săgĭtta jactă de mūrīs dextrŭm ējŭs ŏcŭlum ēffōdit. Quo vulnĕrĕ nĕc sēgnĭor ĭn bellŭm nĕc īrācundĭor advērsŭs hostēs factŭs est: ădĕo ŭt pācem dēprĕcantibus dĕdĕrit, ĕt mītĭs advērsŭs victōs fŭĕrit. *Justin. l.* vii. *c.* 6.

3. Multă ĕt Cæsăr Augustŭs dignă mĕmŏrĭâ fēcit dixĭtque, quĭbus appāreăt īram illi non impĕrâsse. Timagĕnēs hĭstoriārum scrīptŏr, quædam ĭn ipsum, quædam ĭn uxōrem ējŭs, ĭn tōtam dŏmum dixĕrat; nĕc perdĭdĕrat dictă; avĭdè ĕnĭm excĭpĭtur, ĕt pĕr ōra hŏmĭnum cĭrcumfĕrtur mordax dĭctŭm. Sæpè illum mŏnŭĭt Cæsăr, ŭt mŏdĕrātĭus linguā ūtĕrētur: persĕvēranti dŏmō suâ tantum interdixĭt. *Senec. ibid.*

4. Dīcăt quĭsque sĭbi, quŏties lacessĭtur: Nūmquĭd pŏtentĭor sum Phĭlippō? Illī tămĕn impūnè mălĕdīctŭm est. Numquid in dŏmō meâ plus possum, quàm tōto orbe terrārum Dīvŭs Angustŭs pŏtŭit? Ille tămĕn contēntŭs fŭĭt convĭcĭatōrem ā sē dīmittĕre. Quĭd est quāre ĕgo flāgēllis ĕt compĕdĭbus pūnĭam servī mĕī ēlātius responsŭm, ĕt contŭmāciōrem vultum, ĕt non pervĕnĭentem usque ăd mē murmŭrātiōnem! Quĭs sŭm, cūjŭs aurēs lædi nĕfās sĭt: Ignōvērunt multi hostĭbus: ĕgo non ignōscăm pīgrīs, nĕglĭgēntibus, garrŭlīs! Puĕrum ætas excūsĕt, fœmĭnam sexŭs, extrāněum lībĕrtās, dŏmēsticum fāmĭlĭarĭtas. Alĭquĭs nōs nunc prīmùm offendit; Cŏgĭtēmus quàm dĭū plăcuĕrit. Sæpè ĕt ălĭās offēndĭt? fĕrāmus quod dĭū tŭlĭmŭs. *Senec. ibid. c.* 24.

CAPUT XXX.

Mĭnĭmīs rēbŭs ēxāspĕrārī īnsānĭă ēst.

1. Dīlĭgentĕr căvendum est nē mĭnĭmīs rēbus exaspĕrēmŭr. Părum ăgĭlis est pŭĕr, aut mēnsă nĕglĭgēntĭŭs pŏsĭtă? ăd istă īrā concĭtāri insānĭa est. Ægĕr ĕt infelīcĭsvălĕtūdĭnis est, quem lĕvis aurā lædĭt: imbĕcillĭ ŏcŭli sunt, quos candĭdă aut rubrā vestĭs obtūrbăt. Ubi ănĭmum sĭmŭl ĕt corpŭs vŏlūptātēs corrūpêre, multă intŏlĕrābilia vĭdēntur: non quĭă dūră illă sunt, sĕd quĭă nŏs mōllēs. Nullă rĕs măgĭs īrācūndĭam ălĭt, quàm luxūrĭa intempĕrans ĕt impătĭens. Dūrè tractāndŭs est ănĭmŭs, ŭt ictum non sēntĭăt, nĭsĭ grăvem. *Senec. l.* ii. *de Irâ, c.* 25, 26.

2. Insānĭa quŏquè est adversŭs ĭnănĭmă ĕt non sensūra īrāsci. *Senec. l.* iii. *de Irâ, c.* 21.

Cùm Babylōnem oppūgnātūrus festīnāret Cўrŭs, Gnydŭm lātè fūsŭm amnĕm vădo transīre tentāvit: quŏd vix tūtum est ētĭam cùm æstātis călōrem sensĭt, ĕt ăd mĭnĭmum dēdūctus est āmnĭs. Ibĭ ūnŭs ex ĕquīs albīs, qui trăhĕre rĕgĭum currum sŏlēbānt, ăquīs ābreptŭs, vĕhĕmēntĕr commŏvit rēgem. Jurāvit ĭtăque ĕò sē rĕdactūrum amnem illum, ŭt transīri călcārīque ētĭam ā fœmĭnīs posset: ĕt tāmdĭū assēdit ŏpĕri, dōnĕc alvĕum ĭn trecēntōs ĕt sexăgĭnta rīvōs dispergĕret, ĕt sīc cŭm rĕlinquĕret. At hīnc rēbus magnīs jactūra ēvēnit: ĕt mīlĭtum ardŏr, quem inūtĭlis lăbŏr frēgit: ĕt ōccāsio aggrĕdīendī impĕrātos; dŭm illĕ bellŭm indictum hōsti gĕrĭt cum flumĭnĕ.

Xerxēs, ŭt ex Asĭā ĭn Eurōpăm trajĭcĕret, pontĕm ĭn Hellēspōntō fēcĭt. Qui cùm tēmpēstātĕ ĕt flūctĭbus ēssĕt quassātus ăc disjēctŭs, jussĭt trĕcēntōs flăgellōrum ictŭs ponto inflīgi, stigmăta ĭnūri, compĕdēs dărī. *Herodot. l.* vii.

CAPUT XXXI.

Lingŭā dīligēntīssĭmē cōntĭnēndă.

1. Rectum est, ĕtĭam ĭn īllīs contēntiōnĭbŭs, quæ cum ĭnīmīcīssĭmīs fīunt, lĭcĕt nōbīs indignă audiāmŭs, tămĕn grăvĭtātem rĕtĭnēre, īrācūndĭam rĕpellĕre. Quæ ĕnĭm cum ălĭquā perturbātiōnĕ fīunt, ĕă constantiæ advērsāntur, nĕc ăb ĭīs, qui adsunt, possunt prōbāri. *Cic.* 1 *Offic. n.* 137.

Pĕrīclem ĭn forō publĭcă nĕgōtia tractāntem imprōbŭs ĕt pĕtŭlans hŏmo mălĕdīctis insectābātur. Quæ cùm illĕ pătĭenter ferret, nĕc ullum ăd eă verbŭm rĕpōnĕret; dĭem tōtum persĕvērāvit insectātio. Vespĕri vultu gressūquè plăcĭdo dŏmum rĕvērsŭs est Pĕrīcles, insĕquente ĕōdĕm nĕbŭlōnĕ, ĕt omnĭbus contumēliis ĕum impĕtente. Ædēs ingrēssūrŭs, cùm jam nox esset, ūnī ē servis suis mandāvit, ŭt āccēnso lūmĭnĕ hŏmĭnem comĭtārētur ac rĕdūcĕret dŏmum. *Plut. in Pericle.*

Dionem Acădēmĭcum ē convīvĭo rĕdĕuntem mălĕdĭcŭs quĭdam insectābātur, nullă non convĭcĭa ĭn ĕum fundens. Tacĕbat intĕrĕā Dion; cui jam dŏmum ingressūro cùm convĭcĭātor dixissĕt: *Nihilne ăd hæc rēspondēs? Nĭhĭl prōrsŭs*, inquit Dion. *Stob. serm.* xix.

Cùm Lăcĕdæmŏnĭōrum lēgātus Gelōni Syracusānōrum rēgi quædam dīxīsset, quĭbus offendi pōssĕ vĭdēbātur: *Spārtānĕ hospĭtĕs*, inquit Gelon, *contŭmēliæ hŏmĭni factæ sōlent ējŭs īram āccendĕre. Vērùm tū, contŭmēliōsis lĭcĕt ĭn mē vērbĭs sīc invēctŭs, non tămĕn īndūcēs mē ăd vĭcem tĭbĭ contrā dĕcŭs rĕddēndăm.* Herod. l. vii.

2. Magnī ănĭmī mānsuētīque est mŏdĕrātè ferrĕ objēctă crīmĭnă, ĕt contēmptum: non cĕlĕrĭter răpī ĭn ultiōnem, nĕc făcĭlè mŏvērī ăd īram: sĕd mōrĭbŭs cōmĕm essĕ mītēmque, ingĕnĭō quĭētō ĕt constantī. *Stob. Serm.* xix.

Illŭd tĕ admŏnĕo, dĭcēbat ōlim Cĭcĕro frātrī sŭō, vĭrō īrācūndĭōri, ŭt quōtĭdĭē mĕdĭtĕre rĕsīstendum essĕ īrācūndĭæ; cumque ĕă maxĭmè ănĭmum mŏvĕt, tum tĭbi essĕ dīlĭgentīssĭmè linguam contĭnendam. Quæ quĭdĕm mĭhi vīrtūs non interdum mĭnor vĭdētur, quàm omnĭno non īrāsci. Etĕnĭm non īrāsci, non sēmpĕr grăvĭtātis est,

sĕd ălĭquāndo lātĭtūdĭnis. Mŏdĕrāri vĕro et ănĭmō ĕt rătiōni, cùm sŭmus īrāti, aut ētĭam tăcērĕ, etsī non est perfectæ săpĭentiæ, tămĕn est non mĕdiŏcris ingĕnĭi. *Cic. 2 Epist. ad fratr.*

Cùm ăpŭd Philīppum rēgĕm præ vīno dormītantem dixīsset causam mŭlĭĕr fŭissetque imměrĭtò damnātă; sē ăb ējŭs jūdĭcĭō prōvŏcāre exclāmāvit. *Ad quem ergo prōvŏcās?* inquit rex īrātŭs. *A. Philippo*, respondit illa, *bĕnĕ pōtō ĕt dormītante, ăd Philīppŭm sōbrĭum ĕt vĭgĭlantem.* Excussit rēgi crapŭlam ĕt somnolentiam tam lĭbĕrum mŭlĭĕrcŭlæ responsum: ĕt non mŏdò ĭn ĕam non est acĕrbiŭs invectŭs, sĕd ētiam, causā ējŭs dĭlĭgēntĭus inspectā, justĭōrem sentēntĭam tŭlĭt. *Valer. l.* vi. *c.* 2.

CAPUT XXXII.

Quāntō sŭpĕrĭōrēs sŭmŭs, tāntō nōs sŭbmīssĭŭs gĕrāmŭs. Cic. 1 Offic. n. 90.

1. In rēbus prospĕris, ĕt ăd vŏlŭptātem nostram flŭentĭbus, sŭperbiam, fāstĭdĭŭm arrŏgāntĭam magnŏpĕrĕ fŭgiāmŭs. Nam ŭt advĕrsās rēs, sīc sĕcūndās immŏdĕrātè ferrĕ, lĕvĭtātis est. Phĭlīppum quĭdem Măcĕdōnum rēgem rērum gestārum glōrĭā vĭdĕo sŭpĕrātum ā filio; ăt făcĭlĭtāte ĕt hūmānĭtāte vĭdeo sŭpĕrĭōrem fŭisse. Ingentī clādĕ ăpŭd Chæronæam Athēnĭēnsēs ăc Thēbānos affĕcĕrat Phĭlippŭs, ĕt magnōs proptĕr tam clāram vīctōriam ănĭmos gĕrĕre posse vĭdēbātur. Vĕrùm īllĕ quo dĭē partă est vīctōrĭă, non ĭn convīvio rīsit, non lūdos intĕr ĕpŭlas adhĭbŭit, non cŏrōnas aut unguentă sumpsĭt: ĕt quantum ĭn illō fŭit, ĭtă vīcĭt, ŭt victōrem nēmo sentīret. Athēnĭensĭbus, quos passŭs infestīssĭmos fuĕrăt, cāptīvōs grātis rĕmīsit, ĕt bellō consumptōrum corpŏrā sĕpultūræ reddĭdit. Dēnĭque ădĕò nĭhĭl sŭpĕrbè, nĭhĭl insŏlenter ēgĭt, ŭt vŏlŭĕrit sĭbi dēĭnceps ăb ūno ē servis quis singŭlis diēbus ĭn mĕmŏriam rĕvŏcāri, sē hŏmĭnem esse. Ităque nēc fŏràs ipsĕ prōdībat, nĕc ăd ĕum quĭsquam mānè prĭŭs intrābat, quàm făcŭlus ēĭ tĕr acclamâsset: *Philīppĕ, hŏmŏ ĕs.* Ibid. Justinus, l. ix. c. 4. Ælian. viii. c. 15.

2. Quàm dispăr Philippo pătri Alexandĕr fŭit! Sŭpĕrāto Dārīō Persārum rēgĕ, Jŏvis filium non dīci tantum sē, sĕd ētĭam crēdi, vŏlŭit: tanquam pĕrīndĕ ănĭmis impĕrāre possĕt āc linguīs. Ităque Măcĕdōnes ipsum sălūtāre, prosternentes hŭmī corpŏra, jussĭt. Scripsĭt quŏque Græciæ pŏpŭlis, ŭt sē Dĕum essĕ publĭcis ēdictīs cŏnfitērentur. Alĭīs ălĭă ĭn ējŭs hŏnōrem dēcērnentĭbus Lăcĕdæmŏnii hūjūsmŏdi dēcrētum fēcērunt: *Quŏniam Alexander Dĕŭs ēssĕ vult, ēsto Dĕŭs;* Laconĭcâ lĭbertāte ĕt brĕvĭtāte rĕdargŭēntēs vēcordiam Alexandri. *Q. Curt. l.* vii. *c.* 5. *Ælian. l.* ii. *c.* 19.

3. Cùm sŏlĭtus essĕt Epamĭnōndās uncto corpŏrĕ hilărīque vultū prōdīre ĭn publĭcum, postrĭdiē ējŭs dīei, quo fēlĭcĭter pugnātum ĕrat ĭn Leuctris, prōcēssĭt squalĭdŭs, ĕt trīstīs. Scīscĭtantibus ĭgĭtur ămīcis, ecquĭd illī mŏlestī accĭdisset: *Nihĭl,* inquĭt, *sĕd hĕrī sensi mē ănĭmō fŭisse, quàm păr sĭt, ēlātiōre. Quocīrca hestērnæ lætĭtiæ intempĕrāntiam hŏdiernā trīstĭtiâ castīgo.* Plin. Apopht.

4. Postquam victum, ĕt ăd pĕdēs sŭōs summittentem sē, rēgem Persĕum consōlātus est victŏr Paulŭs Æmĭlĭus, sermōne ăd circumstantes Rōmānos converso, dixĭt: *Exemplum insignĕ cernĭtis mūtātiōnis rērum humānārum. Vōbīs hoc præcĭpuè dīco, jŭvĕnēs. Idĕò ĭn sĕcūndīs rēbus nihĭl in quemquam sŭpĕrbè āc vĭŏlentĕr consŭlĕre dĕcet, nĕc præsenti crēdĕre fŏrtūnæ: quum quĭd vespĕr fĕrat, incĕrtum sĭt. Is dēmŭm vĭr ĕrĭt, cŭjŭs ănĭmum fortūna nĕc prōspĕrā stātu suo effĕrĕt, nĕc adversâ infringĕt.* Livius, l. xlv. c. 8.

Mŏdum impōnĕre sĕcundis rēbŭs, nĕc nĭmīs crēdĕre sĕrēnitāti præsentis fortūnæ, prudentĭs hŏmĭnis et mĕrĭtò fēlīcis est. *Idem. l.* xlii. *c.* 62.

Mōs ĕrăt Rōmānīs ĭn ādvĕrsīs vultum sĕcundæ fortūnæ gĕrĕre, mŏdĕrāri ănĭmōs ĭn sĕcūndis. *Ibid.*

5. Agathŏclēs, qui ĭn Sīcĭlĭâ rēgnāvit, ăd rēgĭam mājestātem ex hŭmĭli et sōrdĭdo gĕnĕre pervēnĕrat. Nam ĭn Sīcĭlĭâ patrĕ figŭlo nātŭs, ipsĕ figŭlīnam artem prīmùm exercŭit; postquam rērum pŏtītus est sōlēbat ĭn mensâ pōcŭla fictĭlia intĕr aurĕă pōnĕre, et pălam fătēri sē quondam ējŭsmŏdi pōcŭlorum fuisse artĭficem. *Justin. l.* xxii. *c.* 1.

Longè ălĭō ănĭmo fŭit Tiberius. Nam intĕr ĭnĭtia prīncĭpātus dīcenti cuidam, *Mĕmĭnīstĭnĕ?* antĕquam illĕ plūrēs notās fămĭlĭaritatis vĕtĕrĭs prōferret, *Non mĕmĭnī,* inquĭt, *quĭd fuĕrim.* Aversābātur nempĕ omnĭum vĕtĕrum ămīcōrum et æquālĭum nōtĭtiam: et illăm sōlăm præsēntĕm

fortūnām sŭam aspĭci, illăm sōlam cŏgĭtāri ĕt nārrāri vŏlēbat. Contrà Vespasiānŭs mĕdiŏcrĭtātem prīstĭnam nĕque dissimŭlāvit, et sæpè dēclārāvit: quīn et cōnantēs quōsdam ōrīgĭnem ipsĭus ăd cŏmĭtem quendam Hercŭlis rĕfĕrre irrīsĭt. *Senec. l.* v. *Benef. c.* 25. *Sueton. in Vesp. c.* 12.

CAPUT XXXIII.

Nĕ āssēntātōrĭbŭs pătĕfăcĭāmŭs āurēs.

1. In sĕcūndissĭmus rēbus maxĭmè est ūtēndum cōnsĭlĭō ămīcōrum, hīsque ĕtĭam măjŏr, quàm āntè, trĭbŭendă est, auctōrĭtās. Iīsdēmque tempŏrĭbus căvendum est, nĕ assentātōribus pătĕfăcĭāmus aurēs nĕc ădūlāri nōs sĭnāmus. In quo falli făcĭle est; tālēs ĕnĭm nōs esse pŭtāmus, ŭt jūre laudēmŭr. Hīnc născŭntŭr innŭmĕrābĭlĭa pĕccāta. *Cic.* 1 *Offic. n.* 91.

Cĭtò nōbis plăcēmus. Quĭdquĭd ĭn nōs ădūlātio sĭnĕ pŭdōrĕ congessĭt, tanquam dēbĭtum prendĭmus: ădeòque indulgēmus nōbĭs, ŭt laudārī vĕlĭmŭs dē ĭĭs, quĭbus contrārĭă maxĭmè făcĭmŭs. *Senec. Ep.* 59.

Adūlātōribus nĕ aurēs præbēās. Hăbēnt hoc ĭn sē nātūrāle blandītiæ, ĕtĭam cùm rejĭcĭuntur, plăcēnt; sæpè exclūsæ, nŏvissĭmè rĕcĭpĭuntur. *Ibid.* 4 *Quæst. proœm.*

Quemādmŏdum qui audĭĕrunt symphōnĭam fĕrūnt sēcum ĭn aurĭbus mŏdŭlatiōnem illam ăc dulcēdĭnem cantûs, quæ mentem ăd sērĭa non pătĭtur intendī; sīc ădūlātōrum et prāvă laudantium sērmo, dĭū postquam audītŭs est, hærĕt, nĕc făcĭle est illum ănĭmo excŭtĕre. Idĕò claudendæ sunt aurēs blandīs vōcĭbus. *Ibid. Ep.* 123.

2. Alexandro cœlestēs hŏnōres conçŭpīscenti non dĕĕrat ădūlātio, perpĕtŭum măl̆um rēgum, quōrum ŏpēs sæpiùs assentātio, quàm hōstīs, ēvertit. Græcī quĭdam, non ingĕnĭī sōlum, sed ĕtĭam nātĭōnis vĭtĭō, ădūlātōrēs, vērīs ămīcis et maxĭmīs exercĭtuum dūcĭbus ā rēgĕ præfĕrēbantur. Hi tum cœlum illī apĕrĭēbant; Hercŭlemque et Lĭbĕrum ĕt cum Cāstŏrĕ Pollūcem nŏvō nūmĭnĭ cessūros essĕ jactābant. Quæ ădūlatiōnes Alexandro mīrē plăcēbānt. *Q. Curt. l.* viii. *c.* 5 *et* 8. Etenim:

——Nĭhĭl est quod crēdĕre dē sē
Non pōssĭt, cùm laudātŭr Dĭīs æquă pŏtēstas.

Juvenal, Sat. iv.

Admŏnēbat contrà Callisthĕnēs, vĭr haudquaquam aulæ ĕt assentantĭum accommŏdātŭs ingĕnĭo, nē rēbŭs fēlīcissĭmè gestīs invĭdĭam contrăhĕret āscītâ Dei appellatiōne. At grăvĭtas vĭrī, ĕt lŏquendi lībērtas invīsa ĕrăt rēgi, quăsĭ sōlŭs Măcĕdōnes părātōs ăd tālĕ obsequĭum mŏrārētur: fuitque proptĕrea in eum iræ pervĭcācis. Cujūs explendæ occāsiōnem ŭbĭ invēnit, vĭrum prædĭtum optĭmis mōrĭbus, indīctā causā, excrŭcĭātum nĕcāvit. Quam crūdēlitātem sēra pœnĭtentia sĕcūta est. Cērtè nullius cædēs mājōrem ăpŭd phĭlŏsŏphōs invĭdĭam Alēxandro excĭtāvit. Hinc illa Senĕcæ: Fuit Callisthĕni ingĕnium nōbĭle et fŭrĭbundi rēgis impătiens. Ejŭs mōrs crīmĕn Alexandri æternum est, quod nūllă vīrtūs, nullă bellōrum fēlīcĭtas rĕdĭmet. Nam quŏtĭes quĭs dixĕrit, Occīdit Persārum multă millia: oppōnētur, Et Callisthĕnem. Quŏties dictum ĕrit, Occīdit Darīum, penès quem tunc magnum regnum ĕrat: oppōnētur. Et Callisthĕnem. Quŏties dictum ĕrit, Omnĭa ōcĕănō tĕnŭs vīcĭt, ipsŭm quŏque tentāvĭt nŏvīs classĭbus, et impĕrium è Măcĕdŏniâ usque ad orientis termĭnos prōtūlit: dicētur, Sĕd Callisthĕnem occīdit. Dēnĭque ex his quæ fortĭter fēlīcĭterque fēci, nĭhĭl tantam ei glōriam affĕret, quantum dēdĕcŭs cædēs Callisthenĭs. *Senec. l.* vi. *Quæst. c.* 3.

2. Dārīus adversŭs Alexandrum ĭn Ciliciâ pugnātūrŭs cŏēgĕrat undique pēnè innŭmĕrabĭlem mīlĭtum multĭtūdĭnĕm. Cūjŭs aspectu cùm admŏdum lætŭs essĕt, spem quŏquè ējŭs inflābat adūlātōrum turbă, certam dē Alexandro victōrĭam pollĭcĭtantĭum. Convērsŭs tum ăd Chărĭdēmum, vĭrum bellī pĕrītum, qui Athēnīs jŭbēntĕ Alexandro, expulsŭs, ăd Darīum confūgĕrat, pērcontāri cœpĭt: *Sătīsne ei vĭdērētur instructus ad obtĕrendum hostem?* At illĕ, et sŭæ sortĭs ĕt rēgĭæ sŭperbiæ, oblītŭs lībĕre admŏnŭit: *Illam ex omnĭbus ŏrĭentis partibus excĭtam hŏmĭnum multĭtūdĭnem, purpŭrâ, argento, aurōque fulgentem, fŭtūram esse impārem Măcĕdŏnibus. Quī paupertāte măgīstrā ūsi, mīlitārem dīscĭplīnam dĭdĭcissent; ĕt non dĕcōra arma, sĕd fortĭtūdĭnem ănĭmi ăd prælĭum afferrent.* Ităque suasit, ŭt argentum atque aurum illŭd, quō ējŭs exercĭtŭs frustrâ fulgēret, ĭn condūcendis ē gentĕ bellĭcōsâ mīlĭtĭbŭs insūmĕrētur.

Erăt Darīō nātūrâ mītē āc tractābĭle ingĕnĭum: sĕd nātūram plērumquè fōrtūna corrumpit. Ităque vērĭtātĭs impătiēns, hospĭtem tunç maxĭmè ūtilia suadentem ăb străhi jussĭt ăd căpĭtāle supplĭcium. Illĕ nē tum quĭdem lībērtātĭs oblītŭs: *Hăbĕo*, inquĭt, *părātum mortĭs meæ ultōrem. Expĕtat ā tē pœnās meī consĭlii spīrĕti ipse, contrā quem tĭbi suāsi. Tu quĭdem lĭcentĭa regni sŭbĭtò mūtātus, dŏcŭmēntum ĕrĭs posterīs, hŏmĭnēs, cùm sē permīsēre fortūnæ, ĕtĭam nātūram dēdīscĕre.* Hæc vōcĭfĕrantem īī, quĭbus ĕrat impĕrātum, jŭgŭlant. Sēra dēĭndĕ pœnĭtentĭâ sŭbĭit rēgem: ĕt Chărīdēmum vēra dixissĕ confessŭs, ĕum sepĕlīri jussĭt. *Q. Curt. l.* iii. *c.* 2.

4. Non dēfuit Caio Cæsărī Calĭgŭlæ fāmĭlĭārĭtas hŏmĭnum, vĭtia ējŭs assentātiōne ălentium. Etĕnim magnæ fortūnæ sempĕr cŏmes est adūlātio. *Patercul. l.* ii. *c.* 102.

Ptolemæus rex Ægypti ălĭquandĭū cum laudĕ impĕrāvĭt. Pōstĕă vērò ădūlatōribus corrŭptus, Aristŏmĕnem, qui tūtŏr ipsius fuĕrat, qui cunctă nĕgōtia prūdenter admĭnīstrāvĕrat, quem instăr pătrĭs dĭū cŏlŭĕrat, tandem ŏdĭō prōsĕquī cœpit, ŏb illius ĭn lŏquendo lībērtātem, āc postrēmò ēpōtō cĭcūtæ pōcŭlo mŏri coëgit. Exĭndĕ măgĭs āc măgĭs effĕrātŭs, ĕt tyrānnĭcâ sævĭtiâ, non rēgiâ ūtens pŏtestāte, ĭn ŏdium Ægyptiōrum vēnĭt, părumque abfuit quĭn regno excĭdĕret. *Diod. Sic. l.* xxvi.

5. Dūplex exemplum ex ingenti turbā prōfertur, undĕ dīcĕre lĭcet quò prōrumpat ălĭquando præpōtentum hŏmĭnum īra; ĕt quàm turpĭter ĭīs assentēntur ădūlātōrēs. *Senec. l.* iii. *de Irâ*, *c.* 14, 15.

Somnĭō quŏdam ĕt dēĭndĕ hariŏlōrum responso terrĭtus Medōrum rex Astyăgēs, nātum ē filiâ sŭâ filium (qui pōstĕă Cўrŭs est dictŭs) Harpăgo ămĭco nĕcandum tradĭdĕrat. Quod cùm ĭlle făcĕre nĕglexisset, ĕt infans intĕr pastōres ădŏlēvisset; Astyăgēs filium Harpăgi, ĭn ultiōnem servāti nēpōtis; interfēcit: ĕt cùm ignāro pătri ĕdendum appōsuisset ĭn mensâ, ĭdēntĭdem quærēbat, *An plăcēret condĭtūra?* Deĭndĕ ŭbi illum scĕlestīs ēpŭlīs sătŭrātum vĭdit, căput ăliasque occīsi rĕlĭquias mĭsĕro pătri jussĭt afferri: quās agnoscentem interrŏgāvit, *Quō mŏdo essĕt acceptŭs?* Harpăgus dissimŭlāto dŏlōre, crūdēli rēgi turpĭtĕr ădūlari non dŭbĭtāvit, et, *Apŭd rēgem*, inquĭt, *omnĭs cænă jūcūndă est.* Herodot. l. i. Justin. l. i. c. 4, 6. Senec. ibid.

Cambysem rēgem Persārum nĭmĭs dēdĭtum vīno Prexaspes ūnŭs ex ămīcis mŏnēbat, ŭt parcĭùs bĭbĕret, *Turpem essĕ maxĭmè rēgi ēbrĭĕtātem*, dīcens: *ĭn quem omnĭum ŏcŭli conjĭcĕrentur, ĕt cūjŭs nĕc factă, nĕc dictă obscūra essent.* Ad hoc illĕ: *Scīēs*, inquĭt, *quemādmŏdum sempĕr mentĭs compŏs sim: ĕt prŏbābo jam ŏcŭlos ĕt mănŭs pōst vīnŭm ĕtiam sōlĭtum offĭcium præstāre.* Bĭbit dēindĕ largĭùs quàm ălĭàs, căpăciōrĭbus scyphīs: ĕt jam vīnō grăvĭs, objurgātōris sui filium prōcēdĕre ultra līmĕn jŭbĕt, allĕvātăque sŭpĕr căpŭt sinīstrâ mănu stāre. Tunc intendĭt arcum, et ipsŭm cōr ădŏlescentis, quod pĕtĕre sē dixĕrăt, fīgit, rĕcīsōsque pectŏre, hærēns ĭn īpso cordĕ spīcŭlum ostendit. Tum rēspĭcĭens pătrem, ăn sătĭs cērtam hăbĕăt mănum, interrŏgat. Illĕ, ējŭs rēī laudātor, cūjŭs nĭmĭs ĕrăt spectātōrem fŭisse, nĕgāvit *Apollĭnem pŏtuisse certiùs sagittam mīttĕre.* O rēgĕm crūēntum, ĕt dignum in quem omnĭum sŭōrum arcūs tendĕrentur! ô pătrem ănĭmō măgĭs quàm condĭtiōnĕ, servum! *Herodot. l.* il. *Senec. ibid.*

6. Ad Trajāni aurēs omnĭs adūlātōribus ōbstructŭs erat ădĭtŭs: sĭlebant ergo, et quĭēscēbant. Cùm non est, cui suadĕātur, et qui suadĕānt non sunt. *Plĭn. Paneg.*

Cùm Pescennio Nīgro impĕrātori rēcens factō quīdam pănēgўrĭcum rĕcĭtāre vellĕt: dixĭt ēī Nīgĕr: *Scrībĕ laudēs ălĭcūjŭs dūcĭs ōptĭmī vītă functī, ĕt dīc quĭd illĕ fēcĕrĭt, ŭt ĕum nōs ĭmĭtēmur. Nam vīvēntēs laudāri ĭrrīsĭo est: maxĭmè impĕrātōrēs, ā quĭbŭs ălĭquid spērāri aut tĭmēri pŏtēst. Ego vērò vīvus plăcēre vŏlo, mortuus ĕtĭam laudari.* Spart. in Nigr. c. 11.

Quō tempŏrĕ Sŏlōn ăd Crœsum vŏcātus vēnĭt Sardes, ĕrat ĭn rēgiâ Æsōpŭs nōbĭlĭs fābŭlārum scriptŏr: qui dŏlēns vĭcem Sŏlōnis pārùm bĕnīgnè acceptī, quòd Crœso interrŏganti lībĕrè rēspondīssĕt, hĭs verbĭs ĕum ădmŏnŭit: *O Sŏlŏn, cŭm rēgĭbŭs aut quàm mĭnĭmè, aut quam blandissĭmè, ăgēndum est. Imò mehercŭle*, inquit Sŏlōn, *vel quàm mĭnĭmè vĕl quàm ōptĭmè.* Plut. in Solon.

CAPUT XXXIV.

Fōrtĭs ĕt cōnstāntĭs ănĭmī ēst nōn pĕrtūrbārī ĭn rēbŭs āspĕrĭs. Cicer. 1 Offic. n. 20.

1. Săpĭēntĕm nĕc sĕcūndă ēvĕhūnt, nĕc ādvĕrsă dēmĭttunt. *Senec. ad Helv. c. 5.*

Rēbŭs ăngūstīs ănĭmōsŭs, ătque
Fortĭs appare—— *Horat. l. ii. Od. 10.*
Quem rēs plŭs nĭmĭō dēlectāvēre sĕcūndæ,
Mūtātæ quătĭēnt.—— *l. i. Ep. 10.*

Dĭcēbat Bĭās ĕum vērĕ infēlĭcem essĕ, qui ĭnfēlĭcĭtātem ferrĕ non pōsset. Interrŏgātusque, *quīdnăm esset difficile? Ferre*, inquĭt, *fortĭter mūtatiōnem rērŭm ĭn dētĕrĭus.* Diog. Laërtes in Bian.

Quī ĕă mălă, quĭbus ălĭī opprĭmuntur, magno ănĭmo fert, ipsās mĭsĕrĭas ĭn glōrĭam vertĭt. Quŏnĭam ĭtă affēcti sŭmus ŭt nĭhĭl æquè ăpŭd nōs ādmīrātĭōnem occŭpĕt, quàm hŏmo fortĭtĕr mĭsĕr. *Senec. ad Helv. c. 13.*

2. Pulsŭs ĭn exilium Sĕnĕca, rĕfert ipsĕ quo ănĭmō călămĭtātem excēpĕrit. Vĭrī săpĭēntēs, quĭbus mē ăb ădŏlēscēntiâ dĕdi, mē jussērunt omnēs fortūnæ impĕtŭs prospĭcĕre, antĕquam incurrant. Illĭs grăvis est adversă fortūnă, quĭbus est ĭnexpectātă: făcĭlĕ ĕam sustĭnĕt, qui sempĕr expectăt. Quĕmādmŏdum rĕpentīnus hostĭum impĕtŭs impărātos prosternĭt, ā părātīs vērŏ făcĭlĕ excĭpĭtur.

Nunquăm ĕgo fortūnæ crēdĭdi, ĕtiāmsi vĭdērētur pācem ăgĕre. Dĕdi ŏpĕram, ŭt quæ ĭn mē indulgentissĭmè conferrēbat, pĕcūnĭam ĕt hŏnōrēs, ĕă possĕt à mē rĕpĕtĕre, ĭtă ŭt nĭhĭl prōptĕrĕā mens mĕă mŏvērētur. *Ibid. c. 5.*

Fortūnă jūs ĭn hŏmĭnēs mōres non hăbet.
Nĭhĭl ērĭpit fortūnă, nĭsĭ quod ĕt dĕdit. *P. Syrus.*

Qui mūnĕră fortūnæ ămāvērunt, sēque prōptĕr illă suspĭci vŏlŭērunt; illī jăcēnt ĕt mœrent, cùm ĕōs mōbĭlĭa istă oblectāmēntă dēstĭtŭunt. At illĕ, qui sē lætis rēbŭs non ĭnflāvĭt, non est abjecto ănĭmō mūtātis: sīcque advĕrsus ŭtrāmque fortūnam invictum ănĭmum tĕnĕt.

Ego ĭn īllīs, quæ plērīque mortālĭum ōptant, existĭmāvi sempĕr nĭhĭl vēre bŏni ĭnēsse, ātque ĭtă invēni. In illīs quŏquĕ, quæ mălă vŏcāntur, nĭhĭl tam terrĭbĭle āc dūrum invĕnĭo, quàm vulgŭs ŏpīnātur. *Senec. ubi suprà.*

CAPUT XXXV.

Vĭrī bŏnī nātī sūnt ĭn ēxēmplăr, ĕt ĕōs sĭbĭ præpărăt Dĕŭs.

1. Quæ vērè mălă dīci possunt, ā vĭrīs bŏnīs rĕmŏvĕt Dĕŭs, scĕlĕră nempè ĕt flāgitia. Quārĕ vērò quædam dūră pătĭuntur, paupertātem, exĭlĭum, ĕt ălĭă ējūsmŏdi? Ut ĕtiam ălĭōs păti dŏcĕant. Nāti sunt ĭn exĕmplăr. Pŭtă ĭtăque Dĕum dīcĕre: *Quĭd hăbētis quŏd dē mē quĕri possĭtis vōs, quĭbus rectă plăcŭērunt? Alĭīs bŏnă falsă circumdĕdi: aurō illōs ĕt argentō ĕt gemmīs ornavi: intŭs bŏnī nĭhĭl est. Non est istă sŏlĭda et sincĕra fĕlĭcĭtas. Vōbīs dĕdi bŏna certă mansūra. Concessi vōbīs, quæ vulgò vĭdentŭr mĕtuenda, contemnĕre; quæ cŭpĭenda, fastīdīre. Non fulgētis extrinsĕcŭs; bŏnă vestră intŭs sunt. Quæ incĭdunt tristĭa, horrendă, dūră tŏlĕrātu, istis vos non subduxi: ănĭmōs vestros adversŭs omnĭa ārmāvi.* Senec. de Prov. c. 6.

Quemcunque fortem vīdĕrĭs, mĭsĕrum nĕgēs.

Senec. Hercul. ver. 464.

2. Vĭr bŏnŭs non tantùm Deī dīscĭpŭlŭs, ĕt æmŭlātŏr est, sĕd ĕtĭam vērā prōgĕnĭēs. Eum părēns illĕ magnĭfĭcus, sīcŭt sĕvēri pătrēs, dūrĭŭs ēdŭcat, disciplīnâ tristī contĭnet, expĕrĭtur, indūrat, sĭbi præpărat. Non vīdēs quantò ălĭtĕr pătrēs, ălĭter mātrēs libĕrōs ēdŭcēnt? Illi excĭtāri ĕōs matūrè jŭbēnt ăd stŭdia ŏbĕūnda, fĕriātis quŏque diebus non pătiuntur esse ōtĭōsōs, ĕt sudōrem illīs ĕt interdum lăcrўmās excŭtiunt. At mātrēs fōvēre ĭn sĭnū, contĭnēre ĭn umbrā vŏlūnt; nunquam flēre, nunquam trīstāri, nunquam läbōrāre. Pătrĭum hăbet Dĕŭs adversus bŏnōs vĭrōs ănĭmum, ĕt illōs fortĭter ămăt. *Senec. de Prov. c.* 1, 2.

CAPUT XXXVI.

Præclārē ēst ūnīvērsæ vītæ æquābĭlĭtās.

1. Si quĭdquam est dĕcōrum, nĭhĭl est prŏfectò măgĭs quàm æquābĭlĭtas ĭn omnī vītā, ĕt ĭdĕm sempĕr vultŭs, ĕădēmque frōns. Ut dē Sōcrătĕ accēpĭmus, quem prædĭcāre sōlĭta ĕrăt uxŏr ējŭs Xantīppē sē vīdisse sempĕr eōdem vultū exĕūntem dŏmō ĕt rĕvērtēntem. Nĕc vērò ĕā frons ĕrat, quæ M. Crassi illius vĕtĕris, quem sĕmĕl ait ĭn omni vītâ rēscīsse Lucĭlius, Plinius nunquam; sed tranquīlla et sērēna. Jūre autem ĕrat semper ĭdem vultŭs, cùm mēntĭs ā quâ ĭs fingĭtur, nullâ fiĕret mūtātio. *Cicer.* 1 *Offic. n.* 99 *et* 112. 3 *Tusc.* 31. *Plinius, l.* viii. *c.* 19.

Ut omnĭa æqŭo ănĭmō fĕrās, ēxēmplum ăccĭpĕ Sōcrătĕm pĕr omnĭa aspĕrā jactātum, invictum tămĕn ĕt paupertātĕ, ĕt labōrĭbus, tŭm quōs mīlĭtiæ pertŭlit, tum quĭbus dŏmī est exercĭtus: cùm uxōrem hăbēret mōrĭbus fĕram, linguā pĕtŭlantem: et lĭbĕros indŏcĭles, mātri quàm pătri sĭmĭlĭōrēs. Nŏvissĭmè objēctā illī est et relĭgiōnum vĭŏlātĭo, et jŭventūtis corruptēla, quam immĭttĕre ĭn Dĕōs, in părentes, in rempublĭcam dictus est. Post hæc carcer et venēnum. Hæc ădeò Sōcrătis anĭmum non mōvērunt, ŭt nē vultum quĭdem mōvĕrint. Illam mīrābĭlem ĕt singŭlārem laudem ūsque ăd extrēmum sērvāvit. Non hilarĭōrem quisquam, non tristĭōrem Socrătem vīdit: æquālis fuit in magnâ inæquālitāte fortūnæ. *Senec. Ep.* 104.

2. Q. Mĕtēllŭs Numidĭcus Rōmā pulsŭs, ŭt suprâ dictum est, ĭn Asĭăm sēcēssit. In quâ, cùm ēī fortè lūdos Trallĭbus spectanti lĭttĕræ reddĭtæ essent, quĭbus scrīptum ĕrăt, *maxĭmo sĕnātūs ĕt pŏpŭlī consensu rĕdĭtŭm ĭllī ĭn pătrĭam essĕ dătŭm;* nĭhĭl mōvēri vīsŭs est: non lætĭtĭam proxĭmè sĕdentibus ullâ ex partĕ ostendit; eumque constăt părī vūltū ĭn exĭlĭum ăbīsse, et fŭīsse rēstĭtūtum. Adĕò mŏdĕrātiōnis bĕnĕficio ĕt ănĭmi firmĭtāte immōtŭs intĕr sĕcūndās ĕt ădvĕrsās rēs permansĭt. *Valer. l.* iv. *c.* 1.

3. Brutŭs, ĭn ĕō librō quem dĕ virtūtĕ compŏsŭit, ait sē vīdisse M. Marcellum Mitylēnīs exŭlāntem, et quantum nātūra hŏmĭnēs pătĕrētur, bĕātissĭmè vīvēntem,

nĕque unquam bŏnārum artium cupĭdiōrem, quàm illo tempŏre. Bĕnĕ ergo exĭlĭum tŭlĭt: nēcquīcquăm ĭn ănĭmo ējŭs mūtāvit lŏcī commūtātio, quamvīs ĕam ĕt paupērtas sĕquĕrētur. *Senec. ad Helv. c.* 9.

4. P. Rŭtĭlii Rufi vērbīs ĕt factīs ādmīrābĭle inĕrăt rōbŭr, quŏd nullā unquam rē inflectī dēbŭĭtāri pŏtŭit. Cùm esset illĕ vĭr exemplŭm innŏcentiæ, ĕt illŏ nēmo nĕque intēgrĭor Rōmæ essĕt, nĕque sanctĭor; rĕŭs factŭs, nullā sŭā culpā, ăpŭd ĕquĭtēs Rōmānos, pĕnĕs quōs tum jūdĭcia ĕrānt, nĭhĭl splendōre actæ vītæ indīgnum fēcĭt aut dixĭt: non insīgnĭa sĕnātōris dēpŏsŭit, non obsŏlētam vestem indŭĭt: ĕt non mŏdò supplex jūdĭcĭbus esse nōlŭit, sĕd nē ornātiŭs quĭdem aut lībĕriŭs causam dīcī suam, quàm simplex vērĭtās fĕrēbat. Damnātŭs ităque est rĕpĕtundārum vĭr ĭntĕr optĭmōs nŭmĕrāndŭs, ĕt missŭs ĭn exĭlĭum. *Valer. l.* ii. *c.* 10. vi. *c.* 4. *Cicer.* i. *Orat.* 229. *Livius, l.* xxx.

Ex Itălĭā ĭn Asiam vĕnĭēnti lēgātos ōbvĭàm mīsērunt cērtātim ōmnēs cīvĭtātes, tūtum hŏnōrātumque ăpŭd sē sŭccēssum pollĭcēntes, ĭtă ŭt non tam exŭlāre, quàm trĭumphāre vĭdērētur, essētque undĕ illĕ fortūnæ sŭæ grātĭā ăgĕret. Cùm ēī intĕr Smyrnæos, ā quĭbus fuĕrat cīvĭtātĕ dōnātŭs, ăgenti quĭdam consōlandi causā dixĭssĕt, instāre bellă civīlĭa Rōmānōrum, brĕvīque fūturŭm ŭt prōptĕrĕā omnēs exŭlēs rĕvertĕrentur. *Quĭd tĭbĭ*, inquĭt Rŭtĭlĭŭs, *mălī fēci, ŭt mĭhi pējōrem rĕdĭtum, quàm exĭtum optārēs? Mālo ŭt pătrĭā exĭlĭo mĕō ērubēscat, quàm rĕdĭtū mærĕăt.* Quod dixĕrăt præstĭtit: năm cùm ēī rĕdĭtum ĭn pătrĭam pōstēā Syllānă victōrĭă făcĭlem făcĕrĕt; ĭn exĭlĭō, nē quĭd adversŭs lēgēs pēccāret, rĕmānsĭt. *Senec. Benef. l.* vi. *c.* 37.

Multōs illŭstrăt fortūnă, dum vexăt. Rŭtĭlii innŏcēntĭa ăc virtūs lătēret, nĭsĭ accēpissĕt injūriam. Cùm vĭŏlātă est, ēffulsĭt. *Senec. Ep.* 79.

LIBER QUINTUS.

DE TEMPERANTIA.

CAPUT I.

Rătiōnĕ dŭcĕ pĕr tōtăm vītăm ĕūndŭm ēst.

1. Temperantia mŏdĕrātrix omnĭum commōtiōnum ănĭmī est, ē lĭbīdĭnĕ āvŏcăt, inăni lætitiâ gestīre non sĭnĭt: hæc pācem ănĭmīs āffert: ĭn rēbus expĕtēndis aut fŭgiendīs rătiōnem ŭt sĕquāmur, mŏnĕt: ĭn ĕā vĕrĕcŭndĭă, modestĭă, omnĭs sēdātio perturbatiōnum ănĭmī, ĕt rērum mŏdŭs cernĭtŭr. *Cicer.* 5 *Tusc. n.* 42. 1 *de Fin. n.* 47. 1 *Offic. n.* 93.

2. Est ănĭmŭs ĭn pārtēs distrĭbūtus dŭās, quārum ūnă ĭn appĕtītu pŏsĭta est, qui hŏmĭnem huc ĕt illuc răpĭt: altĕră ĭn rătiōne, quæ dŏcĕt ĕt explānat quĭd făcĭendum fŭgiendūmve sĭt. Effĭcĭēndum autem est ŭt rătio præsĭt, appĕtītŭs vĕrò obtempĕret. Quŏd tempĕrantiæ mūnus est. 2 *Tusc. n.* 47.

In ănĭmīs omnĭum est nātūrâ mollĕ quiddăm, dēmīssŭm, hŭmĭle. Si nĭhĭl essĕt ălĭud, quĭd essĕt hŏmĭne deformĭus? Sĕd præstò est dŏmĭnă ĕt rēgīnă rătio, cūjŭs magnă vīs. Hæc ŭt sempĕr impĕret illi parti quæ obēdīre dēbĕt, cūrandum est: impĕret autem vĕlŭt servō dŏmĭnŭs, impĕrātŏr mīlĭti, părens fīlĭō.

Rătiōne dŭcĕ pĕr tōtam vītam ĕūndum est: mĭnĭmă maxĭmăque ex hūjŭs consĭlĭō gĕrēnda sunt. *Senec.* 2 *Benef. c.* 18.

CAPUT II.

In sēdātiōnĕ pērtūrbātiōnūm ănīmī vītă bĕātă.

1. Omnēs ănīmī pērturbātiōnēs rătiōnem rēpēllēntēs, nullŭm bĕātæ vītæ lŏcum rĕlīnquunt, hīque sōli bĕāti dīcendi sunt, quōs nulli mĕtŭs terrēnt, nullæ ægritūdĭnēs exĕdunt, nullæ libīdĭnēs incĭtānt, nullæ futĭlēs lætĭtĭæ efferunt, nullæ vŏlūptātēs mollĭunt. Ut autem mărĭs tranquillĭtās intellĭgitur, nullă nē mĭnĭmă quĭdem aurā fluctūs commoventĕ: sīc ănĭmŭs quiētus ĕt placātus stătim cernĭtur, cùm pertūrbātio nullă est, quā mŏvēri queat. *Cicer. 5 Tusc. n.* 15.

2. Quĕmādmŏdum cīvĭtas ĭn sēdĭtĭōne bĕāta esse non pŏtēst, nĕc ĭn discōrdiā dŏmĭnōrum, dŏmŭs: sīc ănĭmŭs sēcum ipsĕ discōrdans, pugnāntĭbus ĕt contrārĭīs stŭdiīs consĭlĭisque, nullam gustāre partem pŏtēst vēræ vŏluptātĭs. *Cic. 1 de Fin. n.* 58.

3. Quòd si corpŏrĭs grăviōrĭbŭs morbīs vītæ jūcundĭtas impĕdītur, quantò măgĭs ănĭmi morbīs impĕdiri nĕcesse est? Anĭmī autem morbi sunt cŭpĭdĭtātēs dīvĭtĭarum, glōriæ, dŏmĭnātiōnis, lībīdĭnōsarum ĕtĭam vŏlūptātum ægritūdĭnēs, mŏlestiæ, mœrōrēs, qui ănĭmōs exĕdūnt et cūris confĭcĭūnt. *n.* 59.

4. Bĕātum dīcāmus hŏmĭnem eum, cui ūnum bŏnum hŏnēstas, ūnum mălum turpĭtūdo vĭdeātur. Cui vēra vŏlūptas ĕrit vŏlūptātum contēmptĭo. Quem hŏnēsti cultōrem ĕt virtūte contentum nĕc extollant fortŭĭta, nĕc frāngant. Qui fortūnæ mūnĕribus utātur, non servĭat. Hunc nĕcēssĕ est sĕquāntŭr gaudĭum inconcussum et æquābĭle, perpĕtua tranquillĭtas et lībĕrtās, pax ănĭmi et magnĭtūdo. *Senec. de Beat. c.* 3, 4.

5. Cùm ex Sōcrăte quæsītum essĕt ā Polo, nonnĕ bĕātum pŭtāret Archelāum Perdĭccæ fĭlium, qui tum fortūnātissĭmus hăbērētur? *Haud scĭo*, inquĭt Sōcrătēs, *nunquam ĕnĭm cum ĕō lŏcūtus sum.* Pol. *An tū ălĭter ĭd scīrĕ non pŏtĕs?* Soc. *Nullō mŏdō.* Pol. *Tū ĭgĭtŭr nē dē Persārum quĭdem rēgĕ magnō pŏtĕs dīcĕre beātūsnĕ sit?* Soc. *An ĕgo possĭm, cùm ignōrem quàm sit bŏnŭs?* Pol. *Quĭd? tū ĭn ĕō sĭtam vītam beātam pŭtās?* Soc. *Ită prorsùs existĭ-*

mo bŏnōs beātos, improbōs mĭsĕrōs. Pol. *Mĭsĕr ergo Archelāus?* Soc. *Certè, si injustŭs.*

Nonnĕ hīc vĭdētŭr Sōcrătēs omnĕm beātăm vītăm ĭn ūnā virtūtĕ pōnĕre? *Cicer. 5 Tusc. n.* 34. *Plato in Gorgiâ.*

CAPUT III.

Mălŭs bĕātæ vītæ jūdex pŏpŭlŭs.

Vīvĕre omnes beātè vŏlūnt: sed quid sit, quod beātam vītam efficĭat, non pervĭdent. Stătuendum ităque prīmùm quid appĕtendum nōbis sit, tùm circumspĭciendum, quà pervĕnīre illò celerrĭmè possīmus. Nihil măgis est căvendum quàm ne pĕcŏrum ritu sĕquāmur grĕgem nos antĕcēdentium, pergentes non quà eundum est, sed quà ītur. Id nōbis maxĭmè nŏcet, quòd non ad rătiōnis lūmen, sed ad sĭmĭlĭtūdĭnem aliōrum vīvĭmus: eădem laudāmus, eădem prŏbāmus, quæ multĭtūdo, et alĭēnis pĕrīmus exemplis. Id optĭmum nōbis vĭdētur, quod pĕtītōres laudātōrēsque multos hăbĕt.

Una salūtis via est, si sēpărēmur à cœtu. Hæc quĭdĕm pars major est: at ĭdeò pējor. Mĕliōra plūrĭbus plăcēre non sōlent, et argūmentum pessĭmi turba est. Quærāmus quid optĭmum factu sit, non quid usitātissĭmum: quid nos in possessione felicitātis æternæ constitŭat, non quid vulgo, veritātis pessĭmo jūdĭci, prŏbātum sit. *Senec. de Benef. c.* 1, 2.

2. Quōdam diē cùm pŏpŭlus è theātro ēgrĕdĕrētur, Diogĕnēs advĕrsus pŏpŭlum nītens ingrĕdiēbātur. Interrŏgātus quâ de causâ id făcĕret: *Hoc,* inquit, *in omni vītâ făcĕre stŭdeo.* Diog. Laërt. in Diog.

Dīcēbat Antisthĕnēs: *Sătius esse cum paucis vĭrīs bŏnīs dissentīre ab omnĭbus mălis, quàm cum multis mălis dissentīre à paucis bŏnīs.* Idem alĭquando laudātus ab imprŏbis hŏmĭnĭbus: *Quàm tĭmeo,* inquit, *ne fortè quid mălī fēcĕrim!* Et Antimăchus poëta, cùm convŏcātis audītōribus lĕgĕret magnum vŏlūmen suum, et eum lĕgĕntem omnēs, præter Platōnem, rĕlīquīssent; *Lĕgam,* inquit, *nihilōmĭnus: Plato ĕnim mihi ūnus instăr omnĭum est.* Idem in Antist. Cicer. in Bruto, 191.

3. Anaxagŏras interrŏganti cuidam, quisnam esset beātus, non părùm prūdenter respondit: *Nēmo ex his quos tu fēlīces existīmas: sed eum in illo nŭmĕro rĕpĕriēs, qui à te ex miseris constāre crēdĭtur. Non ĕrit ille dīvĭtiis et hŏnōribus ăbundans: sed aut exīgŭi rūris aut non ambitiōsæ doctrīnæ fidēlis ac pertĭnax cultor; in pectŏre, quàm in fronte, beātior.* Valer. l. vii. c. 2.

Ubi Crœsus Sŏlōnem, quem ăd sē Sardes vŏcāvĕrat, audīvit accēdĕre; ut advĕnæ ocŭlōs perstringĕret, eumque alĭquâ sui admīrātiōne affĭcĕret, corpus quàm pŏtŭit magnificentissĭmè exornāvit, et vestem tum variis cŏlōrĭbus distinctam, tum auro et gemmis fulgentem indŭit. Quo spectācŭlo non mŏdò nĭhil mŏvēri vīsus est Sŏlon, nullamque ēmīsit vōcem, quâ rēgi, pro ejus expectātiōne, gratŭlārētur; sed ĕtiam sătĭs ostendit sē ejūsmŏdi ineptias contemnĕre, et angusti anĭmi esse dūcĕre. Jussit ergo Crœsus omnes ei pecūniārum suārum thesauros aspĕrīri, et rēgium omne instrumentum ac supellectĭlem ante ejus ŏcŭlos explĭcāri. Quæ cuncta contemplātus Sŏlōn, ut ad rēgem est rĕductus; quæsīvit ab eo rex, *an quem in terris hŏmĭnem vīdisset se beatiōrem?* Ille Tellum nōmĭnāvit pŏpŭlarem suum, vĭrum bŏnum, qui rēbus ad vītam dēgendam nĕcessariis cùm non căruisset, ēgrĕgiè pugnando vitam pro patrîâ profunderat, relictis liberis bene institūtis et prŏbātis. Tum vĕrò Crœso et agrestis et insānus Sŏlōn est vīsŭs, qui beātitūdĭnem non auro nĕque argento metīrētur, et privāti hŏmĭnis vītam atque obĭtum tantæ ŏpŭlentiæ tantōque impĕriō præferret. Interrŏgāvit tămĕn eum dēnuò, *an post Tellum istum cognoscĕret alĭquem alĭum se ipso beatiōrem?* Beātiōres prŏfectò fuisse, respondit Sŏlōn, Cleobin et Bitonem; fraternâ inter se amīcĭtiâ et singŭlāri in mātrem pietāte insignes vĭros: qui mŏrantibus bōbus, à quĭbus eōrum gĕnitrix ad Junōnis delūbrum trăhi dēbēret, jŭgum plaustri ipsi sŭbiērunt, et sacris peractis ēpŭlāti non surrēxĕrant postrĭdie: sed vītam cum morte sĭnĕ ullo dŏlōre commūtāvērunt. *Quid ergo,* inquit jam īrâ incensus Crœsus, *nullōne nos nŭmĕro inter beātos pōnis?* Cui Sŏlōn, nec adūlāri sustĭnens, nec iram ultra mŏvēre vŏlēns: *Nos quĭdem Græci,* inquit, *ô Lydōrum rex, quàm variis cāsĭbus pătĕat hŏmĭnum vīta, cernentes, nēmĭni lĭcēre existĭmāmus propter præsentia bŏna anĭmōs tollĕre: neque fēlīcĭtātem suspĭcĭmus, quæ tempŏris vĭcissĭtūdĭnibus obnoxia sit: illum vērò sōlùm beātum dīcĭ-*

mŭs, cui vītăm fēlīcĭtĕr absōlvĕre Dĕī concēssērunt. Vīvēntĭs ĕnĭm ĕt ădhūc fortūnæ tēlīs prōpŏsĭtī hŏmĭnis bĕātitūdo, non mĭnŭs ĭncertă ĕt dŭbĭa est, quàm mīlĭtĭs ĭn ăcĭē dēcĕrtantĭs vĭctōrĭa āc cōrōnă. Hīs dictīs, discēssĭt Sōlōn ā rēgĕ offenso măgĭs quàm ēmēndāto. *Plut. in Solon.*

——————Ultĭmă sempĕr
Expectandă dīēs hŏmĭnī est, dīcīque beātus
Ante obĭtum nēmo sūprēmăque fūnĕră dēbĕt.
Juven. Sat. x. *ver.* 274.

CAPUT IV.

Cōrpŏrī ĭndŭlgēndŭm, nōn sērvĭēndŭm.

1. Cōrpŭs, quĭă nĭhĭl fiĕri sĭnĕ illo pŏtēst, măgĭs nĕcessāriam rem crēdĕ, quàm măgnam. Vānŭs suggĕrĭt vŏlūptātēs brĕvēs, āc, nĭsĭ māgnā mŏdĕrātiōne tempĕrēntur, pœnĭtendas. *Senec. Ep.* 13.

Fătĕor insĭtam esse nōbis corpŏris nōstri cārĭtātem. Non nĕgo indulgēndum illi, servĭendum nĕgo. Multīs ĕnĭm servĭet, quī prō illō nĭmĭùm tĭmet, qui ăd illŭd omnĭa rĕfĕrt. Hŏnēstum eī vīle est, cui corpŭs nĭmĭs cārum est. Agātur ējŭs cūra: ĭtă tămĕn, ŭt, cùm exĭgĕt rătĭo, dignĭtas, fides, ĭn ignem mīttātur. *Ep.* 14.

Mājŏr sŭm inquĭēbat Sĕnĕca, ĕt ăd mājōra gĕnĭtŭs, quàm ŭt mancĭpĭum sĭm mĕi corpŏrĭs: quod ĕquĭdem non ălĭter aspĭcio, quàm vincŭlum, ĕt pondŭs, et pœnam. Nunquam mē cărō istă compellĕt ăd mĕtum, nunquam ăd indignam bŏnō sĭmŭlātiōnem: nunquam ĭn hŏnōrem hūjŭs corpŭscŭli mentĭăr. Contemptŭs corpŏrĭs sŭī certă lībĕrtas est. *Ep.* 65.

Săpĭens corpŏris, vĕlŭt oněris nĕcēssārii, non ămātŏr, sĕd prōcūrātor est: nec sē illī, cui impĕrāre dēbĕt, subjĭcit. Nēmo lībĕr est, quī corpŏrī servĭt. Nam multōs dŏmĭnōs nĭmĭă prō corpŏrĕ sōlĭcĭtūdo. nōbīs impōnĭt. *Ep.* 92.

2. Mĕmēnto hanc sălūbrem vītæ formam tĕnēre, ŭt corpŏri tantum indulgĕās, quantum bŏnæ vălētūdĭni sătĭs est. Dūriùs tractandum est, nē ănĭmō mălè pārĕāt. Cĭbŭs fămem sēdĕt, pōtio sĭtim extinguat, vestĭs ārcĕăt frīgŭs, dŏmŭs mūnīmēntum sĭt adversùs infēstă corpŏri. Hæc ŭtrùm ē congēstō cēspĭtĕ, ăn ē vărĭō lăpĭde gentĭs

ăliēnæ exstrūcta sĭt, nĭhil intĕrēst. Scīto hŏmĭnem tam bĕnĕ culmō, quàm auro, tĕgī. Imò culmŭs lĭbĕrōs tĕgĭt, sŭb marmŏre ātquĕ aurō servĭtŭs hăbĭtat. *Ep.* 8. *Ep.* 90.

Tūtŭs ĭn mensā căpĭtur angustâ cĭbus :
Vĕnēnum ĭn aurō bĭbĭtur. *Senec. Thyest. ver.* 453.

CAPUT V.

Cĭbŭs ĕt pōtŭs dēsīdĕrĭō condĭūntŭr.

Cicer. 5 Tusc. 97.

1. Măgĭs jŭvat bĭbĕre sĭtiēntem, grātĭor est ēsŭrienti cĭbŭs. Fămēs commendăt cĭbos : nĭhĭl contēmnit ēsŭrĭens. *Senec. Ep.* 78. 119.

Darĭŭs ĭn fŭgā, cùm ăquam turbĭdam et cădāvĕrĭbus inquĭnātam bĭbĭsset ; nĕgāvit unquam sē bĭbĭsse jŭcundiŭs : nunquam vĭdēlĭcet sĭtiens bĭbĕrat. Nec ēsŭrĭens Ptolĕmæus ēdĕrat ; cui cùm pĕragrānti Ægyptum cĭbārius ĭn casā panĭs dătŭs esset, nĭhĭl vīsum est īllō pānĕ jūcūndiŭs. *Cicer. 5 Tusc. n.* 97.

Artaxērxēs Mnēmon, cùm ficīs ărĭdīs et pānĕ hordeăceo vescĕrētŭr, ĭn fŭgā dīreptō ējŭs commĕatu : *Quāli*, inquĭt, *vŏlŭptāte hāctĕnus cărŭi !* Plut. Apoph.

2. Sōcrătem fĕrūnt, cùm usque ăd vespĕrum contentiŭs lăbōrāret, quæsītumque esset ex ĕō quāre ĭd făcĕret, respondisse : *Sē, ŭt mĕlĭus cænāret, obsonāre fămĕm, ambŭlāndo : cĭbī ĕnĭm condīmentum esse fămĕm, pōtĭōnis sĭtim.* Cicer. ibid. 2 de Fin. n. 92.

Cŭm Dionysĭŭs tyrānnŭs ā Lăcĕdæmŏnĭīs convĭvio exceptŭs essĕt ; nĕgāvit sē jūrĕ illō nīgro, quŏd cœnæ capŭt ĕrăt, fuisse delectātum. Tum quīdam : *Mĭnĭmè mīrum*, inquĭt : *condīmenta ĕnĭm dēfŭērunt. Quæ tandem ?* inquĭt illĕ. *Lăbŏr ĭn vēnātu, cursus, fămēs, sĭtis.* Cicer. 5 Tusc. n. 97.

Mausōli Carĭæ rēgis sŏrŏr Ada, pătrĭō regno ăb Alexandrō dōnāta, artĕ multā părārī cūrāvit exquīsīti săpōris cĭbōs et vāria bellārĭa : quæ cùm ipsīs cŏquīs et cŭpĕdiāriis rēgi dōnŭm mīsit, tanquam rĕlātūra grātiam bĕnĕ mĕrēnti, sī armōrum lăbōribus fatīgātum rĕcreāret Asiatĭci luxŭs dēlĭciis. At illĕ tālĭă mūnĕra āvērsātus, regīnæ quĭdem ĭn sē vŏlūntāti comĭtĕr grātĭas ēgĭt : *Cæ-*

tĕrùm cŏqūos ăd sē mĭtti nĭhĭl ŏpŭs fŭisse, dixĭt: *cùm dŭŏs longè mĕliōres hăbēret, quos ōlim ā Leonĭda pædagōgo accēpisset, nempĕ ĭtĕr antēlūcānum ăd prandĭum, ĕt prandĭum frūgāle ăd cænam.* Addĭdĭtque Leonĭdam sōlĭtum fuisse sŭas vestes, ĕt strāgŭlă et arcŭlas perscrutari, nē fortè mātĕr Olympiăs nĭmĭùm filiō puĕro indulgĕns, ălĭquĭd dēlĭcātiōris cĭbī clam abscondisset. Pŭerĭlis institūtiōnis dĭū mĕmŏr fuit Alexandĕr: nam cùm Asĭam pervăgāretur; si qui ăd ĕum arbŏrum rāri fructūs, pīscēs, ălĭĭque cĭbī exquisīti afferrentur, ēōs ămīcis dīvĭdēbat, vix unquam sĭbi quĭcquam ex his sērvāns. *Plut. in Alex. Q. Curt. suppl. l.* 11.

CAPUT VI.

Dīscĕ pārvō ēssĕ cōntēntŭs.

Senec. Ep. 110.

1. Non præcĭpĭo ŭt nātūræ nĕgēs quŏd pōscĭt: sed ŭt, quīdquĭd nātūræm excēdĭt, scĭās non nĕcēssārĭŭm. Esŭrĭo? ēdendŭm est. Utrŭm hic pānis sĭt plēbēĭŭs, ăn siligĭnĕus, ăd nātūram nĭhĭl pertĭnĕt. Illā ventrem non delectāri vult, sed implērī. Sĭtio? bĭbendum est. Utrùm hæc ăquă sĭt ē proxĭmō lacu accēptă, ăn ēă quam nĭvĕ aut glacĭē inclūsĕro ăc rĕfrīgĕrāvĕro, ăd nātūram nĭhĭl pertĭnĕt. Illă hoc ūnum jŭbet, sĭtim extingui. Utrùm aurĕō pōcŭlō ūtăr, ăn mănū concăvâ, nĭhĭl rĕfert. Fĭnĕm rērum omnĭum spectă, et sŭpervăcŭa dīmittēs. *Ep.* 1. 9.

2. Cīvĭtātes quædăm ūnĭversæ, nātūram quæ parvo contentă est, sĕcūtæ, parvo victu dēlectātæ sunt, ŭt Lăcĕdæmŏnĭi. Persas nĕgat Xenŏphon ăd pānem quidquam ădhĭbēre sōlĭtōs esse, prætĕr nāsturtium. Si quædam ĕtĭam suāvĭōră nātūră dēsīdĕrāre vĭdĕātur, quăm multă ex terră arbŏrĭbusque nascūntur suāvĭtāte præstanti? *Cicer. 5 Tusc. n* 99.

3. Non ūtĭle sōlùm sed ĕtĭam nĕcēssārium est parvo āssuēscĕre. Multæ difficultātes et lŏcōrum ĕt tempŏrum ŏccūrrunt ĕtĭam lŏcŭplētĭbus, et magnā rērum cōpiâ instructīs. Quīdquĭd vult hăbēre nēmo pōtest: illŭd pōtest; carēre æquo ănĭmō ĭis quæ non hăbĕt, ĕt rēbus oblātis hilărĭs ūtī. In villăm tŭam nocte multă vĕnĭs non ēxpectă-

tūs; nĭhĭl părātum invĕnīs; pānem è mensā sūâ tibi appōnīt villĭcus mălum. Expectā, bŏnŭs fiet: ĕtiam illum tĕnĕrum tĭbi ĕt sĭlīgĭnĕum fămēs reddet: ĭdeò non est āntè ēdēndum, quàm illă impĕret. *Senec. Ep.* 119.

4. Cŭpĭdĭtāti nĭhĭl sătĭs est: Nātūræ sătis est ĕtĭam părùm. Părābile est, quŏd nātūra dēsīdĕrat: ăd mănum est, quŏd sătis est: ăd sŭpervăcŭa sudātur.

Cōrpŏrīs exĭgŭă dēsīdĕria sunt: quidquĭd ultrà concŭpīscĭtur, lĭbīdĭni quærĭtur, non nĕcēssitāti. Non est nĕcesse omnĭa perscrutāri măria, nĕc stragĕ ănĭmālium ventrĕm ŏnĕrāre, nec conchylĭa ex ignōto littŏre eruĕre. Dii Deæque istōs perdant, quōrum luxuria fīnēs impērii Rōmāni transcendit, ĕt undĭquĕ convĕhĭt cĭbōs gŭlæ omnĭa nōta fastidĭenti. O mĭsĕrābĭlis, quōrum pălātum non excĭtatur, nĭsĭ ăd cĭbōs quōs non exĭmĭus săpŏr, sĕd rarĭtās et difficŭltās părāndi prĕtĭōsōs făcit; et qui cùm fāmem exigŭō prĕtĭo possint sēdāre, māgno irrītānt. *Ad Helv. c.* 9. *et Ep.* 4.

5. Cn. Pompēĭō ægrōtanti quum præcēpīssĕt mĕdĭcŭs ŭt turdum ederet, nĕgārent autem servi ĕam ăvem usquam æstīvo tempŏre possĕ rĕpĕrīri, nĭsĭ ăpŭd Lŭcullum, qui turdōs dōmī sagīnāret; prohĭbuit Pompēĭŭs indĕ pĕtī, sĕd mĕdĭcō dixĭt: *Ergo nĭsĭ Lŭcūllus perdĭtŭs dēlĭcĭīs esĕt, non vīvĕret Pompēĭŭs?* et ălĭam ăvem, quæ părābĭlis esset, jussĭt sĭbi appōni. *Plutar. in Lucul.*

CAPUT VII.

Platōnĭcæ ĕt Syrăcūsānæ mēnsæ.

1. Timŏtheus dux Athēnĭensĭs tam fēlix ĭn expugnandis urbĭbus fŭit, ŭt ējŭs dormientĭs effigĭes depīcta sit, tĕnentĭs rētĕ, ĭn quod Fortūna urbēs cōgĕret. Quod quĭdĕm vel assentandi vĕl irrīdendi causā excōgĭtātum est. Certè ējūsmŏdi hŏnōres eī ăb Athēnĭēnsibus habĭti sunt, qui antēā nēmĭni. Cùm măxĭmè et rērum glōriā et pŏtentiâ flōrēret incĭdĭt fortè in Platōnem extra Athēnārum mœnĭa cùm dīscĭpŭlis ambŭlantem. Quem ŭt aspectu vĕnĕrābĭlem conspēxit, audīvitque non dē ārmīs et clāssĭbus, non dē trĭbūtis et stĭpendio alĭĭsque ējŭs gĕnĕris rēbŭs disserĕntem; sed de bŏno atque hŏnēsto; exclamāvĭt; *O beātam vītam! ó vērăm fēlīcitātem!* quĭbŭs

verbīs signĭfĭcābat ējūsmŏdi collŏquia omnĭbus dīvĭtiis atque hŏnōrĭbus sĭbi vĭdēri pŏtiōra. Eundĕm Timŏthĕum fĕrūnt, cŭm ălĭquāndo ĭn Acădēmiā cœnāvĭsse ăpŭd Plătōnĕm, fuĭssetque frūgāli mensā ĕt ērŭdīto prūdentĭque collŏquiŏ excĕptŭs: ĕō convīviō fuĭsse mīrè dēlectātum: cùmque Plătōnem vīdĭssĕt pōstrĭdiē, dīxĭssĕ: *Vestræ quĭdĕm cœnæ non sōlùm ĭn præsentiā sed ĕtiam postĕrō dīē jūcundæ sunt.* Ælian. l. ii. c. 18. Suidas. Cicer. 5 Tusc. n. 100.

2. Est præclāra ĕpĭstŏla Plătōnĭs ăd Diōnĭs, qui ipsum ĭn Sĭcĭlĭam vŏcāvĕrat, prŏpĭnquos, hĭs fĕrè verbĭs: *Quò cùm vēnĭssem; vĭta illă, beātă quæ fĕrēbātur, plēna Italĭcārum Syracusānārumque mensārum, nullŏ mŏdŏ mĭhĭ plăcŭit; bīs ĭn dīē sătŭrum fĭĕri: nunquam pernoctāre sōlum: cætĕrăque, quæ cŏmĭtāntur huic vĭtæ, ĭn quâ săpĭens nēmo effĭcĭtur unquam, mŏdĕrātus vĕrò multò mĭnùs.* Nĕque ĕnĭm mentĕ rectè ūtī possŭmŭs, multo cĭbo et potiōne complēti. *Cicer. ibid.*

Idem Plăto cùm vĭdēret Agrĭgentīnos magnĭs impensīs ædĭfĭcāre, nĕc mĭnōrĭbus cœnāre; *Agrĭgentīni*, inquĭt, *ædĭfĭcant, quăsĭ sempĭĕr vīctūrī; ĕt cœnant, quăsĭ ultimùm cœnātūri.* Ælian. l. xii. c. 18.

Plătōnis măgĭster Sōcrătēs nōnnūllos dīvĭtēs ăd cœnăm vŏcāvĕrat, ĕt Xantĭppen uxōrem pŭdebat mŏdĭcī appărātŭs. Cui Sōcrates: *Bŏnō esto anĭmo*, inquit, *nam sĭ hŏmĭnēs bŏnī frūgīque sunt, æquo ănĭmō fĕrēnt: sĭ mălī atque intempĕrāntēs, dē hīs nĭhĭl cūrāndŭm.* Diog. Laërt. in Socrat.

CAPUT VIII.

Convīvĭă Lăcĕdæmŏnĭōrŭm.

1. Prōvĭdit Lўcūrgŭs nē quĭs Lăcĕdæmŏnĭōrum privātīm gŭlæ indulgēret. Ităque instĭtŭit ŭt omnes sĭnĕ ūllō discrīmĭne commūni mensâ ĕt frūgāli vīctu ūtērēntur. Nēmĭnī lĭcēbat ăd publĭcă convīvĭa vĕnīre præsumptīs dŏmī cĭbīs explēto. Prōptĕrĕă ăcrĭtĕr sēsĕ invĭcem observābant, ātquĕ ĕŭm, quī non bĭbĕret cùm ipsīs aut vescĕrētur, irrīdēbant, ĕt objurgābant ŭt intempĕrantem ĕt ā prōmīscŭō convictu fastĭdiōsè abhōrrentem. Singŭlīs mēnsis quīndēni accumbēbant ŭt plūrĭmùm, nĕc quem-

quăm ăbēsse, nĭsĭ grăvĭssĭmâ dē causâ, lĭcēbat. Ităque cum è bellō, quo Athēnienses vīcĕrat, rĕvĕrsus rex Agĭs, dŏmī cum uxōre vellĕt cœnare; portiōnem postŭlanti non mīsērunt măgīstrātūs.

2. Ad hæc convīvĭa pŭĕri quŏquè, sīcŭt ăd tempĕrantiæ schŏlam, dēdūcēbāntur. Ibĭ crēbrōs dē rēpublicâ sermōnēs excĭpĭēbant, măgīstrōs lībĕrè ĕt facētè cavillantēs audiēbānt āssuēscēbāntque ĕt īpsĭ jŏcāri, ĕt dĭctĕrĭă· cĭtra scūrrĭlĭtātem jăcĕre, atque ălĭōrum cavillis non offendi: nāmque vĭdēbātur ĭn prīmīs Lacŏnĭcum, căvīllă æquo ănĭmō sustĭnēre. Si quis tămĕn sē eōrum impătientem dīcĕret, ā facētĭis ĭn illum tempĕrābātur.

Ut quisque intrābat, nātū maxĭmus commonstrātis ēĭ fŏrĭbus dīcebat: *Ex his nĭhil hīc dictōrum ēgrĕdĭtur.*

Intĕr opsōnia prīmă laus ĕrăt jūri nīgro, quo sĕnēs maxĭmè dēlectābāntur, rēlĭctâ jŭvĕnĭbus cārnĕ. Ubĭ mĕdiŏcrĭter bĭbĕrānt, sĭnĕ făce rĕcĭpĭēbant sē dŏmŭm, nĕque permĭttēbātur ăd lūmĕn incēdĕre, ŭt discĕrent ĭn tĕnĕbrĭs ĕt noctĕ commĕāre fīdēntĕr. *Plut. in Lycurg.*

3. Sunt quīdam dēlĭcātŭli, mŭlĭĕrĭbus ălĭquando cĭbōrum omnium fastīdiō labōrantibus non dissĭmĭlēs: nam ĕt ipsī sōlĭtos cĭbōs fastīdĭunt. Ităque ŭt obtūsum ferrŭm nŏvâ ăcĭē ĕget; sīc eōrum stŏmăchus acŭī quōdam mŏdō pōstŭlat nonnunquam, ăcēto, sīvĕ ăcērbo aliquō condīmento. Quantùm ăb istīs differēbat Lacon ille! qui cùm conspexisset quendam ējūsmodi dēlĭcātŭlum prĕtĭōsam ăvĭcŭlam sĭbi appŏsĭtam præ fastīdio tĕnŭĕre: *At mĭhi*, dixit, *ĕttam vultŭr ĕt hircŭs săpĭunt.*

CAPUT IX.

Cāstīgātă cōrpŏrĭs ŏbēsĭtās.

1. Lăcĕdæmŏnĭīs lex ĕrăt, nē quĭs vultu præfĕrrĕt mollĭtiem cŏlōre fœmĭnĕō, aut corpŏris nĭmĭam mōlem hăbĕret: hoc ĕnĭm segnĭtiem dēclārāre vĭdēbātur, illŭd ănĭmum părùm vĭrĭlem. Dĕcĭmo quŏquè dĭĕ ădŏlescentēs Ephŏrīs sēsē exhĭbēbant conspĭciēndos. Sī essent corpŏre bĕnĕ compacto ĕt pĕr exĕrcĭtĭă rōbŏrāto, laudābāntur: contrà, sī membră flaccĭda ĕt molliōra vĭdērēntur, succrescente pĕr ĭnĕrtĭam pinguēdĭne, verbĕrĭbus plectēbantur. Ităque Nauclidem Polybiadæ fīlĭum, præpinguem pĕr luxŭriam factum, cŭm ĭn mĕdiam

concĭōnem prōduxĭssent Ephŏri, ĕt ĭbĭ Lўsandĕr ĕŭm grăvĭter objurgâsset; părùm ābfuit quĭn ē cĭvitāte ējĭcĕrent. Certè exĭlium mĭnĭtātĭ sunt, nĭsĭ ēmendâret vĭtam, quæ Ionĭcà măgĭs quàm Lăcĕdæmŏnĭca ĕrat: et corpŏrĭs habĭtum, quĭ patrĭæ dēdĕcŏri essĕ vĭdēbātur, tempĕrantĭâ ĕt exĕrcĭtĭīs corrĭgĕrĕt. *Ælian. l.* xiv. *c.* 6. *Athen. l.* xv. *c.* 12.

Censōrēs Rōmāni ĕquĭti nĭmĭs pingui ĕquum ădĭmĕre sŏlĭtī ĕrānt, sīvĕ mĭnùs ĭdōnĕum esse răti hŏmĭnem tānto corpŏrĭs ponděre ăd făcĭendum ĕquĭtĭs mūnŭs; sīvĕ non omnĭno dēsĭdiæ culpā văcāre vĭdērētur, cūjŭs corpŭs tam immŏdĭce exuberâsset. *A. Gell. l.* vii. *c.* 23.

2. Non ĭnūtĭle ĕrĭt paucă ălĭa dē sĕvērĭtāte censōrĭā hĭc exscrĭbĕre.

Si quædam cōram censōrĭbus ĕrānt intempestĭvè dĭctă aut factă, ĕă nōtātiōne suā non cărēbant. Cūjŭs rĕi omnium instăr ĕrūnt hæc exemplă dŭo. Censōres P. Scĭpĭo Năsĭca ĕt M. Popilius quum ĕquĭtum censŭm ăgĕrēnt; ĕquum nĭmĭs strĭgōsum sĕd ĕquĭtem ējŭs admŏdum sŭccī plēnum ĕt pinguem vĭdērunt: *Et cur*, inquĭunt, *ĭtă est, ŭt tū sīs, quàm ĕquus, cūrātĭor?* *Quŏniam*, inquit, *ĕgo mē cūro, ĕquum Stātĭus nĭhĭlī servus.* Vīsum est părum rĕvĕrēns esse rēsponsum, rĕlātūsque intĕr ærārios est ĕquĕs.

Quĭdam ămīco ăpŭd censōres ădĕrat advŏcātus. Is cùm clārè nĭmĭs ĕt sŏnōrè oscĭtâsset, părum ābfŭit quĭn plectĕrētur, ĕt dē nŏtâ illi inūrendâ dēlĭbĕrātum est. Sĕd cùm illĕ dējĕrasset invītissĭmum sē oscĭtātiōne victum fuisse, tĕnĕrique ĕō vĭtiō quŏd oscēdo appellātur; tum nŏtæ jam destĭnātæ exemptŭs est. *Idem, l.* iv. *c.* 20.

CAPUT X.

Cōrpŏrĭs vŏlūptās nōn ēst dīgnă hŏmĭnĭs præstāntĭā.

1. Nūnquam obliviscendum ēst quantŭm nātūra hŏmĭnĭs pĕcŭdĭbus rĕlĭquisque bēstĭīs antĕcēdat. Illæ nĭhĭl sentĭunt nĭsĭ vŏlūptātĕm, ăd ĕămque fĕrūntur omni impĕtu. Sī quĭs vĕrò hŏmĭnŭm vŏlūptāte, căpĭātur ăd eamque sĭt paulò prōpensĭor; öccŭltăt ĕt dissĭmŭlăt appĕtītŭm ējŭs, prōptĕr vĕrĕcūndĭam. Ex quō intĕllĭgĭtŭr, corpŏris vŏlūptātem non sătĭs esse dīgnăm hŏmĭnĭs præ-

stāntiā, eāmque contēmnī ĕt rĕjĭci ŏportēre. Sī vērò sit quispĭam, quī ălĭquid trĭbŭat vŏluptāti; dīlĭgēnter ēī tĕnēndŭs est ējŭs fruendæ mŏdŭs. Ităque vīctŭs cultūsque corpŏrĭs ăd vălētūdĭnem rĕfĕrēntur, ĕt ăd vīrēs, non ăd vŏlūptātem. Atque ĕtĭam si consīdērāre vŏlŭmus, quæ sĭt ĭn nātūrâ hŏmĭnis excellentĭa ĕt dignĭtas; intellĭgēmŭs quàm sĭt turpĕ dĭfflŭĕre luxŭrĭâ ĕt dēlĭcātè ac mollĭter vīvĕre; quàmque hŏnestum parcè, contĭnēnter, sĕvērè, sōbrĭè. *Cicer. 1 Offic. n.* 105.

Sī dīvīnă nostrīs ănĭmīs ŏrīgo est, tĕnēndum ăd vīrtūtem, nĕc vŏlūptatibus corpŏris serviendum. *Quintil. l.* xii. *c.* 2.

Dīcēbat Sōcrătes: *Multōs hŏmĭnēs profŏtĕrĕā vellĕ vīvĕre, ŭt ĕdĕrēnt et bĭbĕrēnt: sē bĭbĕre ātquĕ ēsse, ŭt vĭvĕret.* A. Gell. l. xix. c. 2.

2. Corpŏrĭs vŏlūptas frăgĭlis est, brĕvis, et ĕō vīcĭnĭor fastīdiō, quò ăvĭdĭŭs haustă est. Ejŭs sŭbinde nĕcēsse est, aut pœnĭteat hŏmĭnem aut pŭdeat. In eâ nĭhil magnĭfĭcum, aut quod nātūram hŏmĭnĭs Dĭīs proxĭmī dēcĕăt. Imò rēs hūmĭlis est, et fœdă. Hæc est vŏlūptās ĕt hŏmĭne ĕt vīrō dignă non implēre corpŭs; nĕc sāgĭnāre, nĕc cŭpĭdĭtātes irrĭtāre, quārum maxĭmè optanda est quĭēs: sĕd omni ănĭmī perturbātiōne cărēre. *Senec. 7 Benef. c.* 2.

Lўsandro Spartĭātæ, cùm ĭn Ionĭam vēnĭsset, hospĭtēs ējŭs intĕr alĭa mūnĕra bŏvem ĕt plăcentam mīsērunt. Illĕ ŏcŭlis ĭn plăcentam conjectīs, quæsīvit quodnam essĕt illŭd cĭbī gĕnŭs? Respondit qui affĕrēbat, ex mellĕ ĕt ălĭīs suāvĭbus condīmentis esse confĕctum. *Hōc ergo*, inquĭt Lўsandĕr, *dătă hĕlotibus* (qui servi ĕrānt) *non est ĕnim hŏmĭnis lĭbĕri cĭbŭs.* Bŏvem vērò jussĭt Lăcĕdæmŏnĭōrum mōre appărāri, ĕt lĭbenter jūcundēque ĭn cœnâ comēdit. *Ælian. l.* iii. *c.* 20.

Cùm Agesilāŭs părĭter oblāta sĭbi â Thasiis escŭlenta ĕt pōcŭlenta magnī pretii multă helotibus, dīstrĭbui jussisset, quærentibus causam Thasiis respondit, *eos qui prŏbĭtāti ac fortĭtūdini stŭduērunt, non decēre istiūsmŏdi irrītāmentis gŭlæ dēlectări: profŏtĕrĕā quod ingĕnŭos hŏmĭnēs ĭīs rēbŭs mŏvēri non oportĕat, quĭbus servĭtia căpĭantŭr.* Ităque farīnam tantùm ăb ĭīs accēpĭt. *Plut. in Apoph.*

CAPUT XI.

Cōrpŭs ĕt ănĭmŭm ăd pătĭēntĭăm ēxĕrcērĕ.

1. Exĕrcēndum est corpŭs, ĕt ĭtă affĭcĭendum, ŭt ōbēdīre rătiōni possĭt ĭn exĕquēndis nĕgōtiīs ĕt ĭn lăbōre tōlĕrāndo. *Cicer.* 1 *Offic. n.* 79.

Corpŭs hūmānum prŏpĕ ŭtī ferrŭm est. Ferrŭm sī exercĕās, contĕrĭtŭr; si non exerceas, tămĕn rŭbīgo consūmit. Item hŏmĭnēs exercēndo vĭdēmus contĕri: si nĭhĭl exercĕās, ĭnertĭa atque torpēdo plūs dētrīmenti affert, quàm exercĭtātio. *A. Gell. l.* xi. *c.* 2.

Sōcrătēs, ŭt corpŭs ādversŭs ĕă, quæ fortuĭtò pătĭenda essent, obfirmāret, dīcĭtur, intĕr alĭos lăbōres ĕt exercĭtia, alĭquando stāre sōlĭtus à sōlis ortu ăd sōlem altĕrum ōrientem, inconnīvens, immōbĭlis, ōre atque ŏcŭlis ĕūndem ĭn lŏcŭm dīrectīs cŏgĭtābundŭs. In ipso frīgŏre hĭĕmīs glăcĭem nūdis pĕdĭbus calcābat. Collĕctâ corpŏrĭs exercitātiōnibus sĭtī, non tămĕn prĭùs bĭbēbat, quàm prīmam è pŭtĕō haustam ăquæ urnam effūdisset. *Idem, l.* ii. *c.* 1. *Plut. de garr.*

Dĭŏgĕnēs părĭter omni ex parte sē ăd lăbōrum tōlĕrāntĭam exercens, hiĕme stătŭas nĭve perfūsas complectēbātur, æstate sēsē ĭn fervĭdâ arēnâ vōlūtābat. *Diog. Laërt. in Diog.*

Quŏniam mājōre corpŏris sarcĭnâ anĭmŭs quăsĭ opprĭmĭtur, ĕt mĭnùs agĭlis est; exercēatur corpŭs. Sint tămĕn exercitātiōnes brĕvēs: quæ tempŏri pārcant, cūjŭs præcĭpŭa rătio hăbēnda est. Cĭtò rĕdī ā corpŏre ăd anĭmum. Illŭm diēbus āc noctĭbus exercē. Hanc exercĭtātiōnem non frīgus, non æstas impĕdit, ne sĕnectus quĭdĕm. *Senec. Epist.* 15.

2. Anĭmum dŏmēstĭcīs mălīs ăd pătĭentĭam exercēbat Sōcrătēs. Ejŭs uxŏr Xantippē mōrōsa admŏdum fuisse fertur ĕt jurgiōsa, ĭrā ut per dĭĕm pērque noctem mărīto mŏlĕsta ēssĕt. Has ējŭs intempĕries dēmīrātus Alcibiădēs, interrŏgāvit Sōcrătem, quænam rătio esset, cur mŭlĭĕrem tam ăcērbam dŏmō non exĭgĕret? *Quŏniam* inquit Sōcrătēs, *cùm illam dŏmī tālem perpĕtior, exercĕor ūtque insuēsco, ŭt cætĕrōrum quŏquĕ fŏrīs pĕtulāntĭam ĕt*

injūriam făcĭlĭùs fĕram: ĕquĭtēsque illos ĭmĭtor, qui ferōcĭōrem ĕquum ēlĭgunt, quem dŏmĕnt, fŭtūrum rāti, ut cætĕrīs pōstĕa făcĭlĭùs ūtī possint. A. Gell. l. ii. c. 1. Xenoph. in Conv.

Cùm ĭn conjŭgem, ipsā jūdĭcĕ, mītissĭmum, īrācūndă illă mŭlĭĕr ălĭquāndo convĭtia ĕt mălĕdīcta conjēcīsset, deindĕ vērò sordĭdam ăquam effūdisset: *Nonne*, inquit amīcis Sōcrătēs, *vērè dīcēbam, ă Xantippē pōst tonītru plŭvĭam ventūram?* Diog. Laërt. in Socr.

3. Mīrâ quādam rătiōne sē ăd cĭbōrum abstĭnentiam exercēbant Pythăgorēi. Appărātō ĕnĭm omni gĕnĕre fercŭlōrum, quæ in lautis convīviis appōni sŏlēnt, cum diutissimè ŏcŭlōs pāvīssent, eŏque spectācŭlo comĕdēndi cŭpĭdĭtātem excĭtâssent: stătim mensam tolli jŭbēbant, et discēdēbant imprānsi. *Diodor. Sic. l.* vi.

CAPUT XII.

Bŏnæ vălĕtūdĭnĭs mātĕr ĕst frūgālĭtās.

1. Vălĕtūdo sustentātur nōtĭtĭă sŭi corpŏris; ĕt observatiōne eārum rērum quæ prōdĕsse sŏlēnt aut ŏbĕsse; ĕt contĭnēntiă ĭn victu omni atque cultu, corpŏris tŭendi causâ; ĕt prætermĭttendīs vŏlūptātĭbus: postrēmò artĕ ĕōrum, quōrum ăd sciēntĭam hæc pertĭnent. *Cic.* 2 *Offic. n.* 86.

Bŏnæ vălĕtūdĭnĭs priscōrum Rōmānōrum qŭasĭ quædam măter ĕrat frugālĭtas, ĭnĭmĭca luxŭrĭōsīs ĕpŭlīs. Maxĭmis vĭrīs prandēre ĕt cœnāre ĭn prōpătŭlō vĕrĕcundiæ non ĕrat. Nĕc sānè ullas ĕpŭlas hăbēbant, quas pŏpŭli ŏcŭlis subjĭcĕre ĕrŭbescĕrent. Deindĕ ŭbĭ mōrēs paulātim ĭn pējŭs rŭissent ĭmpĕrāri cœpit, ŭt pătentibus jānŭīs pransĭtārētur ĕt cœnĭtārētur, sīcque cĭvium ŏcŭli luxŭriæ mŏdum facĕrent. Deindĕ văriæ lēgēs lātæ sunt, quĭbus non sōlùm cœnārum sumptŭs fīnītŭs est, sĕd ĕtĭam gĕnŭs cĭbōrum. *Val. l.* ii. *c.* 5. *Macrob.* 2 *Sat. c.* 13. *A. Gell. l.* ii. *c.* 14.

2. Pŏtĕst ălĭquatĕnus nostră prōvĭdentiâ longĭor prōrŏgāri huĭc corpuscŭlo mŏră, si vŏlūptātēs, quĭbus pars major hŏmĭnum pĕrĭt, pŏtĕrĭmus rĕgĕre, ĕt coërcēre. Plăto ĕrăt quĭdem corpŭs vălĭdum āc sortĕ sortītŭs; sĕd navĭgātiōnēs āc vărĭa pĕrĭcŭla multùm dētraxērunt vīrĭbus.

Tămĕn ōmnĭa ferè vītæ suæ tempŏra inoffensâ văletūdĭne trāduxit. In illius pestĭlentiæ vastĭtāte, quæ ĭn belli Pĕlŏpōnnēsiăci princĭpĭis Athēnĭēnsium cīvĭtātem internĕcīno gĕnĕre morbi dēpŏpŭlāta est, ipse parcè ĕt mŏdĕrātè victĭtando, ĕt iis cărendo vŏluptātibus, quæ corpŭs et anĭmum frangunt aut dēbĭlĭtant, commūni omnium clādi nequāquam obnōxius fuit. Tempĕrantia ĕum perduxĭt ăd senectūtem: ĕt nātāli suo dēcēssit, quum annum ūnum ātque octogēsĭmum implēssĕt. Dŭbium autem esse non dēbet, quĭn ălĭquōs ex hâc summâ ănnōs lĭbēnter fŭĭsset rĕmĭssūrŭs. Nam cùm ĕum jŭbĕrent mĕdĭci ex Acadēmĭâ, lŏcō morbis infestō, dēmĭgrāre ĭn Lycēum, ŭt vălētūdĭni consŭlĕret; consilium illud aspernātus, ait: sē nē in Athō quĭdem montem, ŭbĭ hŏmĭnēs diūtiŭs quàm ălĭbi vīvĕre crēdēbantur, commĭgrātūrum, ĕtĭāmsi scīret sē illuc omnĭum dĭūtissĭmè victūrum. *Senec. Ep.* 58. *Aul. Gell. l.* ii. *c.* 2. *Ælian*, *l.* ix. *c.* 10.

3. Mĕdĭcīna quondam paucārum fŭĭt scĭentĭa herbārum, quĭbus sistĕrētur flŭēns sanguĭs ĕt vulnĕra cŏīrent paulātim. Dēĭndĕ ĭn hanc pervēnit tam multĭplĭcem vărĭĕtātem. Mĭnus illa nĕgōtii hăbēbat, cùm hŏmĭnes ūtĕrentur făcĭli nĕc pĕr artem corrŭpto cĭbō: qui postquam cœpit non ăd tollendam sĕd ăd irrītandam fămem quæri, ĕt inventæ sunt millĕ condītūræ, quĭbus avĭdĭtas excĭtārētur; quæ alĭmenta ĕrānt, ŏnĕra facta sunt, dum mălè assuescit venter plŭs căpĕre, quàm pŏtēst: hincque exorti innŭmĕrābĭles morbi, supplicia luxūriæ. Quando hŏmĭnes corpŏra ŏpĕre ac vēro lăbōre dūrābant, ĕt eos aut cursu, aut vēnātu, aut tellūre versātâ dēfatīgātos atque ēsŭrĭentēs excĭpĭēbat dŏmi cĭbŭs părābĭlis ĕt simplex; nĭhĭl ŏpŭs ĕrāt tam magnā mĕdĭcōrum sŭpellēctĭle, nĕc tŏt ferramentis ăc pyxĭdĭbus. Multos morbōs ăc mĕdĭcōs multă fercŭlă fēcērunt. Vĭdē quantum rērum pĕr ūnam gŭlam transĭtūrārum permīsceat luxūrĭa, terrārum mărisque vāstātrix: quot cŏquī, pistōres, mĭnĭstrātōrēs ăd cŏquēndam ĕt infĕrendam cœnam dĭscurrant! Dĭī bŏnī, quantum hŏmĭnum ūnŭs ventĕr exercĕt! *Senec. Ep.* 95.

4. Cùm Mandānem fīlĭam ĕt Cyrum nēpōtem ădhūc puĕrum ĕpŭlis excĭpĕret Astyăgēs Medōrum rex; pătinas ēĭs multas appŏsŭit cùm cūjūsvis gĕnĕris condīmentīs ăc cĭbīs. Ibi Cyrum dixĭsse fĕrūnt: *Quantum tĭbi, mi ăvĕ, nĕgōtiōrum est ĭn cœnā: sī ăd ōmnēs istās patĭnas mānūs extendĕre nĕcĕsse est, ĕt cĭbos hōsce tam vărĭos dīgus-*

tāre! Tŭm Astyăgēs: *Quid?* inquĭt, *ăn nōn hæc tibi cænă multò vĭdētur mĕlior esse Persicā?* Ad quæ Cȳrus: *Nequāquam, ăvĕ. Nam vīta multò simplĭcior ăpŭd nōs ĕt rectĭor est ăd sătĭetātem, quàm ăpŭd vōs. Etĕnĭm ăd ĕam ălĭquĭd carnĭs ĕt pānĭs nōs dēdūcit; cùm vōs ēōdem, quō nōs, tendentes, multās pĕr ambāgēs ĕt circuĭtūs sursŭm dĕorsùm văgāti, vix eò tandem pervĕnĭātis, quo dūdum nōs pervēnĭmŭs.* Xenoph. Cyrop. l. i.

CAPUT XIII.

Omnĕ vĭtĭŭm ēbrĭĕtās ĕt incēndit ĕt dētĕgit.

1. Turpe est plus sibi quempiam ingĕrĕre cĭbi ĕt vīni, quàm căpĭat, ĕt stŏmăchi sŭi non nōsse mēnsūram. Quàm multă ēbrĭi făcĭunt quĭbus sōbrii ērubēscunt? Non est ănĭmŭs ĭn sŭā pōtestāte ēbrĭĕtāte dēvinctus. Onĕrāti vīno, ŭt cĭbum ĕt pōtum, sīc sēcrētum, non contĭnēnt: quod sŭum ălĭēnumque est părĭter ēffūndunt.

Nĭhĭl ălĭud est ēbrĭĕtās quàm vŏlūntāria insānĭa, ĕt brĕvis fŭror. Hinc Alexandĕr cārissĭmum sĭbi ăc fidēlissĭmum ămīcum Clītum intĕr ĕpŭlās transfōdit. M. Antōnĭum, magnŭm vĭrum, ĕt ingĕnĭī nōbĭlis, quæ ălĭă rēs perdĭdĭt, quam ēbrĭĕtas ĕt Cleŏpātræ ămŏr? Hæc illum rēs hostem rēīpublĭcæ, hæc hostĭbus sŭīs impărem, hæc crudēlem fēcit, cŭm intĕr appărātissĭmas ĕpŭlas vīno grăvĭs, sĭtīret tămĕn sanguĭnem: Sōlĕt nempĕ vīnōlentĭam crūdēlĭtas sĕquī.

Omnĕ vĭtium ēbrĭĕtas ĕt incendĭt ĕt dētĕgit; obstantemque mălīs cōnātĭbus vĕrĕcundiam rĕmŏvet. Ubĭ possēdit ănĭmum nĭmĭa vīs vīni, quidquid măli lătēbat, ēmergit: tunc lĭbīdĭnōsus cŭpĭdĭtatĭbus sŭis, quantum pĕtiērunt, sīnĕ dilātiōne permittit: tunc pĕtŭlans non linguam, non mănum contĭnet. Crescit insŏlenti sŭpērbĭa, crudēlĭtas sævo, mălignĭtās līvidō: omnĕ vĭtium laxātur ĕt prōdit. Adjĭce illam ignōrātiōnem sŭi, părùm explānāta verba, grădum errantem, vertīgĭnem căpĭtis, stŏmăchi tormenta, cùm effervescit vīnum, ăc vīscĕra ipsă distēndit.

2. Quæ glōria est căpĕre multum vīni? Cum pĕnĕs tē palmă fuĕrĭt, cŭm omnēs convīvās vīcĕrĭs vīrtūte magnĭfĭcâ, ĕt nēmo tam vīni căpāx fuĕrit; vincĕrĭs ā dōlĭō. *Senec. Ep.* 83.

Aristīppŭs cuidam glōrĭanti quòd multŭm bĭbēns non ĭnēbriārētur: *Hoc*, ĭnquit, *et mulus făcit.* Sic Demosthĕnēs, cùm lēgāti ăd Philĭppum mĭssi, ātque indĕ Athēnās rĕversi, rēgem ĕō nōmĭne laudārent quòd plūrĭmum bĭbĕret: *Hoc*, inquĭt, *ĕī cùm spongĭā commūne est.* Diog. Laërt. in Aristip. Plut. in Dem.

Mīrābātur Anachārsis quòd Græci ĭnĭtĭo convĭvĭī cyăthīs parvīs ūtērēntur, ūbi vērŏ sătŭrāti essent, mājōrĭbus; jūdĭcāns pōtum adhĭbēndum esse tantùm ăd sēdandam sĭtim: absurdum ĭgĭtur esse tum bĭbĕre cŭm jam sĭtĭs esset sēdāta. Idem interrŏgatus quo pacto quĭs vītāre posset nē vīni pōtātor fiĕret: *Sī*, inquĭt, *præ ŏcŭlis hăbeat ēbrĭorum indecōra făctă dĭctăque.* Hinc Lăcēdæmŏnĭī, ŭt lĭbĕros ăb ēbriētāte absterrērent, servos multum vīnī bĭbĕre cŏăctos, ātque ĭtă ēbriōs, ĭn eōrum conspectum jŭbēbant vĕnīre. *Diog. Laërt. in Anach. Plut. in Lycurg.*

Ebriĕtās hĭlărĕm ūnius hōræ insāniam longi tēmpŏrĭs tædio sæpiùs pensăt. *Senec. Ep.* 59.

3. Cùm Astyăgi mīrum vĭdērētur, quòd Cyrus pŭĕr, pĭncērnam Sacam ēgrĕgiè ĭmĭtātus in porrĭgendo sĭbi pōcŭlo ăd bĭbendum, non prægustâsset vīnum, ŭt ille sŏlēbat; causam ăb ĕō quæsīvĭt. Cui Cyrus: *Mĕtuēbam*, inquit *nē vīno admistum vĕnēnum essĕt, Nam cùm tū nūper diē nātāli ămīcos convĭvĭo excĭpĕrēs, Sacam istum vōbis vēnēnum infūdisse ănĭmadverti. Vĭdēbam vōs nĕc ănĭmīs nĕc corpŏrĭbŭs constāre. Quæ nōs puĕrōs făcĕre vĕtātis, ĕă, făcĭēbātis ipsi. Omnēs sĭmŭl vōcĭfĕrābĭmĭni, nĕque quisquam, quĭd ăb altĕrō dīcĕrētur, āttēndēbat. Cantābātis rīdĭcŭlè admŏdum, jūrābātis tămĕn cantŭm illum esse optĭmum. Quīnĕtĭam cùm surrexissētis ăd saltandum, non mŏdò non saltāre ăd nūmĕrōs, sĕd nē rectè quĭdem stāre, pŏtĕrātis: prōrsusque oblīti ĕrātis, ĕt tū ĕt illī, rēgem essĕ tē.* Tum Astyăgēs; *An vērò*, inquit, *fili mī, pătĕr tŭŭs cùm bĭbit, non fit ēbrĭus? Nunquam prōfectò*, respondit illĕ; *sĭtīre ĕnĭm tantùm dēsĭnit.* Xenoph. Cyr. l. i.

CAPUT XIV.

Cōĕrcēndŭs lūxŭs ĕt cŏlēndă frūgālĭtās.

1. Dĭŏgĕnēs vĭr ingentĭs ănĭmi, qui sē complĭcuit ĭn dŏlĭŏ, et ĭn ĕŏ cŭbĭtāvit, dīvĭtĭas, sīcŭt ĕt Dēmocrĭtus, projēcit, onus illas existīmans, ĕt effēcit nē quĭd sĭbi ērĭpī possĕt. Servŭs, quem sĭbi ūnĭcum servāvĕrăt, cùm effūgīsset; ĕum rĕdūcĕre, cùm monstrārētur, tanti non pŭtāvit; *Turpĕ est*, inquĭt, *Manem sĭnĕ Diŏgĕnĕ possĕ vīvĕre, Diogenem sine Mane non posse.* Cum vīdissĕt pŭĕrum cāvā mănu bĭbentem ăquam, frēgit prŏtĭnus exemptum fĕrŭla calĭcĕm, cùm hac objurgātiōne sui: *Quamdĭū hŏmŏ stultŭs sŭpervăcŭās sarcĭnŭlās habui!* Senec. de Tranq. c. 8, 9. Ep. 90.

Quŏnĭam non est tantum rōbŏris, ŭt tāle exemplŭm sĕquāmur, ăngŭstāndă certè sunt pătrĭmōnia. Optĭmŭs autem pĕcūniæ mŏdus est, quī nĕc ĭn paupertātem cădit, nĕc prŏcŭl ā paupertāte discēdit. Plăcēbit nōbīs hæc mēnsūră, sī prĭŭs parsĭmōnia plăcuĕrit, sĭnĕ quâ nullæ ŏpēs suffĭcĭunt, ĕt cŭm quā vel exĭgŭæ sătĭs pătēnt. Pŏtĕrit ipsă paupertās ĭn dīvĭtiās sē, advŏcat â frugālitāte, convērtĕre. Hĭnc Plĭnĭŭs ăd Calvīnam scrĭbens, cui rĕmĭttēbat grandem pĕcūniæ summăm dēbitam sĭbi ăb ējŭs pătre, hæc ait: *Non est quòd vĕrcāris nē sĭt mĭhi istā ŏnĕrōsa dōnātio. Sunt quĭdem omnĭno nōbis mŏdicæ făcultātēs, dīgnĭtas sumptŭōsa, rĕdĭtus, propтĕr condĭtiōnem ăgēllōrum, nēscio mĭnŏr ăn incertĭor: sĕd quod dēfĭcit ex rĕdĭtu, frūgālitāte supplētŭr; ex quā, vĕlut ē fonte, lĭbĕrālĭtas nōstră dēcūrrit.* L. ii. Ep. 4.

2. O mĭsĕrum quem dēlēctăt sŭi pătrĭmōnĭī lĭbĕr amplŭs, ĕt vastă spătĭă terrārum cŏlēndă pĕr servos, ĕt immensi grĕgēs pĕcŏrum pĕr prōvĭncĭas pascendi, ĕt fămĭlĭă quĭbusdam nātiōnĭbus mājŏr, ĕt ædĭficia prīvāta laxĭtātem urbĭum vincentĭă! Si quĭcquid hăbet, ei, quod cŭpit, compărĕt, paupĕr est. Nĕquĕ ĕnĭm unquam explētŭr nĕc sătĭātur cŭpĭdĭtātis sĭtis. Sōlĕbat Attălus philŏsŏphus hāc imāgĭne ūtī: Vīdīsti ălĭquāndo cănem missa ā dŏmĭnō frŭstă pānis aut carnĭs ăperto ōrĕ captantem? Quĭdquĭd ĕxcēpĭt, prōtĭnŭs intēgrum dēvŏrat, ĕt sempĕr ăd spem nŏvōrum frustōrum hĭat. Idem ēvēnĭt ējŭsmŏdi

hŏmĭnĭbus sempĕr ăd nŏvă fortūnæ mūnĕra ērectis ĕt attēntīs. *Senec. 7 Benef. c.* 10. *Cic.* 1 *parad. Senec. Ep.* 71.

3. Assuescāmŭs ā nōbīs rĕmŏvēre pompam, servīs paucĭōrĭbus servīri, vestēs părāre ăd ĭd cūjŭs causā inventæ sunt, hăbĭtāre contractiŭs. Discāmŭs membrīs nostrīs innīti, nātūræ vŏluntāti părentes, quæ pĕdēs dĕdĭt, ŭt pĕr nōs ambŭlārēmus, sīcŭt ŏcŭlos, ŭt pĕr nōs vĭdērēmŭs. Discāmus victum cultumque non ăd nŏvă exemplă compōnĕre, sĕd ŭt mājōrum suādent mōrēs. Discāmŭs contĭnēntĭam augērĕ, luxūrĭam coërcēre, gŭlam tempĕrāre, paupertātem æquīs ŏcŭlīs aspĭcĕre, frūgālitātem cŏlĕrĕ, dēsīdĕrĭīs nātūrālĭbus parvo părātă rĕmĕdĭa adhĭbĕre, spēs effrænātas vĕlŭt sŭb vincŭlis hăbēre: dēnĭque ĭd ăgĕre ŭt dīvĭtĭās ā nōbīs pŏtĭŭs, quàm ā fortūnâ, pĕtāmŭs. Făcit autem ănĭmŭs sĭbi dīvitiās, nĭhĭl concŭpīscēndo. *Senec. de Tranq. c.* 9. *Epist.* 55. *Ep.* 87.

4. Si quĭs hoc sæcŭlo, inquĭt Vălĕrĭus vĭr illūstrĭs, pellĭbus hœdīnis prō străgŭlā veste utātur, quīngentōrum tantùm assĭum sumptu ĭn transmarīnam prōvĭncĭam ĕat, eōdem vīno eōdēmque cĭbō, quō nautæ, ūtī contentus sit, trĭbus servīs cŏmĭtātus Hispāniam rĕgat: nonnĕ mīrābĭlĭs existĭmētur? Atqui hæc lĭbenter făcit ăc tŏlĕrāvit Cătŏ supĕrĭor, proptĕr frūgālĭtātĭs consuētūdĭnem. Assuēvĕrăt ĕnim ăb ădŏlescēntiâ ăquam ĭn bellĭcīs expĕditiōnĭbus potāre; sī nĭmĭo æstu torquērētur, acētum; sī vīres dēfĭcĕrent, paulŭlum vīlis vīni. Ipsĕ scrĭptum rĕlĭquĭt, sē nunquam vestĕm indŭisse, quæ mājōris prĕtĭi, quàm centum denarĭōrŭm ēssĕt: cùm consŭlātum gĕrĕret, ĭdem vīnum bĭbīsse quod ŏpĭfices, et opsōnium ad cœnam è fōrō compărâsse trĭgīnta sestertiis: idque rēīpublĭcæ causâ fēcīsse. Undĕ Sĕnĕca ait M. Catōnem censōrium tam rēīpublĭcæ Rōmānæ prōfuit nasci, quam Scīpiōnem: altĕr ĕnim cùm hostĭbus nōstrīs bellum, altĕr cùm morĭbus, gēssit. Cantĕrio vĕhēbātŭr, et hĭppŏpĕris quĭdem impŏsĭtis, ut sēcum ŭtilĭa portāret. O quantum ĕrăt sæcŭli dĕcŭs impĕrātorem trĭumphālem, censōrĭum, et, quod sŭper omnia hæc est, Catōnem, ūnō cābăllo fuisse contentum, et nē tōto quĭdem! partem ĕnim occŭpābant sarcĭnæ ab utrōque latere dēpendentes. *Valer. l.* iv. *c.* 3. *Plut. in Caton. Senec. Ep.* 87.

3. Scīpio Æmĭlĭānus, pōst dŭōs inclytos concŭlātus, et tōtĭdem trĭūmphōs, septem servīs sĕquentĭbus officiō lēgātiōnis functus est: è Carthāgĭnis et Numantiæ, quas delēvĕrat, spŏlĭīs compărāre cērtè plūrēs pŏtuĕrat: sĕd

ŏpĕrum suōrum ăd sē laudem, mănubias ăd pătrĭam rĕdundāre māluit. Ităque cŭm pĕr pŏpŭli Rōmāni sŏciōs ĕt extĕras nātiōnēs ĭtĕr făcĕret; non mancĭpĭa ējŭs, sĕd vĭctōriæ nŭmĕrābantur: nĕc quantum aurī ĕt ārgēntī, sĕd quantŭm dīgnĭtātĭs ātque glōrĭæ sēcŭm ferrĕt, æstĭmābātŭr. *Valer. l.* iv. *c.* 3.

6. Cŭm Ætōlōrum gens vāsa argentea magni pondĕris et exquīsītæ artis Q. Ælio Tuberōni consŭlātum gĕrēnti mīsīsset per lēgātos, qui sē in priōre lēgātiōne fictĭlia in ejus mensâ vāsa vīdisse rĕtŭlĕrant: eos cùm suis mūnĕrĭbus ăbīre jussit, mŏnĭtos nē vŏluntāriæ paupertāti, quæ à contĭnentiâ ōrīrētur, succurrendum pŭtārent. Utĭnam, exclāmābat Valerius, hujus frugālitātis exemplum postĕrior ætas sĕqui vŏluisset. At nunc quò ventum est? A servis vix impĕtrārī pŏtēst, nē eam supellectĭlem fastīdiant, quâ tunc consul ūtī non ērŭbuit. *Valer. l.* iv. *c.* 3. 4.

Sexdĕcim eōdem tempŏre Ælii fuĕrant, quĭbus ūna Rōmæ dŏmuncŭla ĕrat, et ūnus in agro Veiente fundus, cultōrēs multo pauciōrēs dēsīdĕrans, quàm domĭnōs habebat. Princeps cīvitātis Æmilius Paulus Ælio Tuberōni, cujus tam paupĕres Penātes vīdēbat, nuptum dĕdit filiam: quæ vĭri paupertāte ădĕò non offensa est, ut illam propter quam pauper ĕrat, virtūtem maxĭmè admīrārētur. *Plut. in Æmil.*

7. Qualis P. Scipiōnis Africāni villa fuĕrit, quāle balneum, scrībit ad amīcum Sĕnĕca. In ipsâ Scipiōnis Africāni villâ jăcēns hæc tibi scrībo. Vīdeo villam structam lapĭde quadrāto, mūrum circumdătum sylvæ, turres in propugnācŭlum villæ ērectas, balneŏlum angustum, tĕnĕbricōsum ex consuētūdĭne antīquâ. Magna ergo me vŏlūptas, sĭmul et pŭdor, sŭbit, contemplantem Scipiōnis mōres ac nostros. In hoc angŭlo ille Carthāgĭnis horror abluēbat corpŭs labōribus rustĭcis fessum: exercēbat ĕnim ŏpĕre se, terramque, ut mōs fuit priscis, ipse sŭbĭgēbat. Sŭb hoc ille tecto tam sordĭdo stĕtit, hoc pavimentum tam vīle illum sustĭnuit. At nunc quis est qui sic lavāri sustĭneat? Sibi quisque pauper vīdētur ac sordĭdus, nĭsĭ pariĕtes magnis et prētiōsis spĕcŭlis, marmŏre, ebŏre, vărĭisque cŏlōribus rĕfulgĕant. In hoc Scipiōnis balneo mĭnĭmæ sunt rīmæ măgĭs quàm fĕnēstræ, ut sĭne injūriâ mūri lūmen admittĕret. At nunc balnea nōlūnt, nĭsĭ quæ tōtius diēi sōlem fĕnestris amplissĭmis rĕcĭpiānt;

nĭsĭ, dŭm lăvāntŭr, āgrōs ĕt mărĭa prōspĭcĭant. Sīc quæ ĭn ūsŭm rĕpērtă fŭĕrānt, oblĕctāmēntă fāctă sunt. *Senec. Ep.* 86.

CAPUT XV.

Nĭhĭl ēst āgrĭcūltūrā mĕlĭŭs, nĭhĭl dūlcĭŭs, nĭhĭl hŏmĭnĕ lĭbĕrō dīgnĭŭs. Cic. 1 Offic. n. 151.

1. In ūrbĕ luxūrĭēs crĕātur: ex luxūrĭâ exĭstāt ăvārĭtĭa nĕcēssĕ est: ex ăvāritiā ērūmpĭt audācĭă. Indĕ omnĭa scĕlĕră ăc mălĕficĭa gīgnūntŭr. Vītă vĕrò rustĭcă, parsĭmōniæ, dīlĭgentĭæ, justĭtĭæ măgīstră est. *Pro Rosc. Amer.* 75.

Vītă rustĭcă sĭnĕ dŭbĭtātiōne prōxĭmă ĕt quăsĭ consanguĭnea sapientiæ. *Columel. l.* i.

2. Haud scĭo ăn ullă bĕātĭor essĕ vītă possĭt, quàm eōrum qui āgrīs cŏlēndīs dant ŏpĕram: non sōlùm quòd hŏmĭnum gĕnĕri ūnĭverso cultūră āgrōrum est sălūtārĭs; sĕd ĕtĭam quòd dēlēctātiōnem affert, ĕt cōpiam omnium rērum, quæ ăd vīctum hŏmĭnum ĕt ăd cultum ĕtĭam Deōrum pertĭnent. Apŭd vĕtĕrēs Rōmānōs summī vĭri, clārissĭmīque hŏmĭnēs, qui omnī tempŏrĕ ăd gŭbernācŭla rēīpublĭcæ sĕdēre dēbēbant; tămĕn ĭn āgrīs quŏquĕ cŏlēndis ălĭquantum ŏpĕræ tempŏrīsque consumpsērunt. In āgrīs plērumque vīvēbant sĕnātōres ĕt sĕnēs, ĕt ā villă ĭn sĕnātum arcessēbantur. Sīc M. Attĭlĭum sŭâ mănū sĕrentem āgrum invēnērunt, qui ĕum jussu sĕnātus ēvŏcārunt ăd impĕrĭum pŏpŭli Rōmāni susclpiendum: undĕ illĭ cognōmen Serrānus fŭit. Sĕd illæ rustĭco ŏpĕre ättrītæ mănūs sălūtem publĭcam stăbĭlīērunt, ingentes hōstium cōpias pessumdĕdērunt; ĕt quæ mŏdò ārantium bŏum jŭgum rexĕrānt, trĭumphālis currūs habēnās mŏdĕratæ sunt: nĕc fŭit dēĭndĕ ĭis rŭbōrī, ĕbūrnĕo scĭpiōne dēpŏsĭto, āgrēstĕm stīvam ārātri rĕpĕtĕre. Pŏtēst paupĕres consŏlāri Attilius: sĕd multò măgìs dŏcērĕ lŏcŭplētēs, quàm non sĭt nĕcēssārĭa solĭdam laudem cŭpĭenti nĭmĭs anxĭa dīvĭtĭārum compărātio. *Cic. de Senec. Pro Rosc. Amor. n.* 51. *Valer. l.* iv. *c.* 4. *Plinius, l.* xviii. *c.* 3.

3. Dūcēntīs āntĕ Attilii ætātem ānnīs, cùm Rōmam nuncĭātum essĕt Minūcĭum consŭlem ātque ēxercĭtum

ējŭs ăb Æquīs circumsēssōs tĕnēri; tantŭs păvŏr, tāntă trĕpĭdātio fŭit, quantă, sī urbem, non cāstră, hostēs obsĭdĕrent. Cùm autem ĭn āltĕro consŭlĕ Nautĭo părùm esse præsĭdĭī vĭdērētur, dictātōremque dīci plăcēret, qui rem perculsam rēstĭtŭĕret; L. Quintĭus Cincinnātus omnĭum consensu dĭctātor est dictŭs. Illĕ, spēs ūnĭcă impĕrii Rōmāni, quātŭŏr tantùm jūgĕrum cŏlēbat ăgrum; nam ex septem, quæ prĭŭs possĭdēbat, trĭa āmīsĕrat vŏlēns, sŏlūtă prō ămīco mulctă. Sīcque ējŭs rūră mĭnùs pătēbant, quàm nunc, inquĭt Vălĕrĭus, multōrum dŏmūs. Hīc ā lēgātis sĕnātŭs sīvĕ fossam fŏdĭēns, sīvĕ ārans, ŏpĕri certè ăgresti intentŭs, inventŭs est. Sălūte dătă invĭcem, reddĭtāque, rŏgātus ŭt sĕnātŭs mandāta tŏgātus audīret; tŏgam propĕrè è tŭgŭrĭō prōfĕrre uxōrem Raciliam jussit. Quâ postquam indūtus est, ĕt, ābsterso pulvĕrĕ ăc sudōre, sē dictātōrem ā lēgātīs consălūtări audīvĭt; Rōmam vēnĭt, ĕt, Minucio obsĭdĭōne lĭbĕrāto, vīctos hostēs pĕcŭdum ĭn mŏdum sŭb jugum mīsit, nē ā rustĭci ŏpĕris imĭtātiōne cessāret. Quæ quĭdem tantă velōcĭtāte gessĭt, ŭt dictātūrâ ĭn sex mensēs acceptă, sextō decĭmō diē sē abdĭcāvĕrit: prorsùs ŭt festīnāsse ăd rĕpĕtēndum ōpŭs rĕlictum vĭdērētur. Expĕdĭtĭōne quippĕ fīnītâ, rĕdĭit ăd bŏves trĭumphālis ăgrĭcŏlă. *Livius, l.* iii. *c.* 26, *&c. Valer. l.* iv. *c.* 4. *Florus, l.* i. *c.* 11.

4. P. Scĭpĭo Nasīca, cùm ædīlitātem cŭrūlem pĕtĕret, mănumque cujusdam cīvĭs Rōmāni rustĭcō ŏpĕre dūrātam mōre candĭdātōrum tĕnăcĭus apprehendīsset: jŏcī grātiă interrŏgāvit eum: *Num mănĭbus sŏlĭtus esset ambŭlāre?* Quod dictum ā circumstantĭbus exceptum, ăd pŏpŭlum manāvit, causamque rĕpulsæ Scĭpiōni attŭlit. Omnēs namque rustĭcæ trĭbus commūnem sĭbi ab eo factam injūriam jūdĭcantēs, īram sŭam adversùs contŭmēlĭōsum ējŭs dĭctĕrium exĕrcuērunt. *Valer. l.* vii. *c.* 5.

5. Cultūră agrōrum ŏpĕrâ, non impensâ, constăt. C. Fūrius Cresīnus, cum ĭn parvō admŏdum ăgĕllo largiōrēs fructŭs percĭpĕret quàm ex amplissĭmis ăgris vĭcīnĭtās; ĭn invĭdiă magnă ĕrat, quăsĭ frūgēs ălĭēnas in ăgĕllum suum pellĭcĕret vēnēficiis. Quapropter die ei dictâ ad pŏpŭlum Romānum, damnātiōnem mĕtŭēns, instrumentum omnĕ rustĭcum ĭn fŏrum attŭlit, ĕt duxit filiam vălĭdam ātque bĕnĕ cūrātam ĕt vestītam, ferramenta ēgrĕgĭè factă, grăves lĭgōnes, vōmĕrēs pondĕrōsos, bŏvēs sătŭrōs. Pōstĕă dixit: *Vēnēficia mea, Quirītes, hæc sunt: nec possum*

vōbis ostēndĕre aut ĭn fŏrum addūcĕre lucubratiōnes mĕās, vĭgĭliasque ĕt sudōres. Omnĭum sententiīs obsŏlūtŭs est. *Plin. l.* xviii. *c.* 6.

CAPUT XVI.

Omnēs cōrpŏrĭs mōtūs dĕcōrŭm tĕnĕānt.

1. Stătŭs, incēssŭs, sessĭo, āccŭbĭtio, vultūs ŏcŭlī, mānŭum mōtŭs, tĕnĕānt dĕcōrum, præsērtĭm nātūrā ipsā dŭcĕ ĕt măgīstrā. Quĭbus ĭn rēbus dŭo maxĭmè fŭgiendă sunt, nē quĭd effēmĭnātum aut mollĕ, ĕt nē quid dūrŭm aut rustĭcum sĭt. *Cic.* 1 *Offic. n.* 1. 8.

2. Cŭm pŭdōrem pŭĕris innāsci vĕhĕmēntĕr cŭpĕret Lўcurgŭs; jussĭt ĕōs ĭn vīcis mănum ŭtrāmque intrā pallĭum contĭnēre, tăcĭtōsque incēdĕre, nusquam circumspĭcientes; ăt ĕă tāntŭm intŭēntes, quæ antĕ pĕdēs essent. *Xenoph. in Lacon.*

Xĕnŏcrătēs Plătōnis discĭpŭlŭs dīcēbat: *Nĭhĭl intĕrēsse pĕdēsnĕ, ăn ŏcŭlos, ĭn ălīēnam dŏmŭm ălĭquis dcfīgat; tam ĕnĭm pĕccārĕ ĕum, qui ŏcŭlōs vĕrtăt quò non convĕnit, quàm illum, qui ingrĕdiātŭr quò non lĭcĕt.* Ælian. *l.* xiv. *c.* 42.

Sīc cùm prætĕrĕuntĕ formōsō puĕro exclāmâsset Sŏphŏclēs, *O pŭĕrum pulchrŭm!* dixĭt ĕī Pĕrĭclēs: *At ĕnĭm non sōlùm mănŭs, sĕd ĕtĭam ŏcŭlōs, hăbĕre abstĭnēntēs dĕcĕt.* Cic. 1 Offic. n. 144.

3. Căvēndum est nē aut tardĭtātĭbus ūtāmŭr ĭn gressu mollĭōribus, ŭt pompārŭm fĕrcŭlis sĭmĭlēs esse vĭdeāmur, aut tam cĕlĕrēs festīnātiōnēs nostræ sint, ŭt anhēlĭtūs mŏvĕantur, vultūs mūtēntŭr, ōră torquĕāntŭr. Hinc Tĭgēllium rīdĕt Hŏrātĭus, qui intĕrdum currēbăt, quăsĭ hostem fŭgĕrĕt; ălĭàs lentūs incēdēbat, tanquăm Junōnĭs săcra fĕrrĕt. *Cic.* 1 *Offic. n.* 131. *Horat. l.* i. *Sat.* 3.

CAPUT XVII.

A fōrmā rĕmŏvĕātŭr ōrnātŭs non dīgnŭs vĭrō.

1. Cŭm pulchrĭtūdĭnĭs dŭo gĕnĕra sint, quōrum ĭn altĕro vĕnūstas sĭt, ĭn altĕrō dignĭtās; vĕnūstātem mŭlĭĕ-

brem dūcĕre dēbēmŭs, dignĭtātem vĭrīlem. Ergo ā formâ rĕmŏveātur omnĭs, vĭrō non dignŭs, ornātŭs. Formæ autem dīgnĭtas cŏlōrĭs bŏnĭtāte tuēnda est, cŏlŏr exercĭtātiōnibus corpŏrĭs. *Cic.* 1 *Offic. n.* 130.

Sint prŏcŭl à nōbīs jŭvĕnēs, ŭt fœmĭna, comptī:
Fīnĕ cŏli mŏdĭcō forma vĭrīlis ămat.
Fōrmâ vĭrōs nĕglectâ dĕcĕt.
Ovid. Heroid. Ep. iv. 1 *De Arte Aman. ver.* 509.

Nôsti jŭvĕnēs barbâ ĕt cōmâ prætĕr mŏdum nĭtĭdōs, ēlĕgantēs tōtōs? nĭhĭl ăb illĭs spērāvĕris forte, nĭhĭl sōlĭdum. *Senec. Ep.* 115.

Dĭŏgĕnēs Cynĭcus conspĭcĭens adŏlescēntum cultu gestūque părùm vĭrīli: *Non te pŭdet*, inquĭt, *qui pejùs tibi vĕlis, quàm ipsâ natūra vŏlŭit? Siquĭdem illâ tē vĭrum finxit, tūtĕ ipsĕ rĕfingĭs ĭn fœmĭnam.* Diog. Laërt. in Diog.

Vĭdēns quemdam Metĭum formæ causâ sĭbi nĭmĭs plăcēntem Dŏmĭtiānus: *Vēllĕm*, inquĭt, *tam formōsŭs esse, quàm Metius sĭbi vĭdētur.* Sueton. Domit. c. 20.

Ancĕps formâ bŏnŭm mortālĭbŭs,
Exĭgui dōnum brĕve tempŏrĭs,
Ut vĕlōx cĕlĕri pĕdĕ lăbĕris!
Rēs est formâ fŭgax; quĭs săpĭens bŏnō
Confĭdat frăgĭlī? *Senec. in Hip. ver.* 758.
..... Rāra est concŏrdĭa formæ
Atquĕ pŭdīcĭtĭæ. *Juven. Sat.* x. *ver.* 297.

9. Complūrēs vĭdeās, quĭbus, ăpŭd tonsōrem multæ hōræ transmīttuntŭr, tum dēcerpĭtur sī quid barbæ proxĭmâ noctĕ succrēvit, dum tē singŭlīs căpillis ĭn consĭlĭum ītur, dum disjectâ cōmâ restĭtŭĭtŭr. Quĭs est istōrum quī non sōlĭcĭtior sĭt de căpĭtĭs sŭī decŏre, quàm dē sălūtĕ? Qui non comptĭor essĕ mālit, quàm hŏnēstior? O hŏmĭnēs intĕr pectĭnem ĕt spĕcŭlum dēsĭdiōsè occŭpātos! *Senec. de Brev. c.* xii.

Ea quŏtĭdie commĭniscĭmŭr pĕr quæ vĭrīli dignĭtāti fīăt injūrĭa. 7 *Quæst. c.* 31.

Formâ fŭit Augustus exĭmiâ ĕt pĕr omnēs ætātĭs grădus vĕnŭstissĭmâ. Erăt tămĕn omnĭs lenōcĭnĭī nĕglĭgēns, ĕt ĭn căpīte cōmendo tam incuriōsŭs, ŭt ĕō ipsō tempŏrĕ, quo illŭd tonsōrĭbus commĭttēbat, aut lĕgĕrĕt ălĭquid, aut ĕtiam scrĭbĕret. *Sueton. in Aug. c.* 79.

3. Regnānte ăpŭd Lăcĕdæmŏniōs Archidămō, vēnit Spartam Ceōrum lēgātus, jam sĕnex, vĭr nātūrâ ostentātŏr, ĕt qui formōsŭs vĭdēri vēllĕt. Ităque cùm illŭm pŭ-

dēret sĕnēctūtis, crīnēs suōs, quī cāni ĕrānt, dissĭmŭlāvĕrăt tinctūrā. Ubĭ ĭn conciōnem prōdĭit cŭm mentītis căpīllis, ĕt ĕă dixĭt, quōrum causā vēnĕrat: consūrgens Archĭdămŭs, quī lēgāti cōmam ălĭēno cŏlōre tīnctam dēprehenděrat: *Quĭd*, inquit, *hīc vēri ĕt sāni dīcĕret, quī non ĭn ănĭmo tantum sĕd ĕtiăm ĭn căpīte circumfert mendācium?* Explōsitque ējŭs dictă: dē hŏmĭnis ingĕnĭō, ex iīs quæ vĭdēndo cognōscī pŏtĕrānt, jūdĭcāns. *Ælian. l.* vii. *c.* 20.

Cùm Adriānus impĕrātor cuidam cānēscēnti ălĭquĭd nĕgāsset; ēĭdem ĭtĕrùm pōstĕă āccēdenti; sed infecto căpĭtĕ, lĕpĭdē rēspondit: *Jam hoc pătri tŭō nĕgāvi.* Spart. in Adr. c. 20.

CAPUT XVIII.

E spĕcŭlō cōnsĭlĭŭm ăd quædăm.

1. Ex inventīs spĕcŭlīs vĕnĭt hŏmĭnī prīmò sŭī vultūs nōtĭtiâ, dēindĕ et ad quædam ūtĭlĭōra consĭlium; formōso, ŭt vītāret infāmĭam: deformī, ŭt scīret rĕdĭmēndum essĕ vĭrtūtĭbus, quīdquid corpŏri dĕēssĕt: jŭvĕnī ŭt flōre ætātĭs ădmŏnērētŭr, illŭd tempŭs essĕ dīscēndi, et fortĭa audendi; sĕnī ŭt indecōra canis dēpōnĕret, et dē mortĕ ălĭquĭd cŏgĭtāret. *Senec.* l *Quæst. c.* 17.

Habēbat quīdam fīlĭam turpīssĭmam,
Idemque insigni et pulchrâ faciē filium,
Hi spĕcŭlum, in cathēdrâ matris ut pŏsĭtum fuit,
Puĕrĭlĭter lūdentes fortè inspexĕrānt.
Hic sē formōsum jactăt; illā irascĭtur,
Nec glōriantis sustĭnet fratris jŏcōs,
Accĭpīens (quĭd ĕnim?) cuncta in contumēliam.
Ergo ad pătrem cŭcūrrit læsūra invĭcem,
Magnâque invĭdiâ crīmĭnātur filium,
Vir nātus quòd rĕm fœmĭnārum tĕtĭgĕrit.
Amplexus utrumque ille, et carpens oscŭla,
Dulcemque in ambos cārĭtātem partĭēns:
Quŏtĭdie, inquit, *spĕcŭlo vos ūti vŏlo:*
Tu formam nē corrumpas nēquĭtiæ mălis:
Tu făcĭem ut istam mōrĭbus vincās bŏnīs.

Phædr. l. iii. Fab. 8.

Sōcrătēs quŏquè phĭlŏsŏphŭs dīcĭtur suasīssĕ discĭpŭlis, ŭt qui inspecto spĕcŭlō formōsŭs sĭbi vĭdērētŭr, căvērĕt, nē dignĭtātem corpŏris mălis mōrĭbus dedĕcŏrāret; qui vērò deformis, dăret ŏpĕram ŭt vīrtūtĭs splendōre vultûs turpĭtūdĭnem tĕgĕret. *Apul. Apol. Soc.*

2. Nātūră facultātem nōbis dĕdĭt nōsmĕtīpsōs vĭdēndi. Fons cuĭque perlūcĭdus imāgĭnem sŭam rēddit. Quālem fŭīssĕ pŭtās cultum hŏmĭnum ad hoc spĕcŭlum sē cōmentitĭum? Ætas illă sīmplĭcĭor bĕnĕficĭum atque inventum nātūræ non vertēbat ĭn lĭbīdĭnem et luxum. Sătĭs nĭtĭdi sĭbi vĭdēbantŭr, sī squalōrem ŏpĕre collectum flūmĭnis ăquâ ēluĕrent. Crīnem sĭnĕ artĕ formōsī quătiēbant, non ălĭter quàm jŭbam gĕnĕrōsa ănĭmālia. Dēĭndĕ cŭm insĭtus mortālibus sŭī ămŏr cœpit ĭīs dulcem aspectum formæ sŭæ făcĕre, et ē terră mĕtăllă effossă sunt; hīc ĭn pōcŭlo, illĕ ĭn vāsĕ ăd ălĭōs ūsŭs compărāto spĕciem sŭam inspexit cūrĭōsĭŭs? mox prŏprĭa huĭc mĭnīstĕrio spĕcŭla præpărāta sunt; et tandem immŏdēstiùs crescente luxūriă, tōtis păria corpŏrĭbus ex auro argentōque factă sunt, et gemmis ădornāta: ĭtă ŭt ūnum ex hīs plūrĭs fœmĭnæ constĭtĕrit, quàm antīquōrum fŭĭt dōs illă, quæ publĭcè dăbătur impĕrātōrum paupĕrum filiābŭs. *Seneca*, 1 *Quæst. c.* 17.

CAPUT XIX.

In vēstītū mĕdĭŏcrĭtās ōptĭmă.

1. Adhĭbenda est mūndĭtĭa non exquīsīta nĭmĭs: sīcŭt fŭgienda āgrēstĭs nĕglĭgentia. Eădem rătio est hăbēnda vestītûs: ĭn quō sīcŭt ĭn plērīsque rēbus, mĕdĭŏcrĭtās ōptĭmă est. *Cicer.* 1 *Offic. n.* 130.

Altĕr sē justo plŭs cŏlĭt, altĕr sē justō plūs nĕglĭgĭt. *Senec. Ep.* 114.

Dēmōsthĕnem, Attĭcæ ēlŏquentiæ princĭpem, trādunt vestītu nĭmĭs accūrāto fuĭsse. Hĭnc illi ēlĕgans vestĭs ĕt mollēs tunĭcŭlæ ăb æmŭlīs adversāriisque prŏbrō dătæ sunt, nĕc ăb indignīs ĭn ĕum verbīs est tempĕrātŭm.

Hortēnsius quŏquè omnium oratōrum ætātis sŭæ, sī M. Tullĭum excĭpĭas, clarissĭmus, proptĕrĕă exăgĭtātŭs est: multăque ĭn ipsīs causīs et jūdĭcĭīs sunt ĭn illum

dĭctă, quòd mundĭtiâ nĭmiùm stŭdiōsus, compŏsĭtè amictus esset, mănūsque ējŭs intĕr dīcendum fŏrēnt argūtæ admŏdum et gestuōsæ. *A. Gell. l.* i. *c.* 5.

Hæc ăd dērīdendam Hortensĭī mollĭtiem addit Macrŏbĭus. Ut āptè cīrcŭmămīctŭs incēdĕret Hŏrtensĭus in spĕcŭlum intūēns, tŏgam corpŏri sīc applĭcābat, ŭt rūgæ non fortè sĕd dē indŭstrĭâ lŏcārēntŭr. Cùm ălĭquando prōcēdĕret vestĕ ăd spĕcŭlum ĭtă compŏsĭtâ; collēgæ dĭĕm dixĭt, quòd sĭbi ĭn angustiīs ōbvĭus offensu fortŭĭtō structūram tŏgæ dēstruxĕrăt. *Macrob.* 2 *Sat. c.* 9.

2. Julĭă, quum Augūstum pătrem vēnīsset sălūtātum, sensĕrăt ŏcŭlōs ējŭs lĭcēntĭōrĕ cultu suo ŏffensōs, lĭcèt illĕ tăcuīssĕt. Ităque postĕro dĭĕ mūtāto hăbĭtu pătrem complexa est. At illĕ, qui prĭdĭe dŏlōrem sŭŭm contĭnuĕrat, gaudĭum contĭnēre non pŏtŭit, et: *Quantò măgĭs*, inquit, *hīc ĭn fīliā Augustī cultŭs probăbĭtur!* Vērùm frustrà Jūlĭæ sæpè præcēpĭt Angustŭs tempĕrāto intĕr indulgēntiam sĕvērĭtātemque sermōne, ŭt molliōrem prōfusiōremque cultum mŏdĕrārētur. Nam cŭm ei ămīcŭs, vĭr grăvĭs, dīcĕret, illăm mĕlĭŭs essĕ făctūram, sī sĕ compŏsuīssĕt ăd exĕmplăr pătērnæ mŏdēstĭæ; sŭpĕrbè respondĭt: *Illĕ oblivīscĭtur sē Cæsărĕm esse: ĕgo mĕmĭnī mē Cæsărĭs fīlĭam.* Augustŭs quĭppe rārò vestĕ ălĭâ est ūsŭs, quàm confectâ ăb uxŏrĕ, et sŏrōre, ĕt filĭâ neptĭbūsque. Quod et ăb Alexandrō magnō factĭtātum accĭpĭmus, antĕquam Persĭcōs mōrēs et vēstēs indŭīssĕt. Nam cùm Sisўgāmbi captīvæ mātri Darĭī multam purpŭram mīsīssĕt, admŏnērĭque jussīssĕt, ŭt neptēs sŭās assuefăcĕret vēstēs confĭcĕre, et dōno dăre; ŭbĭ rēgīnam aspernāri ĭd mūnŭs audīvĭt, et injūrĭam sĭbi factam pŭtāre, ipsè ăd eam vēnit, et: *Mātĕr*, inquĭt, *hanc vēstem, quā indŭtŭs sum, sŏrōrŭm non sōlùm dōnŭm sĕd ĕtĭam ŏpŭs vĭdēs. Nostri dēcēpĕre mē mōrēs. Căve, obsĕcro, ĭn contŭmēliam accĭpĭas ignōrātiōnĕm mĕam.* Idem, 2 Sat. c. 5. Sueton. in Aug. c. 73. Q. Curt. l. v. c. 2.

3. Lўcūrgŭs jŭvĕnĭbus non amplĭŭs unā vestĕ ūti, tōto anno permīsit, nĕc quēnquam cultĭus ornātum, quàm altĕrum, prōgrĕdi, nĕc ĕpŭlāri ŏpŭlentiùs: nē ĭmĭtātio ĭn luxūrĭam vertĕrētur. *Justin. l.* iii. *c.* 3.

Ipsĕ Lăcĕdæmŏnĭōrum rex Argesĭlāus, quātŭor annī tempestātibus, ūnā tantum vestĕ induēbātur; et cùm ĭn castrīs intĕr mīlĭtēs agĕret, lectum non hăbēbat molliōrem quàm ălĭī: hocque sæpè ĭn ōre ēī ĕrăt: *Princĭpĕm dĕcēre*,

non mōllĭtiē ĕt dēlĭcĭīs, sĕd tempĕrantiâ ĕt fortĭtūdĭne prīvātīs hŏmĭnĭbus præstāre. Eōdem vītæ instĭtūto ētĭam sĕnēx factŭs ūtēbātur; et percontanti cuidam cūr pĕr ācrem hĭĕmem sōlo palliō tectŭs ōbambŭlāret sĭnĕ tŭnĭcâ illâ ætāte? *Ut*, inquĭt, *jŭvĕnēs hanc vītæ rătiōnem ĭmĭtēntur, cùm exēmplum hăbēānt extrēmæ sĕnēctūtis vĭrōs ĕt prīncĭpēs.* Apoph.

Quàm dissĭmĭlis Agesilāo fŭĭt ăpŭd Rōmānos Nero cŭm multīs alĭis ĭn rēbus, tŭm ĭn vēstītu! Năm nūllăm vēstem bĭs indŭit. *Sueton. in Ner. c.* 30.

Cùm ĭn rēgāli sōlĭo sĕdērĕt Crœsŭs prĕtĭōsissĭmīs vestĭbŭs indūtŭs, Sōlōnem interrōgāvĭt, ăn quĭd unquam vīdissĕt pulchrĭŭs? *Gallōs*, inquĭt illĕ, *ĕt phasiānōs ĕt pāvōnēs: nātūrāli ĕnĭm ĕt ĭnĭmĭtābili cŏlōre et pulchrĭtūdĭne fulgent.* Diog. Laërt. in Sol.

CAPUT XX.

Nĭhĭl ōlērĕ sātĭŭs ēst quăm bĕnĕ ōlērĕ.

1. Luxūriam jūvĭt multōs ŏdōres mīscēre, ĕt ē cunctis ūnŭm făcĕre: ĭtă rĕpĕrtă sunt unguentă. Ab Asĭatĭcīs vĭdētur vēnīsse unguenti ūsŭs; illi madēnt ĕō, et accersīto ŏdōre nātum ex inglŭvĭē fœtōrem ōrĭs extinguunt. *Plĭn. l.* xxiii. *init.*

Unguentārĭōs Lăcĕdæmōnii urbĕ expŭlērunt, ĕt propĕrè cēdĕre finĭbus suĭs jussērunt; quòd ōlĕum dispergĕrent, et mōllĭtĭem āc luxum vĭdērentur invectūri. *Seneca, Quæst.* vi. *c.* 13. *Clemens Alex.* 1 *strom.*

Cuidam ădŏlescentī unguentis dēlĭbūtum căpŭt hăbēnti, *Vĭdē*, inquit Dĭŏgĕnēs, *nē bŏnus căpĭtis ŏdŏr mălum vītæ tuæ āc formæ ŏdōrem affĕrāt.* Diog. Laërt. in Diog.

Cùm ădŏlēscens fragrāns unguento accessĭsset ăd Vespasiānum, ŭt prō impĕtrāto măgīstrātu grātĭas agĕret, hic, nē quam occāsiōnem corrĭgendi discĭplīnam prætermīttĕrĕt, ădŏlēscentem vultu aspernātŭs, vōcĕ ētĭam grăvissĭmā increpŭit: *Mălŭīssem allĭum ŏbŏlŭīssēs:* Mūnŭsque concessum rĕvŏcāvit. *Sueton. in Vesp. c.* 7.

2. In omnem vītam unguento ābstĭnēmus (ait ipsĕ dē sē Sĕnĕca) quŏnĭam optĭmus ŏdŏr ĭn corpŏre est, nullŭs. *Senec. Ep.* 108.

Hōc mĭhi suspectum est quòd ōlēs bĕnĕ, Posthŭmĕ, sempĕr.
Posthŭmĕ, non bĕnĕ ōlet, qui bĕnĕ, sēmpĕr ōlet.
Martial. l. ii. *Ep.* 12.

Rīdēs nōs, Cŏrăcīnĕ, nīl ōlēntēs:
Mālo, quàm bĕnĕ ōlēre, nīl ōlēre. *l.* vi. *Ep.* 55.

3. Qui ĭn sōlem vēnĭt, cōlōrābĭtur. Qui ĭn unguentārĭâ tăbernâ rĕsēdērunt, et paulò dĭūtĭùs cōmmŏrāti sunt, ŏdōrem sēcum lŏcī fĕrūnt. Sīc qui ăpŭd phĭlŏsŏphum aut vĭrum prōbum fuērunt, traxĕrĭnt ălĭquĭd nĕcēsse est quod prōsĭt. *Senec. Ep.* 108.

CAPUT XXI.

Dōrmī quāntum sătĭs ēst.

1. Nātūrā appĕtĭt anĭmus alĭquid ăgĕre sempĕr, nĕquĕ ullā conditiōne quiētam sempĭternam possĭt pătī. Somnum, nĭsĭ rĕquĭem corpŏrĭbus et mĕdĭcīnam quāndam lăbōris afferrĕt, nōbis contrā nātūram dătum pŭtārēmus: aufert ĕnĭm sensūs, actiōnemque tōllĭt omnĕm. Endymiōnĭs somnŭm nōbīs prŏfēctò nōlīmŭs dărī: ĭdque si accĭdăt, mortĭs instăr pŭtēmŭs. Nam ŭt quīsquĕ ōptĭmè nātus institūtusque est, esse omnīno nōlĭt ĭn vītâ, si gĕrendīs nĕgōtiīs aut doctrīnæ stŭdiis orbātus, possĭt părātissĭmis frŭī vōlŭptātibus, et sempĕr ĭnērti quĭēti indulgēre. *Cicer. 5 de Fin. n.* 54, *&c.*

Proptĕr nōctūrnam quĭētem dīmĭdĭo tantùm quīsque spătiō vītæ suæ vīvit. Extendāmŭs vītam ăgēndo, nam vītæ argŭmentum ĕt officĭum ăctŭs est. Circumscrībātŭr nox, et ălĭquĭd ex illā ĭn dĭem transfĕrātur. *Plin. l.* vii. *c.* 50. *Senec. Ep.* 122.

Mycerīnus Ægypti rex ăb ōrăcŭlo mŏnĭtŭs sex tantùm vītæ annōs sĭbi sŭpĕrēsse, hoc excŏgĭtāvit, ŭt ōrăcŭlum, quantùm lĭcēret, convĭncĕret mendācĭī, et dŭŏdĕcim pro sex ānni fĭĕrent: Quàm mĭnĭmè pŏtŭit, sōmnō indulsit, ĕt ăccensis, cŭm nox appĕtĕret, permultis lŭcērnis, aut dŏmī se contĭnēbat, aut ægrōs et nĕmŏra pervăgābătŭr. *Herodot. l.* ii.

2. Juliānus Impĕrātor nōctēs ăd officĭa dīvĭdēbat tripartītă, quĭētĭs, publĭcæ rēī, et mūsārum. Quod et Alexandrum magnum fĕcīssĕ lĕgĭmŭs. Nōctĕ vĕrò mĕdiâ

sempĕr exsurgēbăt Juliānŭs, non ē plūmīs vĕl stragŭlis serīcīs ambĭgŭo fulgōre nĭtēntibus, sĕd ex tapēte et pellĕ. *Ammian. l.* xvi.

Laudāre sŏlēbat Attălus phĭlŏsŏphŭs culcĭtram quæ rĕsīstĕret corpŏrī. *Tăli ūtor*, inquĭt Sĕnĕca, *ĕtiam sĕnex, ĭn quă vestīgĭum apparērе non possĭt. Brĕvissĭmo quŏquè sŏmnō ūtŏr.* Senec. Ep. 108 et 83.

3 Vĭr bŏnŭs, quālem ex præcēptīs Pythăgŏræ dēscrībit Ausōnius, Idyllio viii.

Non prĭus ĭn dulcem dēclīnăt lūmĭnă somnum,
Omnĭa quàm longi rĕpŭtāvĕrit actă diēī:
Ut prāvis dŏlĕāt, căpīāt vĕl gaudiă jūstīs.

Pythag. ver. 40.

Hunc mōrem sĕcūtus Cato Censōrius quĭd quŏquè diē dixĕrat, audiĕrat, ēgĕrat, commĕmŏrābat vespĕri. *Cicer. de Senec. n* 38.

Quŏtĭdĭē ăd rătiōnem rēddendam vŏcāndŭs est anĭmŭs. Făciēbat hōc Sextĭus, ŭt, consūmmāto diē, cùm sē ăd noctūrnam quĭētem rĕcēpīsset, interrŏgāret ănĭmum suum: *Quŏd hŏdie mălum tuum sānāsti? cui vĭtio obstĭtīsti? quā pārtĕ mĕlĭor ĕs?* Quĭd pulchrĭŭs hāc consuētūdĭnĕ excŭtiendi tōtum dĭem? Utŏr, inquĭt Sĕnĕca, hâc consuētūdĭne, et quŏtidie ăpŭd mē causam dīco. Cùm sublātum è conspectu lūmen est, ĕt contĭcŭit uxŏr mōrīs mei conscĭă, tōtŭm dĭĕm mecum scrūtor, factă āc dictă mĕă rĕmĕtior, nĭhĭl mĭhi ipse abscondo, nĭhil transĕo. Hoc quŏque Hŏrātĭus à se factĭtări sŏlĭtum nărrăt ipse. *Senec. l.* iii. *de Irâ, c.* 36. *Hor. l.* i. *Sat.* 4.

Hōc nōs pessĭmos făcĭt, quòd nēmo vītam sŭam respĭcit. Quĭd factūri sīmus, cŏgĭtāmus, et ĭd rāro: quĭd fĕcĕrĭmus, non cŏgĭtāmus. Atqui consĭlium fŭtūri ex prætĕrĭtō vēnit. *Seneca, Ep.* 83.

4. Turpĭs est, quī ăltō sŏlĕ ĭn lecto dormĭēns jăcĕt, qui vĭgĭlāre mĕdĭo dĭe incĭpit, qui officĭa lūcis noctisque pervērtit. Quantă illă ĭn ănĭmō prāvĭtas est āversāri dĭĕm, et magnam vĭtæ partem ĭn noctem transfĕrrĕ! Istis, lŭcĭfŭgis causa est ĭtă vīvendi, commūnĭs vītæ fastīdĭum, ĕt grăvĭs mălæ conscientiæ lux. Quōmŏdo vestītu sē à cætĕris distinguunt, ēlĕgantiă cœnārum, mundĭtiīs vĕhĭcŭlōrum, sĭc vŏlūnt ĕtĭam tēmpŏrum dispŏsĭtiōnĕ distĭngui. Omnēs istī, ŭt ĭtă dīcăm, rētrò vīvunt. Omnĭa vĭtia contrā nātūram pugnānt. Tĕnēnda nōbīs viă

est, quăm illă præscrīpsit, nĕc ăb ĕâ dēclīnāndŭm. *Senec. Ep.* 122.

CAPUT XXII.

Nēmŏ fĕrē sāltăt sōbrĭŭs, nĭsĭ fōrtĕ īnsānĭt.

1. Cùm Căto Murænam consŭlem sāltâssĕ accūsâssĕt; hīs vērbīs rēspondĭt ēī Cĭcĕro ĭn ōrātiōnĕ quam hăbŭit prō Murænā; Saltātōrem āppēllat L. Murænăm Căto. Sī vērè objĭcĭtŭr saltātio, mălēdīctŭm est vĕhĕmēntĭs accūsātōris: sīn falsò, mălĕdĭcī convĭcĭātōrĭs. Quārē cùm istâ sis auctōrĭtāte, Marcĕ Căto, non dēbēs tĕmĕrè consŭlem pŏpŭli Rōmāni saltātōrem vŏcāre: sĕd conspĭcĕre quĭbus prætĕrĕā vĭtĭīs affectum essĕ nĕcēsse sĭt ĕum, cui vērè istŭd objĭci pōssĭt. Nēmo ĕnim ferè saltăt sōbrĭus, nĭsĭ fortè insānit: nĕquĕ ĭn sōlĭtūdĭne, nĕquĕ ĭn convīvĭō mŏdĕrāto atque hŏnēsto. Intempestīvi convīvĭī multārumque dēliciārum cŏmĕs est extrēmă saltātio. *n.* 13.

Dŏmĭtiānus Quæstōrĭum vĭrum, quòd gestĭcŭlandi saltandīque stŭdĭo tĕnērētŭr, mōvĭt sĕnātu. *Sueton. in Domit. c.*

2. Apŭd Rōmānōs matrōnæ saltatiōnem non inhŏnēstam pŭtābant, quīppĕ quâ intĕr sācră ūtēbāntur: ĕrătque inter prŏbas quŏque saltandi cūra, sĕd non usque ăd artis perfĕctiōnem. Ităquĕ Semprōniam rĕprĕhendit Sallustius, non quòd saltāre; sed quod optĭmè scīrĕt. Erăt, inquĭt, doctă psallĕre et saltāre ēlĕgantĭùs quàm nĕcēsse est prŏbæ. Multăque ălia inĕrānt, quæ instrūmenta luxūriæ sunt. *Macrob. l.* ii. *Sat. c.* 10. *Sallust. Cat. c.* 25.

Scĭpĭo triumphāle illŭd et mīlĭtāre corpŭs mōvit ăd nŭmĕrōs: non mollĭter sē infringens, ŭt mōs est multīs incessu ipso mŭlĭĕbrem mollĭtiem vincentĭbus; sed ut illi vĭrī antīqui, qui sŏlēbant intĕr lūsum āc festa tempŏra vĭrīlem ĭn mŏdum trĭpūdiāre, nĕc factūri ĕrānt fāmæ dētrīmentŭm, ĕtiāmsi ăb hōspĭtĭbus sŭīs spĕctārēntur. *Senec. de Tranq. c.* 15.

CAPUT XXIII.

Mūsĭcæ māgnă vīs ĭn ūtrāmquĕ pārtĕm.

1. Cantu, fidĭbus, tībĭīs ūtī lĭcĕt, dummŏdo ĕă mŏdĕrātă sint. Assentĭor ĕnĭm Plătōni, nĭhĭl tam făcĭlĕ ĭn ănĭmōs tĕnĕrōs atque mōllēs influĕre, quàm vărĭōs cănēndi sŏnōs; quōrum dĭcī vix pŏtēst quantă sĭt vīs ĭn ŭtramque pārtem. Namquĕ ĕt incĭtat languēntēs; et languĕfăcit excĭtātos; et tum rĕmĭttit ănĭmōs, tŭm contrăhĭt. *Cicer.* 2 *de Leg. n.* 38.

Cīvĭtātum ĭn Græcĭā multārum mōrēs lapsī ăd mollĭtiem sunt ĕt părĭter immūtātī cŭm cantĭbus.

2. Clārōs quōsdam săpīentĭā vĭrōs nēmo dŭbĭtāvĕrit stŭdiōsos mūsĭcēs fuīsse. Dŭcēs maxĭmōs et fidĭbŭs et tībiis cĕcĭnīsse trādĭtum est, et exĕrcĭtūs Lăcĕdæmŏnĭōrum mūsĭcēs ăd prœlĭum accensōs fŭīssĕ mŏdīs. Apŭd Græcōs illĕ mōs fŭit, ŭt ĭn convīvĭis pōst cœnam circumferrētur lyrā: cūjŭs cùm sē impĕrĭtum Thĕmīstŏclēs confessus esset, habĭtus est indoctĭor. Vĕtĕrum quŏquè Rōmānōrum ĕpŭlīs fidēs āc tibiās adhĭbĕre fŭīt mōrīs.

Mūsĭcam nātūra ipsă vĭdētur vĕlŭt mūnĕri nōbis dĕdīsse ăd tŏlĕrāndos făcĭlĭùs lăbōrēs. Sīquĭdem et rēmĭgēs cantŭs excĭtăt; et fatīgātos quamlĭbet rŭdis modulātio consōlātur.

Ut manĭfēstum fiat, inquĭt Quintĭlĭānus, quæ mĭhĭ et quātēnŭs, mūsĭca plăcĕat, apertè prŏfitendum pŭto, non hanc ā mē prōbāri ĕt præcĭpi, quæ nunc ĭn scēnīs effēmĭnāta quĭdquid ĭn nōbīs rōbŏrĭs vĭrĭlĭs mănēbăt maxĭmè excĭdit; sed ĕăm, quâ ōlim vĭrī fōrtēs vĭrōrum fortĭum laudēs cănēbant. *Quint. l.* i. *c.* 17.

3. Hăbēnt istī ĭners nĕgōtium, qui ĭn compōnēndis, discēndis, audiēndis cantĭcīs ŏpĕram pōnunt: qui vōcem, cūjŭs rectum cursum nātūra optĭmum fēcit, inflectunt ĕt torquent ĭnērtissĭmè: quōrum, cŭm ăd rēs sērĭās, sæpè et tristēs, ădhĭbĭti sunt, exaudītur tăcĭta mŏdŭlātio. *Senec. de Brev. c.* 12.

Quum ănĭmīs insĭt nātūrâ quædam discēndi avĭdĭtās; ĭī culpā non cărēnt, qui circā vāna occŭpantur, hŏnēstīs ātque ūtĭlĭbus prætĕrĭtis. Præclārè ĭtăque Antisthĕnēs, cùm quĭdem prædĭcārĕt insignem tībĭcĭnem esse Isme-

nĭam : *At*, inquĭt, *non magnī ănĭmi : ălĭōquin non sĭt tam insīgnĭs tĭbĭcĕn.* Et Philippŭs fīliō Alexandro, cùm suāvĭter admŏdum ĕt perītè ĭn convīvĭō cĕcĭnīsset : *Nŏn tē pŭdet tam bĕnĕ cănĕre ?* Săt ĕnĭm est, sī rēgī audīre cănēntes văcĕt : ĕt magnum mūsis hŏnōrem hăbet, sī ălĭōs dē ējūsmŏdi rērum glōriā certantēs spectĕt. Qui vērò ultrò humĭlēs artes exĕrcet, hĭc suam ăd ūtĭlia ātque hŏnēsta sectanda sōcōrdiam prōfert. Pōst opportūnam pătrĭs căstīgātiōnem Alexăndĕr lĕvĭōrem musĭcæ ŏpĕram dĕdit, et dēlectātūs mascŭlō cantū, mōllēs mŏdŭlātiōnēs, ŭt mōrum pernīcĭem est āvĕrsātŭs. Accersivit ad se Timothĕum tibīcĭnem, quem fĕrūnt, cùm prīmum artis suæ spĕcĭmĕn Alexandro exhĭbēret, accommŏdātè ăd illĭus ingĕnĭum et mōrēs cĕcĭnīsse, non mollĭbus et rĕmīssīs mŏdīs, sĕd ĭtă ăcrĭbus ĕt incĭtātīs, ŭt stătim Alexandĕr ăd armă răpīendă exĭlĭĕrit. *Plut. in Pericle. Dio. Chrys. Or.* 1 *et* 2.

Cùm dēindĕ Alexander ĭn Asĭam prŏfectŭs, campōs, ŭbĭ vĕtĕris Ilĭī sēdēs monstrābātur, perăgrāret : quŏdam ex incŏlis lўram Parĭdis ōffĕrente : *Quĭd*, inquĭt, *mihi mōllĭum dēlĭcĭārum vīlĕ instrūmēntum offĕrs : Achīllĭs lўram quæro, quā fortĭs factă vīvōrum fōrtĭum cănēbat.* Plut. in Alex. Ælian. l. 9. c. 38.

4. Dēmărātus Lăcĕdæmŏnĭōrum rex, eărŭm artĭum contēmptŏr, quæ sōlūmmŏdò dēlīnīrent aurēs, nullam autem publĭcæ rēī vēram ūtĭlitātem afferrent, audīto ēgrĕgĭō cantōre, ĭd ūnum dixit : *Næ istĕ mihi vĭdētur non mălè nūgāri.* Sīc Archĭdămus Lăcĕdæmŏnĭus cuidam cĭthărœdum admīranti ăc laudĭbus extollenti : *O ămīce*, inquĭt, *quĭd hŏnōris ăc præmĭī ăbs tē fĕrēnt vĭrī bŏnī, cùm cĭthărœdum tantŏpĕre laudēs ?* Plut. Apoph.

Ægyptii mūsĭcam non sōlùm ĭnūtĭlem, sĕd ĕtĭam noxĭam, dūcēbant, tanquam vĭrōrum ănĭmōs ēffemĭnantĕm. *Diod. Sicul. l.* ii.

5. Mūsĭcæ artĭs pĕrītōs mīrāri sē dīcēbat Dĭŏgĕnēs, quī lўræ chordās ĭtă aptārent, ŭt suāvĭs concentŭs existĕret, ănĭmi vērò affectŭs incōncĭnnōs hăbērent. *Diog. Laërt. in Diog.*

Ut ĭn fĭdĭbus ac tĭbĭīs, quamvīs paulŭm discrĕpent, tămĕn ĭd ā scĭentĕ ănĭmadverti sōlĕt : sīc vĭdēndum est ĭn vītā mōrĭbusque nostris, nē fortĕ quĭd dīscrĕpĕt : ātque

ĕtĭăm multò măgĭs; quĭă mĕlĭor actiōnŭm, quàm sŏnōrum, concentŭs est. *Cicer.* 1 *Offic. n.* 145.

CAPUT XXIV.

Bŏnīs mōrĭbŭs dāmnōsŭm ēst dēsīdĕrĕ ĭn spēctācŭlō.

1. Nĭhil est tăm damnōsum bŏnīs mōrĭbŭs, quàm ĭn ălĭquō spēctācŭlō dēsīdēre: tunc ĕnĭm pĕr vŏlūptātem făcĭlĭus vĭtĭa surrēpunt. Ego cērtè confĭteor imbēcillitātem meam: nunquam mōres, quōs dŏmō extŭli, rĕfĕro: ălĭquid ex eō quod compŏsŭĕram, turbātur: alĭquĭd ex hīs, quæ fŭgāvĕram, rĕdĭt. Quĭd multă? avārĭor rĕdĕo, ambĭtĭōsĭor, luxūrĭōsĭor, īmò vērò crūdēlior et inhumānior; quĭă intĕr hŏmĭnēs fŭī. *Seneca, Ep.* 7.

Dixīt Ovĭdĭus dē fœmĭnīs ăd publĭcă spēctācŭlă cŭntĭbus:

Spectātum vĕnĭunt, vĕnĭunt spectentŭr ŭt ipsæ,
Illĕ lŏcŭs casti damnă pŭdōrĭs hăbĕt,
Ovid. 1 *Art. ver.* 99.

2. Comœdĭam ăc tragœdĭam mōrĭbus plūrĭmùm nŏcēre existĭmāvit Cĭcĕro. Nam pōstquam rĕtŭlit ălĭquōs Cæcĭlĭī versūs dē ămōre, exclāmāvĭt: *O præclāram ēmendātrĭcem vītæ poētĭcam! dē cŏmœdiâ lŏquŏr, quæ, sī ejūsmŏdi vĭtĭa non prŏbārēmŭs, nullă essent ōmnĭno.* Allātīs quŏque non paucis versĭbus, quĭbus nōbĭlēs tragœdiārum scrĭptōrēs Sŏphŏclēs et Æschўlus Hercŭlem et Prŏmēthĕum intŏlĕrāntĕr dŏlēntēs exhĭbuērunt, subjūngĭt: Vĭdēsnĕ pŏētæ quĭd măli afférant? lāmentāntes indūcunt fortissĭmōs vĭrōs: mollĭunt ănĭmos nostros: ĭtă sunt deinde dulcēs, ŭt non audiāntur mŏdò ĕt lĕgāntur, sĕd ĕtĭam ēdiscāntur. Sīc ăd mălam dŏmēstĭcam disciplīnam vītamque umbrātĭlem et dēlĭcātam cŭm accessērunt ĕtiam poētæ, nervōs ōmnēs virtūtis ēlīdunt. Quas illi ōbdūcunt tĕnĕbrās; quōs invĕhūnt mĕtūs? quās inflammant cŭpĭdĭtātes? Rectè ĭgĭtur ā Platōne ēdūcūntŭr ex ĕâ cĭvĭtāte, quam finxit illĕ, cùm mōrēs optĭmōs ĕt optĭmum rēīpublĭcæ statum exquīrĕret. *Cic.* 5 *Tusc. n.* 69. 2 *Tusc. n.* 27. *Cic. fragm.*

3. Cùm Thespĭs ēgĭsset ipsē Athēnīs, ŭt mōs fŭit vĕtĕrum, tragœdĭam quam scripsĕrăt, audĭentĕ Sŏlōnĕ jam sĕnĕ; pĕrăctâ fabŭlâ, convĕnit hŏmĭnem Sŏlōn, quæsīvitque ăn ipsum non pŭdĕret tŏt et tălia prōfĕrrĕ mendācĭa ĭn tantâ hŏmĭnum cŏrōnâ? Respondit Thespĭs, Nĭhĭl incommŏdi essĕ hæc pĕr lūdum fingĕre ăc dīcĕre. Tum indignātus Sŏlōn, terrâ băcŭlō grăvĭter percussâ: *Atqui*, inquĭt, *sī hunc lūdum prŏbāmus ĕt amplectĭmur, ĕum brĕvī ĭn pactiōnĭbus cætĕrīsque nĕgōtiīs nōstris reperiēmŭs.* Senec. Ep. 115.

Non dēsunt intĕr tragĭcōs, quī affectĭbus nōstrīs făcem subdant, qui dīvĭtias vĕlut ūnĭcum vitæ ornāmentum laudent, qui lūcro innŏcentĭam et bŏnăm fāmam pōstpōnant, qui turpēs vŏlūptātes jactĭtent. *Ibid.*

4. Omnēs fabŭlārum actōrēs, histriōnēs, mīmōs, ē rĕpublĭcâ sŭâ exŭlāre vŏluērunt Lăcĕdæmŏnii: ŭt cīvēs nēmĭnem audīrent, quī vĕl sērĭò vel jŏcō quĭcquam ĭn lēgēs publĭcas et sălūbrĭter instĭtūtam discĭplīnam jactāret. Callipēdēs, actŏr tragœdiārum tōtā Græciā celeberrĭmus, occŭrrens ălĭquāndo rēgi Lăcĕdæmŏniōrum Agesilāō, prīmum sălūtāvĭt ĕum, dēindĕ confīdentĭor sēmĕt admīscŭit īīs qui rēgem cŏmĭtābantur, fŭturum spērans, ŭt rex ipsum præ cætĕrīs cŏmĭter excĭpĕret, proptĕr cĕlĕbrātam, quā sĭbi plūrĭmùm plăcēbat, artem cŏmĭcam. Quod cŭm prō spē non succēdĕret; tandĕm: *Non agnōscĭs mē*, inquĭt, *ŏ rex?* Tum rēspĭcĭens eum Agesilāŭs, ĭd ūnum rēspondĭt; *An non tū ĕs Callĭpēdēs mīmŭs?* Plut. in Lac. Plut. in Agesil.

Rōmæ quŏquè, ētsĭ cŏmœdia ăc tragœdia pŏpŭlō plăcēbant, omnĕ histriōnum gĕnŭs mălè audiēbat. Ităque Cĭcĕro Roscium comœdum, pro quō ōrātiōnem hăbŭit, laudans, hæc dē illō dixĭt: *Cum artĭfex ējūsmŏdi sĭt Roscĭus, ŭt sōlŭs dignus vĭdeātŭr esse, quī ĭn scēnā spectētŭr; vĭr ejūsmŏdi est, ŭt sōlŭs dīgnŭs vĭdeātur essĕ, quĭ ĕò non āccēdăt.* Cicer. pro Quint. n. 78.

Impĕrāntĕ Tĭbĕrĭo dēcrētum est, nē dŏmōs pantŏmīmōrum sĕnātor intrōīret: nē ĕōs ēgrĕdĭentēs ĭn publĭcum ullŭs ĕquĕs Rōmānŭs cŏmĭtārētur: aut ălĭbĭ quàm ĭn thĕātro spectārēntur. Quīnĕtĭam paulò pōst hīstriōnēs omnēs Rōmâ ātquĕ Itălĭâ pūlsī. *Tacit. An.* i. *c.* 77. *An.* iv. *c.* 14.

Massĭlĭă, cīvĭtās sĕvērĭtātis custōs ăcerrĭma, nullum ăpŭd sē ădĭtum mīmīs dăbăt, nē turpĭă spēctandi consuētūdo ētĭam ĭmĭtāndī lĭcēntĭam affĕrrĕt. *Valer. l.* ii. *c.* 6.

CAPUT XXV.

Sūbdūcēndŭs ēst tĕnĕr ănĭmŭs.

1. Quĭd tĭbi vĭtandum præcĭpŭē existĭmem, quærĭs? turbam. Nondŭm ĕnĭm illi tē tūtò commīsĕrĭs. Inĭmĭcă est multōrum conversātio. Nēmo non ălĭquod nōbis vĭtĭum aut commēndăt, aut imprĭmĭt; ĕt quò măjor est pŏpŭlus cui commīscēmur, hōc pĕrīcŭli plūs est. Subdūcendus pŏpŭlo est tĕnĕr ănĭmŭs ĕt parûm tĕnāx recti; făcĭlè transītur ăd plūrēs. Hoc est sălūtāre, non conversāri dissĭmĭlibŭs ĕt dīversa cŭpientibus. Sōcrăti, Catōni, Lælio excŭtĕre mentem suam dissĭmĭlis multĭtūdo pōtŭīsset; ădĕò nēmo eōrum ētĭam, qui maxĭmè concĭnnando ingĕnĭo dant ŏpĕram, ferrĕ pŏtēst impĕtum vĭtĭōrum tăm magnō cŏmĭtātu vĕnĭentium. Unŭm exemplum aut luxŭriæ aut avāritiæ multum măli făcit; convĭctŏr dēlicātus paulātim ēnervăt et ēmōllit: vīcīnŭs dīvĕs cŭpĭdĭtātem irrĭtat: quĭd tū accĭdĕre hīs crēdĭs ĭn quōs publĭcè factŭs est impĕtŭs? Discēde ergò ā turbā, quantum pŏtēs. Cum hīs versārĕ, qui tē mĕlĭōrem factūri sunt; illōs admĭttĕ, quōs tū pŏtēs făcĕre mĕlĭōrēs. Mūtŭo istă fĭunt; nam hŏmĭnēs, dum dŏcēnt, discunt. *Senec. Ep.* 52.

2. Cùm Charōndās, multārum ăpŭd Thurĭōs lēgŭm auctŏr, vĭdēret ĕōs, qui optĭmam nātūram sortīti, ĕt bŏnīs artĭbus instĭtūti essent, plērumque corrumpī proptĕr junctam cŭm flagĭtĭōsis hŏmĭnĭbus consuētūdĭnem, ĕt multă indĕ ĭn rempublĭcam mălă rĕdundāre, lēgĕ cāvit, nē quĭs perdĭtōrum cīvĭum fāmĭlĭārĭtāte ūtĕrētur; grăvemque mulctam ĕī impōni jussĭt, qui ĭnĭtæ cŭm improbīs pravīsque hŏmĭnĭbŭs consuētūdĭnĭs convĭctŭs ēssĕt. *Diod. Sic. l.* xii.

CAPUT XXVI.

Est ădŏlēscēntĭs mājōrēs nātū vĕrērī.

1. Offĭcia non eădem dispărĭbŭs ætātibus trĭbŭuntŭr, ălĭăque sunt jŭvĕnum ălĭă sĕnĭōrum. *Cic.* 1 *Offic. n.* 122.

Est ădŏlēscēntĭs mājōres nātu vĕrēri; exque hīs dēlĭgĕre optĭmōs ātque prŏbātissĭmōs, quōrum consĭlĭō atque auctōrĭtāte nītātur. Inĕuntĭs ĕnĭm ætātĭs scĭentĭă constĭtuēndă et rĕgēndă est sĕnŭm prūdēntĭă.

Ut ădŏlēscēntĭbŭs bŏnâ indŏle prædĭtis săpĭēntes sĕnēs delectantur, lĕviŏrque fit sĕnectūs ĕōrum, quĭ ā jŭventūte cŏlūntur ĕt dĭlĭgūntur; sĭc prŏbi ădŏlēscentēs sĕnum præceptīs gaudent, quĭbus ăd virtūtum stŭdĭa dūcūntŭr. *Cicer. de Senec. c.* 26.

Magnă fŭit quōndam căpĭtis rĕvĕrēntia cāni:
Inquĕ sŭō prĕtĭō rūgă sĕnīlĭs ĕrat.
Ovid. 3 *Fast. ver.* 57.

Apŭd antīquōs Rōmānōs nĕque gĕnĕri nĕque pĕcūnĭæ præstantĭor hŏnōs trĭbŭi sŏlĭtus ĕrăt, quàm ætāti. Mājōrēs nātu ā mĭnōribus cŏlēbantur ăd Deum. prŏpe et părentum mŏdum, ātque ĭn omnī lŏcō inquĕ omnī rĕ prĭōrēs pŏtiōresque habēbāntur. *A. Gell. l.* ii. *c.* 15.

Credēbant hoc grandĕ nĕfas et mortĕ pĭandum,
Si jŭvĕnis vĕtŭlō non assurrexĕrat, et si
Barbāto cuicumquĕ pŭĕr: lĭcĕt ipsĕ vĭdēret
Plūra dŏmī frāgă, et mājōrēs glāndĭs ăcērvōs.
Juven. Sat. xiii. *ver.* 54.

E convīvĭo quŏquè sĕnĭōres à jŭvĕnĭbus dŏmŭm dēdūcēbāntur; eumquĕ mōrem Romānos fĕrūnt accēpīsse à Lăcĕdæmŏnĭīs, ăpŭd quōs Lycūrgŭs maxĭmum hŏnōrem non dīvĭtum et pŏtēntium, sĕd sĕnŭm, esse vŏlŭĕrat. Ităque nusquam tāntŭm trĭbŭēbatur ætāti, nusquam ĕrăt sĕnectus hŏnōrātior: et Lўsandrum Lăcĕdæmŏnium dĭcĕre aiunt sŏlĭtum: *Lăcĕdæmŏnĕ esse hŏnēstissĭmum dŏmĭcĭlium sĕnectūtis.* Justin. l. iii. c. 3. Cicer. de Senec. n. 63.

2. Quum Athēnīs quīdam ĭn thĕātrum grandĭs nātu vēnīsset ăd spectāndōs lūdōs; ĭn magnō consessu lŏcŭs ĕī à sŭīs cīvĭbŭs non est dătŭs. Cŭm autĕm ăd Lăcĕdæ-

mŏnĭōs accessĭssĕt, qui certō ĭn lŏcō, quĭă lēgāti ēssent, consēdĕrant; consurrēxēre omnēs, et sēdem sĕnī intĕr ipsōs dĕdērunt. Quŏd ŭbĭ fiĕri pŏpŭlus adspexit, multĭplĭcī plausu comprŏbāvit. Tunc quĭdam ex illĭs lēgātĭs dixit: *Athēnĭēnsēs scīre quæ rēcta essent, sĕd făcĕrĕ nōllĕ.* Cicer. ibid. Valer. l. iv. c. 5.

3. Lēgĭbus cautum ĕrăt apŭd Lacedæmoniōs, ŭt ădŏlescentes non sōlùm părēntes sŭōs rĕvĕrērentur, eĭsque obēdīrent; sĕd sĕnĭōres quŏquè ōmnēs cŏlĕrēnt. Ităque dē viâ illis dēcēdēbant, ē sēdĭbus assurgēbant, et consistēbant quĭēti ăc vĕrĕcundāntēs dŭm illī transīrent.

Cuilĭbet sĕnī non mŏdò lĭcēbat jūnĭōres omnēs mŏnēre et verbis castīgāre; vērùm ĕtĭam prōpŏsĭta pœnă ĕrăt hoc offĭcium non præstanti: ĭtă ŭt qui peccantem jŭvĕnem increpāre nĕglexisset, pĕrindĕ punīrētur ăc si ipsĕ peccâsset. Quĭn, ĭd mōrĭs ĕrăt, ŭt jūnĭōres à sĕnĭōribŭs sĭbi obvĭam factīs interrŏgārenter, quōnăm, et cūjŭs grātĭâ, īrent? *Plut. in Lacon.*

4. Sŏlēbant Rōmāni ădŏlēscentēs cŭpĭdī doctrīnæ et glōriæ ăd clārum ălĭquem vĭrum aut applĭcāre ipsi sē, aut ā părēntibus dēdūci, quo dŭcĕ ĭn stŭdiīs ĕt ĭn instĭtŭendā vītā ūtĕrēntur. *Auctor. Cor. Eloq. c.* 34.

Facillĭmè et ĭn optĭmam partem cognoscuntŭr ădŏlescentes, quī sē ăd clāros et săpĭentēs vĭrōs, bĕnè consŭlēntes rēipublĭcæ, contŭlērunt. Quĭbŭscum sī frĕquentēs fuĕrĭnt, ŏpīnĭōnem affĕrūnt pŏpŭlō, eōrum fōre sē sĭmĭlēs, quōs sĭbi ipsi dēlēgĕrint ăd ĭmĭtāndum. Ego, inquĭt Cĭcĕro, ā patre ĭtă ĕrăm dēdūctŭs ăd Scævŏlam, ut quŏăd possem et lĭcĕret, ā sĕnis lătēre nunquam discēdĕrem. Ităque multă ăb ĕō prūdentĕr dispŭtāta, multă ĕtĭam brĕvĭter et commŏdè dictă mĕmŏriæ mandābam, fiĕrĭque stŭdēbam ējus prūdentiâ dōctĭor. Quo mōrtŭō mē ăd pontĭfĭcem Scævŏlam contŭli, quem ūnum nostræ cĭvĭtātĭs et ingĕnĭō et justĭtiâ præstantissĭmum audĕo dīcĕre. *Cic.* 2 *Offic. n.* 46. *de Amic. n.* 1.

Cĭcĕro, ĭn ōratiōne prō Cœliō, hīs vērbīs ējŭs ădŏlescentiam laŭdat. Fŭĭt M. Cœlii prīmă ætās prīmùm ipsĭus pŭdōre, dēindè ĕtiam pătris dĭlĭgentĭâ dĭscĭplīnāque, mūnītā: quī, ŭt fĭlĭō vĭrīlem tŏgam dĕdit, contĭnŭo hunc ăd mē dēdūxit. Nēmo hunc M. Cœlĭum ĭn illō ætātĭs flōre vīdit, nĭsĭ aut cum patrĕ, aut mēcum, aut ĭn M. Crassi cāstĭssĭmā dŏmō, cum artĭbŭs hŏnēstissĭmīs ērŭ-

dīrētŭr. Fŭĭt assĭdŭŭs mēcŭm, prætōrĕ mĕ, ā mē, nunquam rĕcēssĭt. *Pro. Cocl. n.* 9.

5. Erăt antīquĭtŭs instĭtūtum, ŭt ā mājōribus nātu non aurĭbus mŏdo, vērŭm ĕtĭam ŏcŭlis, discĕrēmŭs, quæ făcĭēndă essent. Indĕ ădŏlescēntŭlī stătim ĭn căstrīs mīlĭtārĭbus præceptīs imbuēbantur, ŭt impĕrāre pārēndo, ĕt dŭcēs ăgĕre sĕquendo, ălĭos āssuēscĕrent. Indĕ hŏnōrēs pĕtītūrī āssĭstēbant cūrĭæ fŏrĭbus, et concĭlii publĭci spectātōrēs, antĕquam consortes ĕrant. Sŭŭs părēns cuique prō măgīstrō, et cui non ĕrăt părens, maxĭmŭs quisque et vĕtūstĭssĭmŭs prō părente ĕrăt. Quæ pŏtēstās măgīstrātĭbus essĕt, quæ cætĕris lībertās; ŭbĭ cēdēndum, ŭbĭ rĕsīstēndum; omnĕm dēnĭque sĕnātōrium mōrĕm, exĕmplīs, quod optĭmum est præcĭpiendi gĕnŭs, ădŏlēscēntēs dŏcēbāntur. *Plin. l.* viii. *Ep.* 14.

CAPUT XXVII.

Vĭr bŏnŭs āspectūs ĕt cŏgĭtātūs ēmendăt.

Nullă rēs ănĭmōs ĭn prāvum inclīnābĭlēs măgìs rĕvŏcăt ăd rectum, quàm bŏnōrum conversātĭo. Vĭrī bŏnī frĕquēnter audītī, frĕquentĕr aspecti, nōbīs multōrŭm præceptōrum instăr sunt: ōccūrsŭs mĕhĕrcŭlè ipsĕ săpĭentum jŭvăt: et est ălĭquĭd, quŏd ex magnō vĭrō vĕl tăcēntĕ prōfĭcĭās. *Senec. Ep.* 94.

Speusīppŭs, sŏrōrĭs Plătōnĭs fīlĭus, ădŏlēscens omnĭs offĭcii nĕglĭgens, irācundŭs et lībīdinōsus, cŭm justas părēntum objurgātĭōnes pătī non possĕt, ăd Platōnem āvūncŭlum vēnĭt: qui ĕum dŏmō exceptum non verbo ullō, non facto, læsĭt; sĕd ipsĕ sē plăcĭdum, ătque ăb ōmnī īrâ et lībīdĭnĕ văcŭŭm quŏtĭdie exhĭbens, hāc artĕ magnum hŏmĭni pŭdōrem incūssĭt, et cùm illum ĭn ādmīratiōnem ātque ĭmĭtatiōnem sŭi răpuit, tŭm ăd phĭlŏsŏphĭæ stŭdĭum āccēndit. Plătōnĕm arguēbant ămĭcōrum nonnūlli, quòd prŏtervum et contŭmācem ădŏlēscentem non cāstīgārĕt: *Ego vērò*, inquĭēbat, *castīgo, ĕt quĭdem maxĭmè, vītæ meæ rătiōne dēmonstrans ĕī dĭu noctūque, quod sĭt hŏnestārum et turpĭŭm rērum dīscrīmĕn.* Plut. de amor. fratern.

Alĭquis vir bŏnus nōbis ēlĭgēndus est, āc sempĕr antĕ ŏcŭlos hăbēndŭs, ŭt sīc, tanquam illō spectantĕ, vīvāmus, et omnĭa, tanquam illō vĭdēntĕ, făcĭāmŭs. Hunc nōbīs cūstōdem, hunc pædagōgum, dătum pŭtēmŭs. Mag-

nă pars pĕccātōrum tollĭtur, sī pĕccātūris testĭs adsīstăt. Alĭquem ĭtăque hăbĕat ănĭmus, quem vĕrĕātur, et quī non āspectūs tantùm, sĕd ĕtĭam cŏgĭtātūs, ēmēndĕt. O fēlīcem, quī sīc ălĭquem vĕrērī pŏtēst! ipsĕ cĭtò ĕrĭt vĕrēndŭs. Elĭgĕ ĭtăque Cătōnem. Si hic vĭdētur tĭbĭ nĭmĭs rĭgĭdus, ēlĭgĕ rĕmissĭōrĭs ănĭmi vĭrum Lælĭum: ēlĭgĕ, ĕum cūjŭs plăcŭit tĭbi et vīta et ōrātio, et ipsius ănĭmum āc vultum tĭbi præsentem fingens, illum sempĕr tĭbi ostendĕ, vĕl custōdĕm vĕl exemplum. Opŭs est, inquăm, ălĭquō, ăd quem mōrēs nostrī exĭgantur. Nĭsĭ ăd rēgŭlam, prāva, non corrĭgās. *Senec. Ep.* 11.

CAPUT XXVIII.

Mŭltă nŏbīs ălĭorŭm jūdĭcĭo ĕt ēxēmplō făcĭēndă aut cōrrĭgēndă sūnt.

1. Adŏlescēnti optĭmum ĕrĭt proptĕr ætātĭs insciēntiam, ĭn iīs, quæ dŭbitātiōnem affĕrūnt, ădhĭbēre doctōs hŏmĭnēs, vĕl usū pĕrĭtos, et quĭd his plăcĕat exquīrĕre. Ut ĕnĭm pictōrēs et ĭī qui signă fabrĭcāntŭr, suum quisquĕ ŏpŭs ā vulgo consīdĕrāri vult, ŭt si quĭd rĕprĕhēnsum sĭt ā plūrĭbus, ĭd corrĭgātur; sic ălĭōrum jūdĭcio permultă nōbīs et făcĭēndă ĕt non făcĭēndă et mūtāndă, et corrĭgēndă sunt. *Cicer.* 1 *Offic. n.* 147.

Ex vĭtĭō ăltĕrĭus săpĭēns ēmendăt sŭŭm. • *P. Syrus.*

Omnĭa mĭhi stŭdĭa excussĭt dŏlŏr, quem ex mortĕ Jūnĭi Avĭti grăvissĭmum cēpi. Ităque mē dīlĭgēbat, ĭtă vĕrēbātur, ŭt mē formātore mōrum, mē quăsĭ măgīstro, ūtĕrētur. Rārum hoc ădŏlescentĭbŭs nostris. Nam quŏtŭsquisque vĕl ætāti altĕrius vĕl auctŏrĭtāti, ŭt mĭnŏr cēdit? Stătim săpĭunt, stătim sciunt omnia: nēmĭnem vĕrēntur, ĭmĭtantŭr nēmĭnem, ātquĭ ipsi sĭbi exemplă sunt. Sĕd non Avĭtŭs, cūjŭs hæc præcĭpŭa prūdentĭa, quòd ălĭquōs prūdentĭōres arbĭtrābātur: hæc præcĭpŭa ērŭdītio, quod dīscĕre vŏlēbat. Sempĕr illĕ aut dē stŭdiis ălĭquid, aut dē offĭcĭīs vītæ consŭlēbat. Sempĕr ĭtă rĕcēdēbăt, ŭt doctior aut mĕlĭor factŭs. *Plin. l.* i. *Ep.* 23.

Appellēs pictŏr ēgrĕgĭus, cùm tăbŭlam pinxĕrat, ĕam inspĭcĭēndam prōpōnēbat transĕūntĭbus; et pōst ipsam lătēns, vĭtĭa quæ à quōquĕ nŏtārēntŭr, auscultābăt; vul-

gi ĕnĭm jūdĭcium sæpĕ præfĕrēbat sŭō. Is ălĭquāndo ā sutōrĕ rĕprĕhēnsŭs ĭn crĕpĭdis pīctæ imāgĭnĭs, stătĭm quod pēccātum fŭĕrat ēmendāvit. At eōdĕm sūtōre sŭperbè propter prĭōrem admŏnĭtiōnem cavillantĕ cīrca crūs imāgĭnĭs dīē postĕrō, indignātŭs Apēllēs prōspēxit, dēnunciāvītque, *Nē sūtŏr sŭprā crĕpĭdam jūdĭcārĕt.* Quŏd dĕindĕ ĭn prōverbĭum vēnĭt. *Plin. l.* xxxv. *c.* 10.

2. Quĭd aptè fīat, quĭd ā nātūrâ officiōquĕ discrĕpĕt, făcĭle ĕt commŏdum est jūdĭcāre ex ălĭīs: ŭt, sī quĭd dēdĕceat ălĭos, vītēmus ĕt ipsī. Fit ĕnĭm nēscĭo quō mŏdo, ŭt măgĭs ĭn ălĭīs cernāmus, quàm ĭn nobīsmētipsis, si quĭd dēlinquĭtur. Ităque ĭī facillĭmè corrīgūntŭr in discendo, quōrum vĭtĭa ĭmĭtāntur, ēmēndandi causā, măgīstri. *Cic.* 1 *Offic. n.* 146.

Pēras impŏsŭit Jupĭter nōbis dŭās;
Prŏprĭīs replētam vĭtĭīs post tergum dĕdit,
Alĭēnis antĕ pectus suspendit grăvem.
Hâc rē vĭdēre mălă nōstra non possŭmus.
Alĭi sĭmul dēlinquunt, censōres sŭmŭs.

Phædrus, l. iv. *Fab.* 9.

Alĭēnă vĭtĭa ĭn ŏcŭlis hăbēmŭs: ā tergō nostră sunt. *Senec.* 2 *de Irâ, c.* 23.

Erăt intĕr d ;cĭpŭlōs Zenōnĭs ădŏlescēns quīdam mīrè ĕdăx, quī ĭn convīvĭō nĭhĭl ferè obsōniōrum sŏdālĭbus sōlĕret rĕlinquĕre. Huic appŏsĭtum ălĭquando ĭn mēnsā ingentem pīscem sustŭlĭt Zeno, quăsī eum ipsĕ essĕt sōlŭs dēvŏrātūrŭs. Cŭm vērò vŏrax ădŏlēscens ĭn ĕum intuērētŭr, mīrans ătque indignābundŭs: *Quĭd ergo?* ait Zeno: *nŭm sŏcĭōs ĕdācĭtātem tŭam quŏtĭdĭe æquō ănĭmō fĕrrĕ vīs, qui hŏdie non fers mĕăm?* Diog. Laërt. in Zen.

CAPUT XXIX.

Adŏlēscentĭa ĭn lăbōrĕ ĕt pătĭentĭā ēst ēxĕrcendă.

1. Adŏlēscentĭă maxĭmè ā lĭbīdĭnibus ărcendă est, exercendăque ĭn lăbōre ĕt patientiâ tum ănĭmī tum corpŏrĭs, ŭt ējŭs ĭn bellĭcis et cīvīlibŭs officiīs vĭgĕat industrĭă. Ităque īllī, quī Græcĭæ formăm rērumpublĭcārum

dēdērunt, corpŏrā jŭvēnum firmārī lăbōre vōlŭērunt. *Cicer.* 1 *Offic. n.* 122. 2 *Tusc. n.* 36.

Cùm ănĭmādvertĕret Lўcūrgŭs ădōlēscentes plērumque ăd injūriam făcĭendam prōclīvēs essĕ, et cŭpĭdĭtātĭbus vōlūptātum vèhemēntĭŭs urgēri: Lăcĕdæmōnios jŭvēnēs lăbōribus exercēri vōluit, vēnāndo, currēndo, ēsŭriēndo, sĭtiendo, algendo, æstuando: interrĭnātus, omnĕm ăd hŏnōres et impĕria ădĭtum occlūsum īri ēī, qui constĭtūta lēgĭbus exercĭtia rĕfūgĕret. Ut autem assuescĕrēnt non lăbōri pĕr rĕlĭquam vĭtam cēdĕre, non hōsti; ĭn quōtĭdĭānis intĕr ipsos exercĭtātiōnibus et cērtāmĭnibus rēs omnĭno sēriò ăgēbātur, et ăd mortem usque victōriæ ĭnstābant. Imò ad aram Diānæ certābant inter se pŭĕri ipsi de verbĕrum tolĕrantiâ, ĕt quĭ plūră pertŭlisset, maxĭmam indĕ glōriam consĕquēbatur. Spartæ, inquĭt Cĭcĕro, pŭĕrī ăd āram Diānæ sīc verbĕrĭbus accĭpĭuntur, ŭt multus sanguĭs exĕat: nonnunquam ĕtiam, ŭt, quum ĭbĭ ēssĕm, audiēbăm, ăd nĕcem. Quōrum non mŏdò nēmo exclāmāvit unquam, sĕd nē ingĕmŭit quĭdem. Quīnĕtiam ĭn virgĭnēs, quæ cætĕrīs ĭn urbĭbus mollissĭmo cultu, parĭĕtum umbris occultæ, ēdūcantur, lăbōriōsas exercĭtātiōnes transtŭlērunt Spartiatæ: iisque palæstra, cursŭs, sōl, pulvĭs, stŭdio est. Impelluntur, fĕriuntur, cădūnt: et ipse lăbor quăsĭ callum quoddam obdūcit dŏlōri. *Xenoph. in Lacon. Cicer. Tuscul. n.* 34, 36.

Prætĕr dŏlōris āc lăbōrĭs tolĕrantiam, hoc maxĭmè ēdŏcēbantur ădōlēscēntēs Lăcĕdæmŏnii, impĕrium păti, non măgīstratuum sōlùm, părentum, măgīstrōrum, sĕd ĕtĭam quōrūmvīs ætāte majōrum. Existimāvĕrat quippĕ Lўcūrgus sătiùs esse reipublĭcæ hăbēre cīvēs ăd pārendum bĕnĕ institūtōs ĕt promptos, quàm măgīstrātūs ăd impĕrandum ĭdōnĕōs. Hincque Theopōmpŭs, quōdam dīcentĕ Spartam incŏlŭmem stāre, quĭă rēgēs scīrent impĕrāre: *Imò*, inquĭt, *quĭă cīvēs pārēre.* Fēcit quīppe institūta Lўcurgi lēgĭbus discĭplīna, ŭt rēgēs prōptĕreā părentiōrēs habuĕrĭnt exercĭtūs ĕt fortiōrēs. *Plutar. in Lycurg. et Apoph. Cicer.* 1 *Offic. n.* 76.

2. Persārum lĭbĕri, quōs vĕrĭtāti maxĭmè ĕt justĭtiæ stŭdŭisse dixĭmus, ăd tempĕrāntiam quŏquĕ lĭbīdĭnŭm dŏmĭtrĭcem instĭtuēbantur. Proptĕrea non dŏmī ăpŭd mātrēs ălēbantur, sĕd ăpŭd præceptōrem ĭn schŏlis publĭcīs, ăd quās sūmmō mane vĕnĭēntēs quŏtidie, affĕrēbant pro cĭbō pānem, prō obsōniō nāstūrtium, ĕt, ăquæ ē proxĭ-

mo flūmĭne hauriendæ causā pōcŭlum. Accēdēbat multĭplex corpŏris exercĭtātio, ĕt sēvēra măgīstrīs pārendī disciplīna: ăd quam ŏbēdientiam maxĭmè excĭtābantur tum ădŏlescentum tum sĕnum exemplo, quōs măgīstrātŭs impīgrè obsĕqui cernĕrēnt. Postquam ē pŭĕris excessĕrant, per dĕcēnnĭum dĭū noctu permănēbant ĭn quōdam fŏrō, quod Lībĕrāle vŏcābātur, cĭbum ĭbĭ ĕt somnum căpientes, urbis custōdiendæ ĕt cōlendæ tempĕrantĭæ causā. Quantò ĕnĭm ăd vĭtia proclīvior prōniorque adolescentiâ est, eò mājōre cūrâ ĕt dilĭgentiâ ĕam essĕ instĭtŭēndam censēbant Persæ. Non dăbātur huc et illuc discurrendi lĭcēntĭa: ĕt rārò ā măgīstris discēdēbant, nĭsĭ vēnātiōnĭs causā: rēgem ĕnim tum dīmidiă ădŏlescēntum pārs sequēbātur, eădem ĭn prandĭum fĕrēns cĭbāria ĕt obsōnia, quæ puĕrīs dăbāntŭr; nĕc antĕ vēnātiōnem pĕractam lĭcēbăt prāndēre. Cui abstĭnēntiæ assuescēbant, ŭt ĭn bēllō, sī quando rēs cōgĕrĕt, ĭnĕdiam perpĕtī pōssēnt. *Xenoph. Cyrop. l.* i.

3. Jugurthæ rēgis ădŏlescentiam sīc dēscrībit Sallustĭus: Ubi prīmŭm ădŏlēvit Jugurtha, pollens vīrībŭs, decōrā făcĭē, ingĕnĭō vălĭdus, non sē luxui nĕque ĭnertiæ corrŭmpendum dĕdit: sĕd ĕquĭtāre, jacŭlāri, cursu cum æquālibus contendĕre, ĕt cùm ōmnēs glōriâ antēīret, omnĭbus tămĕn cārus ēsse: plūrimùm făcĕre, et mĭnĭmŭm ipsĕ dē sē lŏqŭi. *Sallust. Jug. c.* 6.

Publĭus Scīpio Æmiliānus ā tenĕrâ ætāte Græcis litĕris apprīmè imbūtus, ŭt prīmum licŭit, sē Polybio ăd optĭma quæque ērŭdiendum tradĭdit. Cūjŭs ē congressu ĕt contubernio, quod rēbus omnĭbus antĕfĕrēbat, tantŏs fructus tŭlit, ut non mŏdò æquāles suōs, sĕd ĕtiăm mājōres nātu, omni vīrtūtum gĕnĕre supĕrārĕt. Tempĕrantiæ ĕt contĭnentiæ laudem, prōŭt ætāti convĕnĭēbat antĕ omnia compărāre stŭdŭit. Quŏd quĭdem valde difficĭle tunc ĕrăt. Mīrum ĕnĭm est, quo impĕtu ăd fœdas lĭbīdĭnēs et ĕpŭlas jŭvĕnēs ĕo tempŏre ferrēntŭr. Quĭppĕ bellō Persĭco dīūtiŭs trăctō, Græcōrum ĭn ĕō gĕnĕre mōllĭtĭem cĕlĕrĭter hausĕrant Rōmāni, ĕt maxĭmārum dīvĭtiārum compŏtēs facti, hăbēbant affătim undĕ luxūrĭam sŭam ălĕrēnt atque explērent. At Scipio contrārĭum vītæ instĭtūtum sĕcūtus et cum omnĭbus cŭpĭdĭtātĭbus tanquam cŭm tĕtērrĭmis bellŭis, colluctātus, intrā quīnquennĭum publĭcam mŏdēstiæ ăc contĭnēntĭæ laudem est ădēptus. Hæc autem vŏlūptātum abstĭnēntĭa optĭmăm

ēī vălētūdĭnem corpŏrĭs attŭlit, quā pēr tōtum vītæ spătĭum ūsŭs, amplissĭmam tempĕrantiæ sŭæ mercēdem pĕrcēpĭt. At stŭdĭum pŭdōrĭs, cūjŭs præcĭpŭa ēī cūrā fŭĕrat, accēssit vĕnandi exercĭtātio, quæ bellĭcæ fortĭtūdĭnis quædam essĕ disciplīna vĭdēbatur. *Diod. Sic. l.* xxvi. *Polyb. l.* xxxi.

4. Draco Athēniēnsis, vĭr insignĭs intēgrĭtāte vītæ, ĕt jūrĭs dīvīni ātque hūmāni perītus, tŭlit Athēnis multās lēgēs: quās, quĭă ăcerbĭōres ĕrānt, dīcēbăt Dēmădēs vĭdēri scrīptās fuisse sanguĭne pŏtĭŭs quàm ātrāmēnto. Unā ex illĭs lēgĭbus căpitāli supplĭcĭō plecti ĕŭm jŭbēbat, qui convictŭs fuisset dēsĭdĭæ. *Plutarch. in Solon. A. Gell. l.* xi. *c.* 18.

Amāsĭs quŏquè Ægyptĭorum rex lēgĕ sanxĕrat, ŭt sīngŭli cīvēs singŭlis annīs accēdĕrent ăd provinciārum præfēctōs: quĭbus quisquĭs prŏbāre non pŏtĕrat sē prŏfitēri artem ălĭquàm certam ĕt honestam unde vīvĕret, tanquam pernĭcĭōsus hūmānæ sŏcĭētāti cīvĭs, morte afficiēbātur. Herod. l. ii.

Lūcāni publĭcă jūdĭcĭa instĭtŭĕrānt non dēsĭdĭæ sōlùm, sĕd ĕtĭam luxŭriæ. Quīn ĕt sī quĭs his vītĭis infectō mūtŭam pĕcūniam dĕdīsset, ĕā pĕcūniâ mulctābātur. *Nicol. Damas.*

CAPUT XXX.

Plūră audĭāmŭs, lŏquāmŭr pāucă.

1. Hæc Pythagŏræ ĭn rĕcĭpĭēndis instĭtŭēndisque discipŭlis rătio fuīsse trādĭtur. Adŏlēscēntĭum, qui sēsē ăd dīscēndum obtŭlĕrant, mōrēs nātūrāmque cōnābatur pernōscĕre ex ōrīs tōtĭūsque corpŏrĭs hăbĭtu. Tŭm ĕōs, qui explōrāti ăb ĕō ĕt ĭdōnēī hăbĭti fuĕrānt, rĕcĭpĭēbat ĭn discĭplīnam, ĕt jŭbēbat tempŭs cĕrtum tăcĕre; non omnēs ĭdem, sĕd ălĭos ălĭŭd, prō æstĭmāto captu sōlĕrtiæ. Quĭnquennāle ŭt plurĭmùm ĕrăt sĭlēntium: nĕquĕ quĭsquam mĭnŭs quàm blēnnĭum tăcĕre sŏlĭtus. Ubi rēs dĭdĭcĕrānt rērum omnĭum, ŭt quĭdam pŭtānt, difficillĭmās, ŭt ălĭī, făcillĭmās, tăcĕre audīrēque; tum pŏtēstās ĕrăt vērbă făcĕre, et quærĕre, quæque audissent scrībĕre, ĕt, quæ ipsī opīnārēntur, exprōmĕre. *A. Gell. l.* i. *c.* 9.

Erăt audĭendi stŭdĭōsŭs Epaminōndās, ex hoc ĕnĭm făcillĭmè dīscī arbĭtrābātŭr. Ităque cùm ĭn circŭlum vēnīssĕt, ĭn quō aut dē rēīpublĭcâ dispŭtārētŭr, aut dē phĭlŏsŏphĭâ sermo hăbērētŭr; nūnquăm īndĕ prĭŭs dīscēssĭt, quăm ăd fīnĕm sermo ēssĕt prōdūctŭs. *Cor. Nep. Epam. c.* 3.

2. Apŭd Persās lĭngŭa cāstīgābātur grăvĭŭs, quàm quōdvīs prŏbrum: nĕc magnam rĕm sustĭnērī posse crēdēbant ăb ĕō, cui tăcēre grăve ēsset: quod hŏmĭnī făcillĭmum vŏlŭĕrat essĕ natūra. Rēgum arcāna mīrā fĭdē cēlābant: non spēs, non mĕtŭs, ēlĭcĭēbat vōcem, quā prōdĕrēntur occultă. *Q. Curt. l.* iv. *c.* 6.

Sīc et Hīspāni sæpè tormentis prō servando rērum crēdĭtārum silēntiō immortŭī: ădĕò fortĭor illis tacĭtūrnĭtātis cūră quàm vītæ. *Just. l.* xliv. *c.* 2.

Pompēĭī cujūsdam, Rōmāni vĭrī, vīrtūs laudātur; qui, dŭm lēgātiōnis offĭcĭo fungĕrētur, ā Gentiō Illyriōrum rēgĕ intercēptŭs, et sĕnātŭs consĭlia prōdĕre jussŭs, ardenti lŭcērnæ admōtum dīgĭtum crēmāndum præbŭit, eăque pătiēntiă rēgī sĭmŭl et spĕm tormentis quĭcquam ex sē cognoscendi abstŭlit, et expĕtēndæ pŏpŭli Rōmāni ămīcĭtiæ magnam cŭpĭdĭtātem injēcĭt. *Valer. l.* iii. *c.* 3.

Zeno ineptō et nĭhĭl ăd rĕm lŏquēntī ădŏlēscentŭlo: *Idcīrco*, inquĭt, *aurēs hăbēmus dŭās, ĕt ōs ūnŭm, ŭt plūra audiāmus, lŏquāmŭr paucă.* Idem interrŏgantĭbus ĕum legātis rēgĭs Ptŏlĕmæi, quĭd dē sē rĕnūnciāri rēgī vēllĕt: *Sĕnem*, inquit, *rĕnunciāte ā vōbīs conspectum Athēnīs, qui intĕr pōcŭlă servāre sĭlentĭum scĭăt.* Diog. Laërt. in Zenon.

Xenŏcrătis phĭlŏsŏphi responsum quàm laudābĭle? Cŭm mălĕdīco sermōni quōrūndam hŏmĭnum intĕrēssĕt, ăc tăcēret; ūnō ex hīs quærentĕ, cūr sōlŭs ĭtă linguam cŏhĭbērĕt; *Quĭă lŏcūtum fŭīssĕ mē*, inquit, *ălĭquando pœnĭtŭit; tăcuissĕ nunquam.* Val. l. vii. c. 2.

Q. Cæcĭlĭus Mĕtēllus Macĕdŏnĭcus ămīco cuidam interrŏganti quĭd essĕt actūrŭs; *Tŭnĭcam*, inquit, *mĕam exūrĕrem, sī ĕam consĭlium mĕum scīre existĭmārem.* A. Vict. c. 61.

Antĭgŏnŭs Phĭlĭppo fīlĭō, multis præsentibus, quærenti quando castră mōtūrus esset? *Ecquid*, inquit, *tĭmēs, nē sōlus tūbăm non audĭās?* Plut. Apoph.

Alĭum sĭlēre quŏd vŏlēs, prīmŭs sĭlē. *Senec. Hippol. ver.* 873.

3. Sērmo, quī ĭn circŭlis, dispŭtātiōnĭbus, congressiōnĭbus fāmĭlĭārĭum, convīvĭīs versātur, sĭt lēnĭs mĭnĭmèque pertĭnax. Nec vērò, tanquam in possessiōnem nostram vēnĕrimus, exclūdāmus ălĭōs: sĕd cum rĕlĭquis in rēbus, tum ĭn sērmōnĕ commūni, vĭcissitūdĭnĕm non inīquam pŭtēmŭs. Vĭdeāmus, quĭbus dē rēbus sĭt sermo. Si sērĭīs, sĕvērĭtātem adhĭbĕāmus; sī jŏcōsis, lepōrem. Sed quōmŏdo rēctissĭmè præcĭpĭtŭr, ŭt ĭn omnī vītâ mōtŭs ănĭmī nĭmĭōs rātiōnī non obtempĕrāntes fŭgĭāmus; sīc ējusmŏdi mōtĭbus sermo dēbĕt văcāre, nē aut īra existāt, aut cŭpĭdĭtās ălĭqua, aut tālĕ ălĭquĭd appārĕat. Prōfert ĕnĭm mōrēs plērumque ōrātio, et ănĭmī sēcrēta dētĕgĭt. Nĕc sĭnĕ causā Græci prōdĭdērunt, quemque ĭtă dĭcère, ŭt vīvăt. Maxĭmè vērò cūrandum, ŭt ĕōs, quĭbŭscum sērmōnem conferĭmus, et vĕrēri et dĭlĭgĕre vĭdeāmur. *Cicer.* 1 *Offic. n.* 132. 136. *Quint. l.* xi. *c.* 1.

Hăbēntŭr plērumque sērmōnes aut dē dŏmēstĭcīs nĕgōtĭīs, aut dē rēpublĭcâ aut dē artium stŭdiīs atque doctrīnâ. Dandă ĭgĭtur ŏpĕră est, ŭt, si ăberrāre ăd alĭa cœpĕrĭt, ăd hæc rĕvŏcētur ōrātĭo: sĕd utcunque ădĕrunt rēs. Nĕqŭe ĕnĭm omnes iīsdem rēbŭs, nĕc ōmnī tempŏre, nĕc sĭmĭlĭtĕr dēlectāmŭr.

Cum alĭquĭd obscœnŭm cōram te dictum fuĕrit; aut, si opportūnĭtas fĕret, ĕŭm objurgābis, qui sērmōnem illŭm injēcĕrit: aut sĭlēntiō saltem, rŭbōre, trīsti vultu ostendēs ĕăm ōrātiōnem tĭbi displĭcuīssĕ. *Epist. c.* 55.

CAPUT XXXI.

Adŏlescēntĭŭm lūdīs ĭntērsĭnt mājōrēs nātu.

1. Non ĭn eădem intēntiōne sempĕr rĕtĭnēndă mens, sĕd ăd lūsūs et jŏcōs rĕvŏcāndă. Sōcrătēs dēprĕhēnsŭs ăb Alcibĭāde lūdēns cŭm fīliō infāntĕ, non ērubŭit. Agesilāus ărūndĭnī insĭdens ĕquĭtābat cum fīliō puĕrō: et quum quĭdam ĕŭm dērīsĭsset: *Nunc*, inquĭt, *tăcē: cŭm vērò ĕt ipsĕ păter fuĕrĭs, tunc rĕm nārrābĭs.* Cæsăr Augustŭs ănĭmī laxāndi causā mŏdŏ pīscābātur hamo, mŏdò tālis nūcĭbūsque lūdēbăt cum puĕris mĭnūtis, quōs făcĭe et garrŭlĭtātĕ ămābĭlēs undĭque conquīrēbăt. Dŏmĭtiānŭs ĭntĕr

ĭnĭtĭă princĭpātus quōtĭdie sēcrētum sĭbi pĕr hōram ūnăm sūmĕrĕ sōlēbat, et intĕrĭm mūscās captārĕ, ăc stўlō præăcūto confĭgĕre: ĭtă ŭt cuidăm intērrŏganti, essētne quĭs intŭs cum Cæsărĕ, non absurdè rēsponsum sĭt ā Vibĭo Crĭspō: *Nē muscă quĭdĕm.* Senec. de Tranq. c. 15. Ælian, l. xii. c. 15. Sueton. in Aug. c. 83. in Domit. c. 3.

Lælĭum fĕrūnt cum Scipiōne sæpĕ rustĭcātum, ĕōsquĕ incrēdĭbĭlĭter rĕpuĕrascĕre essĕ sōlĭtōs, cùm rūs ex ūrbĕ, tanquam ā vincŭlis, ēvŏlāvissent. Vix audĕo dĭcĕre dē tantis vĭrĭs, sĕd ĭtă narrātŭr: conchās ĕōs ăd Caĭētam et ăd Laurēntum lĕgĕre consuêsse, et ăd ōmnem ănĭmī rĕmĭssiōnem lūdūmque dēscēndĕre. Scīlĭcet quemādmŏdum vŏlūcrēs vĭdēmus fingĕre et construĕre nīdōs, ĕāsdem autem, cŭm ălĭquĭd ēffĭcĕrint, lĕvāndi lăbōris sŭī causā passim ăc līběrè vŏlĭtāre; sīc nostri ănĭmi nĕgōtĭīs et ŏpĕre dēfĕssi, vŏlĭtāre quōdāmmŏdo cŭpĭūnt. *Cicer.* 2 *de Orat. n.* 22.

2. Amāsim Ægyptĭōrum rēgĕm cŭm ādmŏnĕrent ămīci, ĕŭm părùm ē rēgĭâ dignĭtāte făcĕre, quŏd intĕr ĕpŭlās jŏcārētur *Qui*, inquĭt, *arcum hăbēnt, ĕum, cùm est ŏpŭs, intēndunt, mox rĕmĭttunt: si ĕnĭm, perpĕtŭò intensŭs sĭt, frangātur nĕcĕsse est, aut ĕō amplĭŭs ūtī non pōssĭnt. Eădĕm est hŏmĭnĭs rătĭo. Sī assĭdŭè sĕrĭa tractāre, ĕt nĭhil sĭbi ăd lūsum indulgēre vĕlit, sensim mēmbrīs aut ănĭmō captŭs fĭĕt.* Herod. l. ii.

Puĕrōrum ĭn turbâ quĭdam lūdēntem Attĭcus
Æsōpum nŭcĭbus quum vīdĭsset, restĭtĭt,
Et quăsĭ dēlīrum rīsit. Quod sĭmul sensĭt
Dērīsor pŏtĭùs quàm derīdendus sĕnex;
Arcum rĕtensum pŏsŭit in mĕdiâ via:
Heus, inquĭt, *săpĭēns, expĕdī quĭd fĕcĕrĭm.*
Concūrrit pŏpŭlŭs: illĕ sē torquĕt dĭū,
Nec quæstĭōnis pŏsĭtæ causam intellĭgit:
Novīssĭmè sūccūmbĭt. Tum victor sŏphŭs:
Cĭtò rumpēs arcum, sempĕr si tensum hăbŭĕris:
At si luxūris, cùm vŏlēs, ĕrĭt ūtĭlis.
Sic lūsŭs ănĭmō dēbent alĭquāndo dărī,
Ad cŏgĭtandum mĕlĭor ŭt rĕdĕat tĭbi.

Phædr. l. iii. *fab.* 14.

Dăndă est rĕmĭssio anĭmis: mĕlĭōrēs acrĭōrēsque ĕrūnt pōst quiētem. Ut āgris non est impĕtrandum singŭlis annis frūmentum, cĭtŏ ĕnim exhaurĭet illōs nūnquăm

intermissă fœcundĭtās; ĭtă anĭmōrum impĕtum assĭdŭus lăbŏr frāngĭt. *Senec. de Trang. c.* 15.

3. Nātūrālem quandam vŏlūptātem hăbēnt lūsŭs jŏcūsque. At eōrum frĕquēns ūsŭs omnĕ ănĭmis pondŭs omnēmque vim ērĭpĭet. Sīc somnŭs rĕfectiōni corpŏrĭs nĕcēssārius est; hunc tămĕn sī pĕr dĭĕm nōctemque contĭnŭēs, mors ĕrĭt. Ităque sŭbīndĕ tantum indulgēndŭm est ănĭmō, et dāndŭm ōtĭum, quŏd ēī ălĭmēnti āc vīrium lŏcō sĭt. *Ibid.*

4. Cùm ădŏlēscentēs rēlāxāre ănĭmōs, et dăre sē jucūndĭtāti vŏlēnt, căvēānt intempĕrantiam, mĕmĭnĕrint vĕrĕcūndiæ, sĭnĕ quā nĭhĭl rectum esse pŏtēst, nĭhĭl hŏnēstŭm. Quod ĕrĭt facĭlius, sī in ējūsmŏdi quĭdem rēbŭs majōres nātu intĕrēsse vĕlĭnt. Ipsă quĭppe sĕnĭōrŭm, sīcut et măgistrātuum præsēntĭa, vērum pŭdōrem et lĭbĕrālem tĭmōrem ănĭmis sŏlet infūndĕre. *Cic.* 1 *Offic. n.* 122. 148. *Arist. 7 polit. c.* 12.

Prōdĕrit sĭnĕ dŭbiō custōdem tĭbi impŏsuīsse, et hăbēre quem respĭcĭās. Cùm jam prōfĕcĕrĭs tāntŭm, ŭt sit tĭbi ētĭam tūī rĕvĕrēntĭa, lĭcēbit dīmittas pædagōgum: intĕrim tē alĭquōrum auctōrĭtāte custōdi. *Senec. Epist.* 95.

Vērbă quĭs audēret cōram sĕnĕ dignă pŭdōrē
Dĭcĕre? *Ovid. 5 Fastor. ver.* 69.

Hinc Persæ, qui ĭn lĭbĕrōrum institūtiōne plūrĭmŭm stŭdĭi āc dĭlĭgēntiæ pōnēbant, lectōs ā sĕnĭōrĭbus vĭrōs ĭis præfĭcĭēbant; et Lăcĕdæmōnĭī omnĭbus suōrum lūdis majōrēs nātu vŏlēbant intĕrēsse. *Xenoph. Cyrop. l.* i. *Plut. in Lycurg.*

CAPUT XXXII.

In lūdō āc jŏcō mŏdŭs rĕtĭnēndŭs.

1. Interrŏgātus Sōcrătēs quænam jŭvĕnum vīrtūs ēssĕt, rēspōndit: *Nē quĭd nĭmĭs.* Diog. Laërt. in Socr.

Lūdēndi est quĭdam mŏdus rĕtĭnēndŭs, nē nĭmĭs omnĭa prōfundāmŭs, ēlātīque vŏlūptāte ĭn alĭquam turpĭtūdĭnem dēlābāmur. *Cic.* 1 *Offic. n.* 153, *&c.*

Appĕtītūs omnēs contrăhēndi sēdāndīque sunt: excĭtānda ănĭmādvĕrsio āc dĭlĭgēntia, ŭt nĭhĭl tĕmĕrè inconsīdĕrātēque ăgāmus. Nĕquĕ ĕnĭm ĭtă gĕnĕrāti ā naturâ sŭmus, ŭt ăd lūdŭm ĕt jŏcŭm fācti esse vĭdeāmur; sĕd

ăd sĕvērĭtātem pŏtĭŭs et ad stŭdia quædam grăvĭōra atquĕ majōrā.

Lūdō et jŏcō ūtī quĭdem lĭcĕt; sĕd sīcŭt somnō et quiētibus cætĕris, cùm grăvibus sērĭisque rēbŭs satīsfĕcĕrīmus.

2. Ipsum gĕnŭs jŏcāndi non profūsum nĕc immŏdestum, sĕd ingĕnŭum et fēcētum esse dēbĕt. Ut ĕnĭm pŭĕris non omnem lūdendi lĭcēntiam dămus, sĕd ĕam quæ ăb hŏnēstis actĭōnibus non sĭt ălĭēna; sic ĭn īpso jocō ălĭquŏd prŏbī ingĕnĭī lūmĕn ēlūcĕat.

Dŭplex omnĭno est jŏcāndi gĕnŭs: ūnum illĭbĕrāle, pĕtŭlāns, flāgĭtiōsum, obscœnum; altĕrum ēlĕgāns, urbānum, ingĕnĭōsum, et fēcētum. Quō gĕnĕrĕ phĭlŏsŏphōrum Sōcrătĭcōrum lĭbri rĕfĕrti sunt: multăque multōrum tŭm Græcōrum tŭm Rōmānōrum sunt făcētè dicta.

Făcĭlis est distinctio ingĕnŭī et illĭbĕrālis jŏcī. Altĕr est lĭbĕro dīgnŭs; altĕr, nē hŏmĭne quĭdem, sī rērum turpĭtūdĭne abhĭbeātur verbōrum obscœnĭtās.

Persæ. quæcunque factu turpĭa ĕrānt, eădem et dictu turpĭa censēbant. Ităque nĭhil dīcĕre lĭcēbat, quod non făcĕre fās ēssĕt. *Herodot. l.* i.

Quod făcĕre turpe est, dīcĕre nē hŏnēstum pŭtā. *P. Syrus.*

3. Jŏcis, tanquam sāle, parcè ūtēndŭm. *Diog. apud Stob.*

Vītāndum est, nē scurrĭlĭs jŏcŭs sĭt aut mīmĭcŭs. *Cic.* 2 *de Orat. n.* 239.

Lædĕrĕ nunquam vĕlīmŭs, lōngèque ābsĭt prōpŏsĭtum illŭd, pŏtĭŭs ămīcum, quàm dictum, perdĕre. *Quintil. l.* vi. *c.* 3.

Advĕrsus mĭsĕrōs inhūmānus est jŏcŭs.

Ea quæ dīcĭt vĭr bŏnŭs, salvā dignĭtāte et vĕrĕcūndiā, dĕcēnt: nĭmĭŭm ĕnĭm risūs prĕtium est, si prŏbitātĭs impendĭō cōnstāt.

Orātōri longè rĕcēdēndum est ăb omnī obscœnĭtāte et verbōrum et sensuum. Quædam sătĭus est cum causæ dētrĭmento tăcēre, quàm cum vĕrĕcūndiæ dīcĕre. *Senec. Exe. contr. l.* i.

CAPUT XXXIII.

Est cuī māgnō cōnstĭtīt dĭctērĭŭm.

1. Cùm Rōmæ mĕdĭo fŏrō quīdam mortŭus efferrētŭr, accēssit ăd ĕŭm scūrră, et ĭn aurĕm quīddam insŭsūrrāvit. Interrŏgātus ab īīs qui ădĕrānt, quīdnăm dixīsset? *Mandāssĕ*, respondit, *ŭt Augusto nunctārĕt, nĭhĭl eōrum, quæ mŏrĭēns fēcĕrat, sōlūtum esse à Tiberĭo.* Rē audītâ, Tĭbĕrĭus accersītum scūrram suâ lēgātōrum parte dōnāvit, et dūci ad supplĭcium jussit, *ut ipse Augusto vērum nunctĭum fĕrrĕt.*

Longè ălĭo ĭn dĭcācēs ănĭmō āntĕā fuĕrăt Tĭbĕrĭus. Nam advērsŭs convĭcĭa, mălōsque rumōrēs, et fāmōsa dē sē ăc sŭis cārmĭnă, firmŭs ăc pătĭēns, subĭnde jactābat: *In cīvĭtāte lĭbĕrâ linguam mentemque lĭbĕrās esse ŏpŏrtēre.* Et ălĭquāndo sĕnātu cognĭtĭōnem dē ejūsmŏdi crīmĭnĭbus ac rēīs flāgĭtānte: *Non tantum*, inquĭt, *ōtii hăbēmus, ŭt implĭcāre nōs ejūsmŏdi, nĕgōtiīs dēbeāmus. Si quĭs tĕmĕrè alĭquid lŏcūtus fuĕrit, dăbo ŏpĕram ut rătiōnem factōrum meōrum dictōrūmque rēddam.* Suet. in Tiber. c. 28.

2. Cŭm Theocrĭtus Chius dūcĕrētur ăd Antĭgŏnum rēgem quem offendĕrat, ĕumque sōlārēntur ămīci, ăc spem făcĕrēnt fŏre ŭt rēgis clēmēntiam expĕrīrētur, ŭbĭ ŏb ējŭs ŏcŭlōs vēnīssĕt: *Omnem ergo*, inquĭt, *mĭhi spĕm sălūtis ērĭpĭtis.* Erăt ĕnĭm Antĭgŏnŭs ūnō orbātus ŏcŭlō. Audīto ămāro intempēstīvōquĕ jŏcō rex, qui āntĕā sē Thĕŏcrĭtō grātiam dēlīcti factūrum dīxĕrăt, hŏmĭnem lūce prīvāvit. *Macrob. Sat.* vii. *c.* 3.

3. Thācus Ægyptiōrum rex, factŭs est ex rēgĕ prīvātŭs, quod Agesilāum Lăcĕdæmŏnĭōrum rēgem dicto falso et ămāro vellicâsset, quō tempŏrĕ ăd sē vēnĕrat belli ādjūtor fūtūrus. Quŏnĭam ĕtĭam Agesilāus brĕvi corpŏrĭs statūrā ĕrat, hoc ex Æsōpi făbŭlis mĕmŏrāvit Thācus. *Athen. l.* xiv. *c.* 1.

Mons partŭrībat gĕmĭtŭs immānes cĭēns,
Erātque ĭn terris maxĭma exspēctātio:
Et ille mŭrĕm pĕpĕrit. *Phæd. l.* iv. *fab.* 21.

Quæ cùm audīsset Agesilāus, irâ percitus, *Vĭdēbŏr*, inquĭt, *tĭbi ălĭquāndo ĕtĭam lĕo.* Pōstĕā regnō spŏlĭātus Thācŭs ad Persās fŭgĕrĕ coāctus est.

Scipiōnem Nasīcam, cŭm ædīlĭtātem pĕtĕret, rĕpulăm passum essĕ sūprā rĕtŭlĭmus, quòd cīvem, cujus mănus ĕrānt rustĭcō lăbōre dūrātæ, interrŏgâssĕt.

An mănĭbus sŏlĭtŭs essĕt ambŭlāre? Valer. l. vii. c. 5.

Plērūmque stulti rīsum dum captant lĕvem,
Grăvī dīstrīngunt ălĭōs contŭmēlĭā:
Et sĭbi nŏcīvum cōncĭtānt pĕrīcŭlŭm. *Phædr. l.* i. 29.

CAPUT XXXIV.

Făcētē dĭctă aut fāctă.

1. Cùm ăd pŏētam Ennĭum vēnīssĕt Nasīca, ēīquĕ ā fŏrĭbus quærenti Ennĭum ancillă dixīssĕt, dŏmī non esse; Nasīcă sensĭt illăm dŏmĭnī jussu ĭtă rēspondīsse, et ĕum intùs essĕ. Paucis pōst dĭēbus cŭm ăd Nasīcăm vēnīssĕt Ennĭŭs, et illŭm ā jānŭā quærĕrĕt; exclāmāt Nasīcă, *sē dŏmī nōn essĕ.* Tum Ennĭŭs; *Quĭd? ĕgo non āgnōsco vōcĕm*, inquĭt, *tŭăm?* Hīc Nasīca: *Hŏmo ĕs impŭdēns: ĕgo, cŭm te quærĕrĕm āncillæ tuæ crēdĭdi tē dŏmī nōn esse; tū mĭhi non crēdis ĭpsī?* Cicer. 2 de Orat. n. 276.

Sīcŭlŭs quīdam cui prætŏr Scīpĭo patrōnum causæ dăbat hŏmĭnem nōbĭlem, sĕd admŏdum stultum: *Quæso*, inquĭt, *Prætŏr, advĕrsārio mĕō dā istum patrōnum; deinde mĭhi nēmĭnem dĕdĕris.* Idem. n. 280.

Patrōno mălō, qui vōcem in dīcendo obtuderat, suādēbat Grānĭus, ŭt mūlsŭm frīgĭdum bĭbĕret, sĭmŭl āc dŏmum rĕdīssĕt: *Pērdăm*, inquĭt, *vōcem, sī ĭd fēcĕro. Mĕlĭus est*, rēspondĭt Grānĭus, *quàm rĕŭm.* n. 282.

Crassŭm, cŭm causăm ōrāret, Lucĭō Helvĭō Lamĭă, hŏmĭne dēfōrmi, odiōsè interpēllāntĕ: *Audiāmŭs*, inquĭt Crassŭs, *pulchēllum puĕrum.* Cùm esset arrīsum: *Non pŏtŭī*, inquĭt Lamĭă, *mĭhi formam ĭpsĕ fingĕre, ingĕnĭum pŏtŭi.* Tum hīc: *Audiāmŭs*, inquĭt, *dīsĕrtŭm.* Mūlto ētĭam ārrīsum est vĕhĕmēntĭŭs. *n* 262.

2. Cùm Orātŏr mălus ĭn ēpĭlŏgō mĭsĕrĭcordiam sē mōvīsse pŭtāret; rŏgāvit Catŭlum, vĭdērētŭrne mĭsĕrĭcordiam mōvīsse? *Ac magnăm quĭdem*, inquĭt Catŭlus: *nēmĭnem ĕnim pŭto esse tam dūrum, cui non orātio tua mĭsĕrāndă vīsa sĭt.* n. 278.

Pŏēmătĭbŭs scrībēndīs ŏpĕrăm dăbăt Sicĭlĭæ tyrānnŭs Dĭŏnysĭus: et (quŏnĭam in hŏc gĕnĕre, măgĭs quàm ĭn ălĭĭs, sŭum cuĭquĕ pulchrŭm est, vixque ullŭs rĕpĕrītŭr poēta, qui sĭbi non optĭmus vĭdeātur) măgĭs ŏb carmĭna, quàm prōpter rēs bēllo bĕnĕ gestās sēsē jactābăt. Accersĭĕrat ăd sē et præcĭpŭo ĭn hŏnōre habēbat quoscumque usquam artĕ pŏētĭcâ nōbĭles esse audĭĕrat, eōrūmque jūdĭcĭis pŏēmătă suă permĭttēbat. At illi, nē rēgĭs bĕnĕvŏlentiam et mūnĕra amittĕrent, quæ scribēbat omnĭa prōbābant ăc laudābant. Adĕrăt intĕr ĕōs Phĭlōxĕnus, cĕlĕberrĭmus dithyrāmbōrum vērsŭum artĭfex: qui ūnŭs adūlari nescĭus, cŭm ălĭquando inĕptă ā Dĭŏnysio rĕcĭtāta carmĭna audīvisset, dē ĭīs quid sentīret lĭbĕrè ăpĕrŭit. Quā lībertāte offĕnsus rex pŏētæ, rĕprĕhensōrem sŭum à satellĭtibus abrīpi, et ĭn lātŏmiās, qui publĭcus carcer ĕrat, dētrūdi jūssĭt. Sĕd pōstrĭdie ăb amīcis, Phĭlōxĕno vĕniăm dări postŭlantibus, exōrātus, rursŭs ăd ĕpŭlas ĕum ădhĭbuit. Carmĭna sŭa, ŭt sōlĕbat, ipse mīrum ĭn mŏdum extŭlit, et dē quĭbūsdam versĭbus, quos omnĭum ŏptĭmos existĭmābat sententiam Phĭlōxĕni exquīsĭvit. Ille, nullā ad rēgĭs interrŏgātiōnem responsiōnē factā, ējus satellĭtēs vŏcāvit, sēquĕ ăd latŏmĭas rĕdūci jussĭt. Tam facētam lībertātem, quæ omnĭum convīvārum rīsu excēptă fuĕrat, æquō ănĭmō tŭlit Dĭŏnysĭus.

Non multò pòst ādmŏnĭtŭs ōrātūsque ăb ămīcīs Phĭlōxĕnŭs, ŭt ā tam ăpertā lŏquēndi lĭcentiā tandem abstĭnēret, pollĭcĭtus est sē dēincĕps effectūrum, ŭt et vērā dīcĕret. et Dĭŏnysĭī bĕnĕvŏlentiam tămĕn rĕtĭnēret. Nĕc sānè fefēllit. Nam cum dēindĕ tyrānnŭs, quĭbūsdam versĭbus, qui mĭsĕrābĭlēs affectŭs exprĭmĕrēnt, rĕcĭtātis, illum interrŏgāsset, quālēs eī tandem vĭdĕrentur? *Mĭsĕrābĭlēs*, respondit. Quā verbi ambĭguĭtāte præsĭtĭt quŏd ĕrăt pollĭcĭtus. Rex ĕnim ĭtă accēpit, quăsi Phĭlōxĕnŭs vērsŭs suŏs ăd mŏvendam commĭsĕrātiōnem ĭdōnĕōs esse respondīsset, atque ădĕò īllōs laudâssĕt: ălĭī vērò sīc interprētābāntur (quæ ĕrăt vērā dictērii sententĭa) quăsi mĭsĕrōs, hoc est, pēssĭmōs, dixĭsset versŭs illōs. *Diod. Sic. l.* xv. *Cicer. 5 Tusc. n.* 62.

3. Lŭcĕrnam ăccēnsam circumfĕrēns Dĭŏgĕnēs ambŭlābat ĭn fŏrō clarissĭmā lūcĕ, quærenti sĭmĭlis. Rŏgāntĭbus quĭd ăgĕret, *Hŏmĭnem*, inquĭt, *quæro*: nŏtāns publĭ-

cōs cīvĭtātis mōrēs, ĭn quâ vix quīsquam dignŭs esset hŏmĭnis nōmĭne.

Anĭmādvertens quendăm impĕrītè jăcŭlantem, proximè scŏpum consēdit: ĕt cùm ex ĕō quærĕrētur, cūr ĭd faceret: *Nē fōrtè*, inquĭt, *illĕ mē fĕrĭăt.* Diog. Laërt. in Diog.

Ad Antīsthĕnem, quem ferrĕ mŏlĕstiùs morbi dŏlōrēs audĭĕrat, āccēssĭt cŭm sīcā, et cùm ĕī dixīsset Antīsthĕnēs: *Quĭs mē hisce dŏlōrĭbus lĭbĕrābit?* Illĕ, ostensâ sīcâ, *Hæc*, ait. Cui Antīsthĕnēs: *Dŏlōrĭbus, dīxi, nōn vītâ.* Idem. in Ant.

4. Prætŏr Prænestīnŭs pĕr tĭmōrĕm segnĭùs sŭōs ĭn prælĭum dūxĕrat. Victīs hostĭbŭs, ĕum, quum Papīrĭus Cursŏr consŭl ĭnămbŭlāns antè tentōrium, vŏcāri jussīssĕt, lictōrem expĕdīre secūrĭm jūssit. Ad quam vōcĕm exănĭmi stānte Prænestīno: *Agĕdum lictŏr*, inquĭt, *excīde rādīcem hanc incommŏdam ambŭlāntibus.* Percūlsūmque ultĭmi supplĭcĭī mĕtū dĭmīsĭt. *Liv. l.* ix. *c.* 6.

Augūstŭs pēnĕ nulli sē invītānti nĕgābăt. Excēptŭs ĭgĭtur ā quŏdam cœnā sătĭs parcā et penè quŏtĭdĭānâ, hoc tāntŭm insusūrrāvit: *Non pŭtābam mē tĭbi tam fāmĭlĭarem.* Macrob. 2 Sat. c. 4.

Ilĭēnsĭbus paulò sērĭùs Tĭbĕrĭum consōlāntĭbus dē mōrtĕ fĭlii Drūsi: *Sē quŏque*, respōndĭt, *vĭcem eōrum dŏlōre, quŏd ēgrĕgium cīvem Hectŏrem āmīsīssent.* Effluxĕrānt autĕm tum plūs quàm mīllĕ anni à mortĕ Hēctŏrĭs. *Sueton. in Tiber. c.* 52.

5. Cùm Cĭcĕrōni ĭn accusātiōne Verrĭs ălĭquid obscūrĭùs lŏcūtō dixīsset patrōnus Verrĭs Hortensĭus: *Non intĕllĭgo hæc ænĭgmăta. Atqui dēbēs*, inquĭt Cĭcĕro, *cùm Sphingem dŏmī hăbĕās.* Accēpĕrat ĕnim Hortēnsĭŭs ā Verrĕ. Sphĭngĕm ænĕam magnī prĕtii. *Quint. l.* vi. *c.* 4.

Maxĭmo consŭle mortŭo dĭē Dĕcembrĭs ultĭmo, Cæsăr consŭlem hōrâ septĭmâ ĭn rĕlĭquam partem diēi rĕnunciāvĕrat Caninium. Quem cùm plerĭque īrent sălūtātum dē mōre: *Festīnēmŭs*, inquit Cĭcĕro, *prĭūsquam ăbĕat măgīstrātu.* Dē eōdem Caninĭō scripsĭt Cĭcĕro: *Fŭit mīrĭfĭcâ vĭgĭlāntiâ Caninĭŭs, qui suo tōto consŭlātu sōmnum non vīdĕrit.* Plut. in Cicer. 7 ad famil. Ep. 30.

Quīdam ădŏlescēns, quĕm fāma ĕrăt pătrī vĕnēnŭm dĕdīsse ĭn placēntā, ăgēbat fĕrōciùs, ĕt Cĭcĕrōni prŏbră ăc mălĕdīctă mĭnābātŭr: cui Cĭcĕro: *Hōc*, inquĭt, *mălo ā tĕ, quàm placēntăm.* Plut. in Cicer.

Fabĭæ Dolabellæ trĭgīnta sē annōs hăbēre dīcēntī: *Vērŭm est*, inquĭt Cĭcĕro, *nam hoc jam vĭgīnti annōs audĭo.* Quint l. vi. c. 4.

6. Cùm partă Actĭăcă vīctōriâ Rōmăm ingrĕdĕrētur Augustŭs, ŏccūrrĭt ēī ĭntĕr grātŭlāntēs ŏpĭfex quīdăm, corvum tĕnēns quem instĭtŭĕrat hæc dīcĕre: *Avē, Cæsăr, victor, impĕrātor.* Mīrātus Cæsăr officiōsam ăvem vĭgīnti millĭbus nummōrum ēmĭt. Sŏcĭus ŏpĭficis, ăd quem nĭhĭl ex illâ lĭbĕrālĭtāte prævēnĕrat, affirmāvit Cæsări hăbēre illum et alĭum corvum, quem affĕrri postŭlāvit. Allātŭs corvŭs, verbă quæ dĭdĭcĕrat exprĕssĭt: *Avē, victŏr, impĕrātŏr, Antōnī.* Nĭhĭl prōptĕreă exaspĕrātus, Augustŭs, sĭtis duxĭt jubēre corvōrum doctōrem dīvĭdĕre accĕptum mūnŭs cum contubernāli. Sălūtātŭs sĭmĭlĭtĕr ā psittăco, ĕmī eum jūssĭt. Idem mīrātŭs ĭn picâ, illam quŏquè mercātus est. Exemplum paupĕrĕm sutōrem sōlĭcĭtāvit ŭt corvum instĭtŭĕret ăd părem sălūtatiōnem: sĕd cŭm părŭm prōficĕret, sæpè ăd ăvem non rēspōndentem dīcĕre sōlĕbat: *Opĕra ĕt impensă pĕrĭit.* Tandem tămĕn corvus cœpit dīcĕre dictātam sălūtātiōnem. Hăc audĭtâ, dum transĭt, Augustŭs respōndit: *Sătis dŏmi sălūtātōrum tălĭum hăbĕo.* Tum cōrvŭs illă vĕrba, quĭbus dŏmĭnum quĕrēntem sōlĕbăt audīre, subtexŭĭt: *Opĕră ĕt impensă pĕrĭit.* Ad quŏd Cæsăr rīsĭt, ĕmīque ăvem jussĭt quantī nullăm ădhūc ēmĕrăt *Macrob.* 2 *Sat. c.* 4.

Sōlĕbat Græcŭlŭs quīdam descendenti ē palātiō Cæsări Augustō hŏnōrĭfĭcum ălĭquod ĕpigrāmmă porrĭgĕre. Id cŭm frūstră sæpĕ fēcĭssĕt, et tămĕn rursum ĕum ĭdĕm factūrum vīdĭssĕt Augustŭs; brĕve sŭă mănŭ ĭn chărtâ exarāvit Græcum ĕpĭgrāmma, et Græcŭlo vĕnĭenti ăd sē obvĭăm mīsit. Illĕ lēgēndo laudāre, mirārīquĕ tam vōcĕ quăm vultu gestūque. Dēĭndĕ cŭm āccēssĭt ăd sēllam, quâ Cæsăr vehēbātur, dēmīssă ĭn paupĕrem crŭmēnăm mănŭ paucōs denāriōs prōtŭlit, quōs princĭpi dăret, dīxitque: *Sē plūs dătūrum fuisse, sī plūs hăbuīssĕt.* Sēcūto omnĭum rīsu, dispensātōrem Cæsăr vŏcāvit, et sătĭs grandem pĕcūniæ summăm numĕrări Græcŭlo jūssĭt. *Idem.*

7. Cùm M. Pompōnĭus Marcēllŭs ex ōrātiōne Tĭbĕrĭī ălĭquĭd reprehendisset quăsĭ mĭnĭmè Lătīnum, affirmārētque contrà Attæius Capĭto et esse illŭd Lătīnum, ĕt, si non ēssĕt, fŭturum: *Cērtè mentītur Capĭto,* inquit Pompōnĭus; *tu ĕnĭm, Cæsăr, cīvĭtātem dărĕ pŏtēs hŏmĭnĭbus, vērbis non pŏtēs.* Sueton. de gram. c. 22.

Quum Făvorīni, vĭrī Græcæ ac Latīnæ linguæ pĕrītissĭmi verbum quoddam, ăb Adriāno impĕrātōre rĕprĕhensum essĕt, ātque illĕ cessissĕt: argŭentibus ĕum amīcis, quòd mălè cēdĕret Adriāno dē verbō, quod ĭdōnei auctōrēs usurpâssent; *Non rectè suadētĭs*, inquĭt jŏcāns Făvorīnŭs, *qui non pătĭmĭnī mē illum doctiōrem ómnĭbus crēdĕre, quī hăbĕt trīginta lègiōnēs.* Spart. in Adr. c. 15.

8. Cùm intĕr dŭos scĕlestos jūdex esset Philīppŭs Macĕdōniæ rex; audītâ causâ, prōnunciāvit: *Ut altĕr ā Măcĕdōniâ fŭgĕret, altĕr illum insĕquĕrētur.* Hoc făcēto jūdĭcĭō ŭtrūmque exŭlem esse jussĭt. *Plut. Apoph.*

Derīdenda ĕrăt, ĕt sānè derīsŭī ăb ĕōdem Phĭlīppō hăbĭtă est Mĕnecrătīs mĕdĭci inānīs sūpĕrbia. Illĕ Syracusānus fŭit; quī, quĭa comĭtĭalibus morbīs mĕdēbātur ĭn eăm arrŏgantiam, est prōlāpsus, ŭt ipse sē Jŏvem dīcĕret. Hanc autem ăb iīs quos cūrābat mercēdem paciscēbātur, ŭt sē pĕr urbes Græciæ ēūntem cŏmĭtārēntur, mĭnōrum Deōrum nŏmĭna ĕt ornātum gĕrēntēs. Mīsit ălĭquāndo ăd Philīppum lĭtĕrās, quĭbus ĕrăt hæc præfixă sălūtātio: *Mĕnecrătēs Jŭpĭter Philīppo fĕlīcĭtātem.* Ad ĕă Philīppŭs rescrīpsit: *Philippus Mĕnecrătī sānĭtātem. Suadĕo tĭbi ut Antĭcyram tē confĕrās.* In urbĕ autem Antĭcyrā vĕl optĭmum nascēbātur, vel optĭmè tempĕrābātur, hellebŏrum, quo cĕrĕbrŭm purgābātur. Cùm ĭn Măcĕdōnĭam ăd Phĭlīppum vēnīsset, lautissĭmum instrŭī convīvĭum rex jussĭt, et nŏvō Jŏvi ăd ĕpŭlās vŏcāto lectum sĕōrsùm părāri, tum prō cĭbō ăcĕrram appōni. Ità suffītŭs eī fiĕbăt, dum cætĕri convīvæ exquisītis vēscēbantur cĭbīs. Gaudēre prīmùm Mĕnecrătēs tālī hŏnōrĕ At ŭbĭ, obrēpentĕ sensim fămē, nĭhĭl escæ appōnēbātur ĕsŭrĭēnti, sēquĕ sōlō ŏdōre thūrĭs ā rēge pasci tandem intellĕxit, jĕjūnŭs et irrīsŭs discēssit. *Ælian. l.* xii. *c.* 51. *Athen. l.* vii. *c.* 10. [Hæc nimīrum est lepĭda fabŭla. *Editor.*]

CAPUT XXXV.

Excĭtātŭr laudĕ æmŭlātĭō.

1. Cùm Quintĭlĭānus expendĭt utiliūsne sĭt puĕrōs dŏmī ātque intra prīvātos părĭĕtēs contĭnēre, ăn frĕquēntiæ schŏlārum ĕt publĭcīs præceptōrĭbus trādĕre; intĕr ălĭă publĭcæ instĭtūtiōnis cŏmmŏdă hoc præcĭpŭum præ-

dĭcat quŏd ĭn schŏlâ audĭet pŭĕr multă quŏtĭdĭe prŏbări, multă corrĭgī; prōdĕrit alĭcūjŭs objurgāta dēsĭdiă, prōdĕrit laudātă indūstrĭă: excĭtābĭtur laudĕ æmŭlātio: turpĕ dūcet cēdĕre pări, pulchrum sŭpĕrâsse mājōrēs. Accēndunt hæc omnĭa anĭmos: et lĭcèt ipsă vĭtĭum sit ambĭtĭo, frĕquēntĕr tămĕn causa virtūtum est. *Quint. l.* i. *c.* 3.

Hŏnēstum pĕr sē esse expĕtēndum indĭcānt pŭĕri, ĭn quĭbus, ŭt ĭn spĕcŭlis, nātūră cernĭtŭr. Quantă stŭdia decertāntium sunt! Quantă ipsă certāmĭna! Ut illī effĕrūntŭr lætĭtiă, cŭm vīcērunt! Ut pŭdĕt victōs! Ut sē accūsări nōlunt! Ut cŭpĭūnt laudări! Quōs illi lăbōrēs non perfĕrunt, ŭt æquālium princĭpēs sint! *Cicer.* 5 *de Fin. n.* 61.

Utĭlĕ est hăbēre quos ĭmĭtări prīmùm, mox vincĕre vĕlīs. *Quint. l.* i. *c.* 2.

2. Noctu ambŭlābat ĭn publĭco Thĕmīstŏclēs, quòd sōmnum căpĕre non pōssĕt; ĕt causam quærentĭbus respondēbăt, *Miltiădis trophæīs sē à somnō suscĭtări.* Cicer. 4 Tusc. n. 4.

Cui non sunt audĭtæ Dēmōsthĕnĭs vĭgĭliæ? qui dŏlēre sē aiēbat, si quāndo ŏpĭficum antēlūcānā vĭctŭs esset indūstrĭā.

Aristŏtēlēs vĭr summō ingĕnĭo, mīrâ scientiæ cōpiā cùm mōtŭs essĕt Isŏcrătĭs rhetŏrĭs glōriâ, dĭcĕre ĕtĭam cœpit, et ădŏlēscĕntes dŏcēre, et ēlŏquēntiam conjungĕre cùm phĭlŏsŏphiâ, ăd quam Xĕnŏcrătis quŏquè exēmplo incensŭs accēssĕrăt. 1 *Tusc. n.* 7. *Diog. Laërt. in Arist.*

3. Alexāndĕr pătērnæ laudĭs æmŭlātor, cŭm eum urbem alĭquam nōbĭlem expugnâsse, aut insīgni victōriâ potĭtum esse, accĭpĕret; ădĕò non ējŭsmŏdi nuncĭīs lætābātur, ŭt intĕr æquālēs exclāmāret: *O ămīci, omnĭă mĭhi præripĭet pătĕr, nĕc quidquam magnĭfĭcum gĕrēndum rĕlīnquĕt!* Achīllĭs quŏquè, ā quō sē ōrīginem dūcĕre prædĭcābat, fortĭtūdĭnem et glōriam ab Hŏmēro carmĭnĭbus cĕlĕbrātam æmŭlātus, cùm ăd ējŭs tŭmŭlum ĭn Sigēo adstĭtīsset! *O fortūnāte*, inquit, *ădŏlescēns, qui tŭæ virtūtĭs Hŏmērum præcōnem invēnĕris!* Et vērè: nam nĭsĭ Ilĭăs extĭtīssĕt illă, īdĕm tŭmŭlus, qui corpŭs Achīllis contexĕrăt, mĕmŏrĭam obrŭĭssĕt. *Plut. in Alex. Cicer. pro Arch. n.* 24.

Julĭum Cæsărem fĕrūnt, cŭm ĭn Hispāniā, quò reīpublĭcæ causā missŭs ĕrăt lĕgendis Alexandri rēbŭs gèstis văcāret, ălĭquando dĭū sēcum cŏgĭtābundum hæsīsse, dēindĕ lacrymas prōfūdisse. Quārum causam quærentĭbus amīcis; *Nonné*, inquit, *ĭdōnea dŏlēndi causă est, quòd nĭhĭlum præclāri ĕgĕrim, ĕam ætātem ădēptŭs, quā Alexandĕr multă rēgnă vincendo pĕragrāvĕrat?* Plut. in Cæsar.

4. Hŏnōs ălĭt artēs, omnēsquĕ incendūntur ăd stŭdĭă glōriā: jăcēntque eă sempĕr, quæ ăpŭd quōsque pŏpŭlōs imprŏbāntur. Ităque quò mĭnŭs hŏnōrĭs ĕrăt pŏētis ăpŭd vĕtĕrēs Rōmānōs, ĕo mĭnōra pŏētæ artĭs stŭdia fuĕrunt: sēròque ăb illis pŏētæ vĕl cognĭtī vĕl rĕcĕpti. *Cicer.* 1 *Tusc. n.* 3 *et* 4.

CAPUT XXXVI.

Fāmæ cōnsŭlēndŭm ēst.

Cùm nōbis ā nātūrā mŏdĕrātiōnĭs, tempĕrantiæ, vĕrĕcūndiæ partēs sint dătæ, cùmque eădem nātūra dŏcĕat non nĕglĭgĕre quŏmŏdo nōs ērgā hŏmĭnēs gĕrēmus: est hŏmĭnĭs ingĕnŭī et lĭbĕrālĭter ēdŭcāti vellĕ bĕnĕ audīre ā părentĭbus, ā prŏpĭnquis ā bŏnis vĭris cætĕrīsque hŏmĭnĭbŭs: ŭt non sōlùm arrŏgantis est, sĕd ĕtĭam omnĭno dissŏlūti, nĕglĭgĕre quĭd dē sē quīsque sentĭat. Quemādmŏdum autem pulchrĭtūdo corpŏrĭs mŏvet ŏcŭlos, et delectat hŏc ipsō, quòd ĭntĕr sē omnēs partēs cum quŏdam lĕpŏrĕ consĕntĭunt; sīc mŏvēmus apprŏbātiōnem eōrum quĭbuscum vīvĭmus, ordĭnĕ, et constantiā, et mŏdĕrātiōne dictōrum omnĭum atque factōrum. *Cicer.* 1 *Offic. n.* 98. 3 *de fin. n.* 97.

Si cŭpĭs bĕnĕ audīre, dīscĕ bĕnĕ dīcĕre, et rectè agĕre: sīc ĕnĭm perfruĕris bŏnâ fāmā. *Stob. Serm.* 1.

Præclārè Sōcrătēs dīcēbăt hanc esse proxĭmam et quăsĭ compēndiāriam viam ăd fāmam et glōriam, si quĭs ĭd agĕret, ŭt quālis habēri vellet, tālis esset. Quòd si qui ināni ostentātiōne, et ficto sermōne ăc vultu stābĭlem sē glōrĭam consĕquī posse rēntur, vĕhĕmēnter ĕrrant. Fictă ĕnĭm omnĭa cĕlĕrĭtĕr tanquam flōscŭlī rēcĭdunt, nĕc sĭmŭlātum quīdquam pŏtēst esse diūtūrnŭm. *Cicer.* 2 *Offic. n.* 43.

Antè conscĭentĭæ consŭlendum est, quàm fāmæ. *Paterc. l.* ii. *c.* 115.

CAPUT XXXVII.

Vīvĕ ŭt ĭn pūblĭcō.

1. Tunc tē vĭrum bŏnum et felĭcem jūdĭcā, cŭm dŏmī tanquam ĭn pūblĭco vīvēs, cŭm tē părĭĕtēs tŭi tĕgēnt, non abscōndent. Plērumque părĭĕtes nōbis esse circumdătos vŏlūmŭs, non ŭt tūtĭŭs vīvāmus, sĕd ŭt peccēmus occŭltiŭs. Jānĭtōres ædĭbus nostrĭs tam mălĕfactōrum conscĭēntia oppŏsŭit, quàm sŭpērbia. Quĭd autem prōdēst rĕcōndĕre sē, et ocŭlos hŏmĭnum aurēsque vītāre? Mălă conscĭēntia ĕtĭam ĭn sŏlĭtūdĭne anxĭă ātque sollĭcĭta est: bŏnă turbam ādvŏcat. Si hŏnēsta sunt quæ făcĭs, omnēs scīānt: sī turpia, quĭd rĕfert nēmĭnem scīre, cŭm tu scĭās? O tē mĭsĕrum, si contemnĭs hunc testem! *Senec. Ep.* 43.

Jūlĭī Drūsi ædēs plūrĭbus ex partĭbus pătēbant vīcĭnōrum prōspĕctŭi. Hoc incōmmŏdum făbĕr, si quĭnque talēntă ēi dărēntur, sē correctūrum pollĭcēbātur, effectūrūmque nē pars ullă esset obnoxĭa prōspectŭī. Tum Drūsus: *Dĕcem*, inquĭt, *dăbo, si tālem reddās dŏmum mēam, ŭt non vicīni tāntùm, sĕd ōmnēs ĕtiam cīvēs vĭdēre possint quōmŏdo ĭn ĕā vīvam.* Plutar. pol. præt.

2. Magnă vīs est conscĭentiæ in utramque partem: ŭt nĕque tĭmĕānt, quī nĭhĭl commīsĕrint: ĕt pœnam sempĕr antĕ ocŭlos versāri pŭtēnt, qui pĕccārint. *Cicer. pro. Milone, n.* 61.

Nunquam sēcūra est prāvă conscĭentĭă. *P. Syrus.*

Tūtă fōrtāssĕ scelĕra essĕ ălĭquāndo possunt, sēcūră non possunt. Prīmă et maxĭmă pĕccāntĭum est pœnă peccâsse, nĕc ullŭm scĕlus, lĭcèt pūblĭca pœnă non sĕquātur, impūnĭtum est: quŏnĭam scĕlĕrĭs ĭn scĕlĕre supplĭcĭum est. Mălă făcĭnŏra conscĭentiă flagellāntŭr. Prŏprĭum est nŏcentium timĕre sempĕr ĕt expavēscĕre. Bŏnă conscĭentĭa prōdīre vult ĕt conspĭci: ipsās nēquĭtĭa tĕnĕbrās timĕt. *Senec. Ep.* 97.

Hanc Cătĭlīnæ et Jŭgūrthæ pōst pătrāta flāgĭtĭa et făcĭnŏra ĭmāgĭnem expressit Sāllūstĭus:

Catilinæ animus impurus, Diis hominibusque infestus, neque vigiliis neque quietibus sedari poterat: ita conscientia mentem excitam vexabat. Igitur color ei exsanguis: fœdi oculi: citus modo, modo tardus incessus: prorsus, in facie vultuque vecordia inerat. *Bell. Cat.* c. 15.

Neque postea Jugurthæ dies ulla aut nox quieta fuit: neque loco, neque mortali cuiquam, aut tempori satis credere: cives hostesque juxtā metuere, circumspectare omnia, et omni strepitu pavescere: alio atque alio loco sæpe contrā decus regium noctu requiescere: interdum somno excitus arreptis armis tumultum facere: ita formidine, quasi vecordiâ, exagitari. *Bell. Jug.* c. 72.

3. Tiberio quoque facinora et flagitia sua in supplicium verterant: neque eum fortunæ impediebat, quin tormenta pectoris suasque ipse pœnas in litteris ad senatum scriptis fateretur. Itaque non frustrā olim affirmavit vir sapientiā præstantissimus, si reclūdantur tyrannorum mentes, posse aspici laniatus et ictus: quoniam, ut corpora verberibus, ita sævitiâ, libidine, malis consultis, animus dilacerātur. *Tacit. Annal.* vi. c. 6.

Dionysius major Siciliæ tyrannus indicavit ipse quam parum esset beatus. Nam cum quidam ex ejus assentatoribus Damocles commemorāret in sermone copias ejus, opes, majestatem, magnificentiam ædium regiarum; negarētque unquam beatiorem illo quemquam fuisse: *Visne igitur*, inquit, *Damocle, quoniam hæc tē vita delectat ipsē eandem degustare et fortunam experiri meam?* Cum se ille cupere dixisset: collocari jussit hominem in aureo lecto, strato pulcherrimis stragulis: abacosque complures ornavit argento aurōque cælato. Tum ad mensam eximia formā puerōs delectos jussit consistere, eosque ad nutum illius intuentes diligenter ministrare. Aderant unguenta et corōnæ, odores incendebantur, mensæ exquisitissimis epulis erant instructæ. Fortunatus sibi Damocles videbatur. At Dionysius in hoc medio apparātu fulgentem gladium, e lacunari setā equinā appensum, demitti jussit, ut impenderet illius beati cervicibus. Itaque nec pulchrōs illos administrātores aspiciebat, nec plenum artis argentum: nec manum porrigebat in mensam: jam ipsæ defluebant corōnæ. Denique exorāvit tyrannum ut abire liceret, quod jam beatus esse nollet. Satisne videtur declarâsse Dionysius nihil esse ei beatum,

cui sēmpĕr alĭquis tērrŏr ex conscĭentiâ mălĕfactōrum impēndĕat? *Cicer.* 5 *Tusc. n.* 61, 62.

CAPUT XXXVIII.

Vītæ gĕnŭs ēlĭgĕrĕ rēs dīffĭcillĭmă.

1. De ēlĭgēndo gĕnĕre vītæ dēlĭbĕrātio est omnĭum difficillĭmă. Inĕūntĕ ĕnĭm ădŏlēscentĭā, cùm est maxĭmă imbecillĭtas consĭlii, tum ĭd sĭbi quīsque gĕnŭs dēgēndæ vītæ constĭtuit, quŏd maxĭmè adămāvit. Ităque āntĕ implĭcātur ălĭquo cērto cūrsu vīvēndi, quàm pŏtŭit jūdĭcāre quĭd optĭmum esset. Plērīque părēntum præcēptis imbūti, ăd eōrum mōrĕm et exĕmplum dēdūcūntŭr. Alĭi multĭtūdĭnis jūdĭciō fĕrūntur, et quæ mājōri parti pulchĕrrĭma vĭdēntur, ĕă maxĭmè exoptant. Nonnūlli tămĕn, sīvĕ felĭcĭtāte quādam, sīvĕ bŏnĭtāte nātūræ, sīvĕ părēntum discĭplīnâ, rectam vītæ sĕcūti sunt vĭam.

2. In constĭtŭēndo gĕnĕre vītæ, pŏtīssĭmùm hăbēndă est rătĭo natūræ nostræ, mŏdò non vĭtĭōsæ, ŭt constāre nobīsmĕt ipsis possīmus, nĕc ĭn ūllo offĭciō claudĭcāre; dēĭndĕ fortūnæ. Sŭŭm ĭgĭtur quīsquĕ noscat ingĕnĭum, ācremque sē et vĭtĭōrum et bŏnōrum suōrum jūdĭcem præbĕat: ŭt ăd quās rēs āptissĭmŭs ĕrĭt, ĭn ĭīs pŏtīssĭmùm ēlābōret. Si vērò ălĭquāndo nĕcēssĭtas nōs ăd ĕa dētrūsĕrit, quæ nostri ingĕnĭi non ĕrūnt; omnĭs adhĭbēnda ĕrĭt cūra, mĕdĭtātio, dĭlĭgēntĭa, ŭt ĕă, sī non dĕcōre, ŭt quàm mĭnĭmè indĕcōrè, făcĕre possīmŭs.

Sī nātūra non fĕrĕt, ŭt quĭs mājōrum stŭdĭa ātque institūta sĕquātur; sī non pŏtĕrit sīvĕ causās dēfensĭtāre; sīvĕ pŏpŭlum conciōnibus tĕnĕre; sīvĕ bella gĕrĕre; illă tămĕn præstāre dēbēbit, quæ ĕrūnt ĭn ipsĭus pŏtēstātĕ, justĭtĭam, fĭdem, lĭbĕrālĭtātem, mŏdēstiam, tempĕrāntiam; ŭt mĭnùs ăb ĕō ĭd quŏd dēsĭt rĕquīrātŭr. *Cicer.* 1 *Offic. n.* 114, 121.

CAPUT XXXIX.

Măgīstrātŭs nōn sŭīs, sĕd cīvĭŭm cōmmŏdīs, consulat.

1. Măgīstrātûs eă pŏtēstas, hoc mūnŭs est, ŭt præsĭt, præscrībātque rectă et ūtĭlĭa, et conjunctă cum lēgĭbus. Ut ĕnĭm măgīstrātĭbus lēgēs, ĭtă pŏpŭlo præsunt măgīstrātūs: vēreque dīci pŏtēst, măgīstrātum lēgem esse lŏquēntem, lēgem autem mūtum măgīstrātum. *Cicer.* 3 *leg. n.* 2.

Măgīstrātĭbus ŏpŭs est, sĭnĕ quōrum prūdēntiā āc dĭlĭgēntiā esse cīvĭtās non pŏtēst. Iīs non sōlùm ōbtempĕrāre ātque ŏbēdīre cīvēs ŏpōrtĕt, sed ĕtiam eōs cŏlĕre ac dĭlĭgĕre. Plăto vĕrò impĭos, et Titānŭm, qui Jŏvī adversāti sunt, sĭmĭlēs esse stătŭit eos, qui măgīstrātĭbus advērsēntur. *n.* 5.

Quī mŏdēstè pārĕt, vĭdētur quī alĭquāndo impĕrĕt dīgnus esse.

Ubĭ vŏlŭīsset Alexander Sĕvērus alĭquōs provinciīs rectōres, præpŏsĭtōs, prōcūrātōres dăre, nōmĭna eōrum pūblĭce præpōnēbat: ŭt sī quĭs è pŏpŭlo alĭquĭd advērsùs eōs crīmĭnĭs hăbēret, affĕrre pōsset: dīcēbātque, *Quŏd Christiāni ac Judæi făcĕrēnt in ēlĭgēndis sacerdōtĭbus, id fiĕri dēbēre in provinciārum rectōrĭbus, quĭbus et fortūnæ hominum commĭttĕrēntur, ĕt capĭtă.* Lamprid. in Alex. Sev. c. 45.

2. Quī rĕipublĭcæ præfŭturi sūnt, hoc Plătōnis præcēptum tĕnĕānt, ŭt quĭcquid ăgānt, ăd ĕăm rĕfĕrant, oblīti commŏdōrum suōrum. Ut ĕnim tutēla, sīc procūrātio reipublĭcæ, ad ūtĭlĭtātem eōrum, quī commīssi sunt gĕrēndă est, non vĕrò eōrum, quĭbus est commīssa. *Cicer.* 1 *Offic. n.* 85, 86.

Mĭhi quĭdem vĭdēntur hūc omnĭa esse rĕfĕrēnda ăb iīs qui præsunt alĭīs, ŭt iī, quī ĕrūnt in eōrum impĕrĭo, sĭnt quām beātĭssĭmi. Est ĕnim non mŏdò ējŭs qui cīvĭbus, sed ĕtiam qui servis, qui mūtis pĕcŭdĭbus præsĭt, eōrum, quĭbus præsĭt, commŏdis ūtĭlĭtātĭque servīre. Ităque grăvĭs, et fortĭs cīvĭs, dignusque principātu, tradĕt

sē tōtum reīpublĭcæ, eāmque sīc tuēbĭtur ŭt omnĭbus consŭlăt. Non ŏpēs et pŏtēntiam consectābĭtur, omnīnōque ĭtă justĭtiæ ĕt hŏnēstāti adhærescĕt, ŭt mōrtem oppĕtat pŏtĭùs quàm ĕās dēsĕrat. l *Epist. ad Quint.*

Adriānus, ŭbĭ ăd impĕrium est invectus, ĭn concĭōne ĕt ĭn sĕnātu sæpè dīxit: *Ităsē rempublĭcam gestūrum, ŭt non oblĭviscĕrētur pŏpŭli rĕm essĕ, non prŏpriam.* Spart. c. 8.

3. *Nullum vĭtĭum tētrĭus quàm ăvārĭtĭa, præsērtim in ĭīs qui rempublĭcam, gŭbērnant.* Hăbēre ĕnim quæstŭi rempublĭcam, non mŏdò turpĕ est, sed ĕtiam scelĕrātum ĕt nĕfārium. Nullā autem rē concĭlĭare făcĭlĭùs bĕnĕvŏlēntiam multitūdĭnĭs pōssunt ĭī qui præsunt, quàm abstĭnēntĭa et contĭnēntiă. Ităque căpŭt est omnĭ procūrātiōne nĕgōtii et mūnĕris publĭci, ŭt ăvārĭtiæ pellātur ĕtĭam mĭnĭma suspĭcĭo. *Cic. 2 Offic. n. 77. 79.*

Cùm vĭdērĕt Cīmon ōmnēs ætātis suæ măgīstrātūs, prætĕr Aristīdem et Ephiāltem, quæstŭī hăbuisse rempublĭcam Athēnĭēnsem, et magnas ex eā prædās collēgīsse; ălĭam vĭăm ingrēssŭs, incorruptum sē et intactum ăb omni ăvārĭtĭæ labe præstĭtit, dōnă oblāta constantissimè rĕpŭdiāvit, omnĭăque grātĭs et innŏcēntĕr pĕr tōtam vītam et fēcĭt et dīxĭt. *Plut. in Cimon.*

Valerius Pūblĭcŏla, cŭm trēs acceptīssĭmōs pŏpŭlō Rōmānō consŭlātus gessīsset, mōrtŭŭs est, glōrĭa ingenti, cōpĭīs fāmiliāribus ădeò exĭgŭis, ŭt fūnĕri sumptŭs dĕēssĕt. Ităque pūblĭcâ pĕcūniâ est ēlātus. Mĕnēnĭus quŏque Agrĭppa, quem sĕnātŭs et plebs Rōmāna pācis intĕr sē făcĭēndæ arbĭtrŭm lēgĕrānt, ĭtă pĕcūniæ ĭnops dēcēssit, ŭt sepūltūræ hŏnōre căruīsset, nĭsĭ ā pŏpŭlō collātis ĭn căpĭtă sextantĭbus fūnĕrātus esset. *Valer. l.* iv. *c.* 4. *Liv. l.* ii. *c.* 16.

Omni Macĕdōnum gazā, quæ fŭit maxĭmă, potītŭs est Æmiliŭs Paulŭs. Tantam ĭn ærārĭum pŏpŭli Rōmāni pĕcūnĭam invexit, ŭt ūnĭus impĕrātōris prædâ fĭdem attŭlerit trĭbūtōrum. At hīc non mŏdo nĭhĭl ex thesaurīs rēgĭīs concŭpīvit, sed nē ipsĕ quĭdem spectāre eōs dignātŭs, per alĭos hŏmĭnes cuncta admĭnĭstrāvit; et nĭhĭl ĭn dŏmum sŭam intŭlit prætĕr mĕmŏrĭam nōmĭnĭs sempĭtērnam. Quīn, sī Valerĭō fĭdes hăbeātur, ădĕò ĭnops dēcēssit, ŭt, nĭsĭ fundŭs, quem ūnŭm rĕlĭquĕrat, venundătus essĕt, non hăbuīssĕt uxŏr ējŭs ūndĕ dōtem rĕcĭpĕrĕt. Imĭtātus pătrem Scĭpĭo Æmiliānus, nĭhĭlo lŏcŭplē-

tĭor Carthāgĭnĕ ēvērsā, fŭĭt: nĭhĭlo cŏpiōsior L. Mummĭus, cùm cōpiōsissĭmam urbem Cŏrīnthum sustŭlīsset. Itălĭam ornāre, quàm, dŏmum sŭam, illi māluērunt. Quanquam Itălĭā ornātā ipsā eōrum dŏmŭs vĭdētur fuisse ornātĭŏr. Sic M. Marcēllus, cùm captis Syracūsis quædam Rōmam asportâsset, quæ victōriæ popŭli Romāni monŭmenta et urbĭs ornāmenta essent, nĭhĭl ĭn ædĭbus sŭīs, nĭhĭl ĭn hortis, nĭhĭl ĭn suburbāno pŏsŭit; pŭtāvitque, sī ēiūsmŏdi ornāmenta ĭn dŏmum sŭam non contŭlisset, dŏmum sŭam ornāmentō urbi futūram. Singŭlōrum ĕnim abstĭnentia dŏmēstĭca publĭcum cīvĭtātis dĕcus est. *Cicer.* 2 *Offic.* 76. *Polyb. l.* viii. *c.* 4. *Valer. l.* iv. *c.* 4. *Cic. in Ver. Act.* vi. *n.* 120.

4. Quum sĕcūndo Pūnĭco bello Cn. Scīpĭo, Africāni pătrŭus, ex Hispānĭā sĕnātui scripsĭssĕt: pĕtēns ŭt sĭbi succēssor mittĕrētur, quĭă fīlĭam vīrgĭnem ădultæ jam ætātis hăbēret, nĕquĕ ĕī sĭnĕ sē dōs expĕdīrī possĕt: sĕnātus, nē rēspublĭca bŏnō dŭce cărērĕt, pătris sĭbi pārtēs dēsūmpsit, consŭlioque uxōrĭs ăc prŏpīnquōrum Scipiōnĭs constĭtūtam dōtem ex ærārio ērōgāvĭt, ăc pŭēllam nuptam dĕdĭt. Dōs autem undĕcim millia æris fuit. In quo non sōlùm humānĭtās sĕnātus, sĕd ĕtĭam mōdus vĕtĕrum pătrimōniōrum, cognōsci pŏtēst. Nunquam ădeō fuērunt exĭgŭa, ŭt quĭă Megullia quĭnquagīnta millĭă ærĭs dōtem ăd vĭrum ăttŭlerat, Dōtātæ cognōmen invĭdĭōsŭm invēnĕrĭt. *Valer. l.* iv. *c.* 4.

Illis tempŏrĭbŭs bŏnă ănĭmi, non dīvĭtiæ, ĭn cunctis rēbus ponderābantur. Hæc concĭlĭābant măgīstrātūs et impĕrĭa: hæc jungēbant affĭnĭtates: hæc ĭn fōrō, hæc ĭn cūriâ, hæc intrā privātos pārĭĕtēs plūrĭmùm pŏtĕrānt. Pătrĭæ rĕm ūnūsquīsque, non sŭam, augēre prŏpĕrābat: paupērque, ĭn dīvĭte, quàm dīvĕs ĭn paupĕre impĕrĭō versāri mālēbăt.

5. Extăt C. Grācchī è Sardĭnĭā provinciâ Rōmam rĕvērsī ōrātio, ĭn quâ hæc ĭntĕr ălĭa dē sē nārrat: Versātus sŭm ĭn provĭncĭă quōmŏdo ex ūsū vestro exĭstīmābăm esse, non quōmŏdo ambĭtiōni mĕæ condūcĕre arbĭtrābăr. Nēmo pōssit vērè dīcĕre āssem aut ĕō plūs ĭn mūnĕribus mē accēpīssĕ: aut mĕā causā quēmquam sūmptŭm fēcissĕ Zōnās, quās Rōmā prŏficīscens plēnās argenti extŭlĭt, ĕās ex provinciā inānes rĕtŭli. Alĭī amphŏrās, quās vīni plēnās rĕtŭlērunt, ĕās argento rĕplētās dŏmum rĕportārunt. *A. Gell. l.* xv. *c.* 12.

Contrā vērō pĕcūniæ quăm non contēmptŏr fŭĕrĭt Vārus Quinctilĭus Syria, cui præfŭĕrat, dēclārāvit: quam paupĕr dīvĭtĕm ingressŭs, dīvĕs paupĕrĕm rĕlīquĭt. *Paterc. l.* ii. *c.* 117.

6. Cùm Ser. Sulpĭcĭus Galbă et Aurēlĭŭs Cottă consŭlēs ĭn sĕnātu contendĕrent, ŭtĕr advērsŭs Vĭrĭātum ĭn Hispānĭam mittĕrētŭr, āc māgnă intĕr Pătrēs dissensĭo essĕt: omnĭbŭs, quōnam Scīpĭōnĭs Æmiliāni sēntentĭă inclinārētŭr, exspēctantĭbŭs: *Neutrum*, inquĭt, *mĭhi mĭttī plăcĕt: quĭă ālтĕr nĭhĭl hăbet, altĕri nĭhĭl est sătĭs.* Impĕrĭī, ĭn quo ōmnĭă lĭcĕt prō arbĭtrĭō ăgĕre, æquĕ mălam măgĭstram jūdĭcāns ĭnōpĭam ātquĕ ăvārĭtiam. Quō dicto, ŭt neutĕr ĭn prōvinciam mĭttĕrētŭr, obtinŭĭt. *Valer. l.* vi. *c.* 4.

CAPUT XL.

Vărĭă ĕōrŭm, quī ălĭīs præsūnt ōfficĭă.

1. Dīffĭcĭlĕ dīctu est, quantŏpĕrĕ concĭlĭet ănĭmōs hŏmĭnum cŏmĭtās āffābĭlĭtāsque sermōnĭs. *Cicer.* 2 *Offic. n.* 48.

In gĕrēndŏ măgĭstrātu excercendă est facĭlĭtas ĕt altĭtūdo ănĭmi: nē, si irascāmŭr aut intempestīve accedentĭbus, aut impŭdentĕr rŏgĭtantibus, ĭn morōsĭtātem ĭnūtĭlem atque ŏdiōsam incĭdāmus. Anŭī paupercŭlæ Phĭlĭppum rēgĕm obsĕcrānti, ŭt lītem suam dijūdĭcāret, cŭm respondisset, sĭbi tempŭs ăd istă non sŭpĕrēsse: *Nē ergo sīs rex*, illa rĕpōsŭit. Admīrātus Phĭlĭppus lībĕram vetŭlæ vōcem, nōn sōlùm ĕī aurēs præbŭit, sĕd mŭltam quŏquè jūs sĭbi dīci postŭlantĭum tūrbam audīvit stătim. 1 *Offic. n.* 88. *Plut. Apoph.*

Quum Augustō princĭpi ōptĭmo quīdam lībēllum supplĭcem porrĭgens, præ mĕtū ĕt vĕrĕcūndiă nunc mănum prōfĕrret, nunc rĕtrăhĕret: *Pătās*, inquĭt jŏcāns Augūstus, *tē āssĕm ĕlĕphanto dăre?* Jūs ipsĕ dixĭt assĭdŭè, ĕt ĭn noctem nōnnūnquam: sī părum corpŏre vălĕrĕt, lectĭcă antĕ tribūnal collŏcātă vĕl dŏmī ĕtĭam cŭbāns. *Macrob.* 2 *Sat. c.* 4. *Sueton. in Aug. c.* 33.

Intĕr ălĭă dīctă Trajāni hoc fertŭr ēgrĕgium. Amīcis culpantĭbus quod nĭmĭum ĭn ōmnēs cōmis ēsset, re-

spōndĭt: *Tālem sē impĕrātōrem essĕ prīvātis, quāles essĕ sĭbi impĕrātōrēs prīvātus optārĕt.* Eutrop. l. viii.

Erăt ĭn Miltiādĕ cŭm summă hūmānĭtas, tum mīră cōmĭtas: ŭt nēmo tam hŭmĭlis esset, cui non ăd eum ădĭtus pătērĕt. Contrā Pausanĭas convĕnĭendi făcūltātem pētentĭbus non dăbăt, sŭperbē rēspondēbăt, et crūdēlĭter impĕrābăt. *Corn. Nep. in Miltiad. et Paus.*

2. Ită prŏbāndă est mansuētūdo ātque clēmentĭa, ŭt adhĭbĕātur pūblĭcæ ūtĭlĭtātĭs causā sĕvērĭtās, sĭnĕ quā admĭnistrārī cīvĭtas non pŏtēst. Nam ŭbĭ discrīmĕn intĕr mălōs bŏnōsque sublātum est, confūsio sĕquĭtŭr ĕt vĭtiōrŭm ēruptĭo. Prōmīscŭam hăbēre ĕt vulgārem clēmentiam non dĕcĕt: et tam ignōscĕre omnĭbŭs crēdŭlĭtās est, quăm nulli. *Cicer.* 1 *Offic. n.* 88. *Senec. de Clem. l.* i. *c.* 2.

Bŏnīs nŏcet, quīsquĭs pĕpĕrcĕrĭt mălīs.
Invītăt culpam, qui pēccātum prætĕrīt. *P. Syrus.*

Mŏdum tĕnēre dēbēmŭs. Sĕd quĭă difficĭle est tempĕrāmentum; quīdquĭd plŭs æquo fŭtūrum est, ĭn partem hūmānĭōrem præpŏndĕret.

3. Objurgātiōnes alĭquāndo incĭdunt nĕcēssārĭæ, ĭn quĭbus ūtēndum est fortāsse et vōcis contentiōne majōrĕ, ĕt verbōrum grăvĭtāte ācrĭōre. Sed, ŭt ăd ūrēndum et sĕcāndum mĕdĭci, sīc nōs ăd hoc gĕnŭs castīgandi rārò invītīque vĕnĭāmus, nĕc unquam nĭsĭ nĕcēssārĭò sī nūllă rĕpĕrĭētur ălĭa mĕdĭcīna. Sĕd tămen īră prŏcŭl absĭt, cum quā nĭhĭl rectè fiĕrī, nĭhĭl consīdĕrātè, pŏtēst. Atque ĕtĭam signĭfĭcāndum est, illŭd ipsŭm ăcerbĭtātĭs, quod hăbet objurgātio, ipsius causā, qui objurgētur, essĕ susceptum. *Cicer.* 1 *Offic. n.* 156.

Omnis autem animadversĭo ĕt castigātio contumēlĭâ văcāre dēbet: nĕque rĕfĕrri ăd ūtĭlĭtātem ējus qui pūnit alĭquem aut vērbīs castīgat, sĕd ăd reipublĭcæ commŏdum. 1 *Offic. n.* 88.

4. Căvēndum est ĕtĭam nē mājor pœnă, quàm culpa, sĭt: ĕt nē iīsdĕm dē causis ălĭi plectāntur, ălĭi nē appēllēntur quĭdem. *n.* 89.

Prohĭbēnda maxĭmè est īra ĭn pūnĭendo, optāndumque, ŭt ii, qui præsunt ălĭis, lēgum sĭmĭles sĭnt, quæ ăd pūniendum æquĭtāte dūcūntur, non irācūndiâ. Quod vĭtĭum cùm ĭn prīvātâ quŏtĭdĭānâque vītâ lĕvĭs esse ănĭmī atque infīrmi vĭdētur, tum vērò nĭhil est tam dēformĕ,

quàm ăd sūmmum impĕrium ĕtiam acērbĭtātem natūræ adjūngĕre. 1 *Epist. ad Quint.*

Cyri et Agesilāï, sūmmō ĭn impĕrĭo, nēmo unquam verbum ullum aspĕrĭus audīvit. 2 *Epist.*

Ad coërcitiōnem errantĭum scĕlĕrātōrumque, īrāto castīgatōre non ŏpŭs est. Omnĕ pœnæ gĕnus rĕmĕdii lŏcō admŏvēbo. Vărĭa ĭn tŏt ănĭmīs cīvĭum vĭtia vĭdeo, et cīvĭtati curāndæ adhĭbĭtus sum: pro cūjusquĕ mōrbo mĕdĭcīna quærātŭr. Hunc sānet vĕrĕcundia hunc mutatio lŏcī, hunc dŏlor, hunc ĕgēstas, hunc fĕrrŭm. Procēdam ĭn trĭbūnāl non fŭrēns, non infestus, sed vultu lēgĭs: et illa sōlennia verba damnātiōnis prōnunciābo, non irātŭs, sĕd sĕvērŭs. *Senec. l.* i. *de Irâ*, 15, 16.

5. Cĭcĕro ĭn ēgrĕgiâ illā ăd Quīntum frātrem Asĭæ prætōrem ĕpīstŏlā, quædam eum admŏnet ŭt făcĭat; quædam quòd jam fēcĕrit laudāt, quæ hic paucīs verbīs rĕfĕrēntŭr.

Sint hæc fundāmentă dignĭtātĭs tŭæ: tŭa prīmùm intēgrĭtas et contĭnēntĭa; dēĭndĕ omnĭum, qui tēcum sunt, pŭdŏr: dēlēctus ĭn fāmĭlĭārĭtātibus pĕrcautŭs et dĭlĭgens: fāmĭlĭæ grăvĭs ĕt constans disciplīna. Quĭd autem ĕrit nĕgōtii contĭnēre eōs quĭbus præsīs, si tē ipsĕ contĭnĕās?

Sĭt summă ĭn jūre dīcendo sĕvērĭtas: dummŏdo eă non vărĭētur grātiā, sed conservētŭr æquābĭlĭs.

Sed tămen parvi rēfert abs tē ipsō jūs dīci æqŭalĭtĕr et dĭlĭgenter, nĭsĭ ĭdem ăb ĭis fiet, quĭbus tŭ ējus mūnĕris alĭquam pārtem commīsĕrĭs. Nĕquĕ ĕnĭm sătĭs est tē ipsum justum essĕ, et abstĭnēntem, sed ōmnēs mĭnĭstrōs impĕrii tŭi tāles præstāre et sŏciis nostris ĕt rēīpūblĭcæ dēbēs.

Constānti fāmā ăd mē perlātum est tĭbĭ omnĭum, quĭbus præĕs, sălūtem, lībĕrōs, fāmam, fortūnas esse cārissĭmas: tē pĕcūniæ, tē vŏlūptāti, tē omnĭum rērum cŭpĭdĭtāti sic jam bĭennĭum rēsīstĕre, ŭt ĭn Asiā, tam corruptrīce prōvinciâ, nĭhĭl tē ăb summā intēgrĭtāte contĭnentiāque dētraxĕrit: non ĭtĭnĕribus tŭis perterrēri hominĕs, non sumptu exhaurīri: esse, quōcumque vēnĕris, et publĭcè et privātim maxĭmam lætitiam, cùm urbs custōdem, non tyrānnum, dŏmŭs hospĭtem, non expilatōrem, rĕcēpīsse vĭdeātur facillĭmos esse aditŭs ăd tē: pătēre aures tŭas quĕrēlīs omnĭum: nullĭus inōpiam ăc sōlĭtūdĭnem, non mŏdò pūblĭco āccēssū ăc trĭbūnāli sed nē dŏmō

quĭdem tuā et cubĭcŭlo esse exclūsam tŭo: tōto dēnĭque ĭn impĕrĭo nĭhĭl ăcērbum esse nĭhĭl crūdēle, atque omnĭa plēna clēmēntiæ, mansuētūdĭnis, hūmānĭtātis.

CAPUT XLI.

Jūdĭcĭs ēst ĭn causīs sēmpĕr vērum sĕquī.

1. Dĭcēbăt Pythăgŏrās, dōnōrum ā Dĕō hŏmĭnī concēssōrum hæc dŭo esse præstantīssĭmă, vērĭtātam sĕquī, et bĕnĕfăcĕre ălĭīs: hīs ĕnĭm dŭōbus mortālēs Dĕō prŏpĕ sĭmĭlēs fĭĕri. *Cicer.* 2 *Offic. n.* 51. *Ælian. l.* iv. *c.* 34.

Thēbīs Ægyptĭăcīs vĭdēbantŭr sĭmŭlăcra jūdĭcum mănĭbus cărēntium, et præsĭdĭs ĕōrum ŏcŭlōs ĭn terram vērsos hăbēntĭs. Quō sīgnĭfĭcābāntur, ĕōs, qui jūs dĭcunt, nĕc dōnīs, nec conspēctu rĕōrŭm mŏvēri ŏpōrtēre. *Plut. in Iside.*

Quŏnĭam magnă aut bŏnă aut mălă ē jūdĭcĭis aut æquīs aut inīquis ĭn publĭcam rem vĕnĭūnt, Ægyptĭīs præcĭpŭa jūdĭcĭōrum cūră ĕrat. Optĭmōs ē mājōrĭbus urbī-bŭs vĭrōs trigĭnta ēlĭgēbant. Qui consēssŭs nec Areopăgītis Athēnĭēnsĭum, nĕc sĕnātŭi Lăcĕdæmŏnĭōrum, vĭdētur fŭisse postpōnēndus. Hi ŭnŭm ex sēsē justĭtĭă maxĭmè insīgnem, sĭbi præsĭdem dĭcēbant. Stĭpendĭum à rēgĕ omnĭbus dăbātŭr ĭn victŭm et ălĭās rēs nĕcēssārĭās. Cŭm ăd jūdĭcāndŭm convēnĭssent, præsĕs collō sŭō tōrquĕm aurĕum circumpōnēbat ĕ quō suspensa ĕrăt, confecta ex prētĭōsissĭmis lapĭllis, imāgo, quam Vērĭtātem dĭcēbat: et octo vŏlūmĭna, ĭn quĭbus scriptæ ĕrānt lēgēs Ægyptĭōrum, prōpōnēbāntur ĭn mĕdĭum. Actŏr ĕt rĕŭs, non vērbīs, sĕd scrīptō tantŭm, causam ăgēbānt: et pōstquăm rēs sătĭs lĭquēre jūdĭcĭbus vīsă ĕrăt fĕrēbātŭr sententĭa, et præsĕs Vērĭtātis ĭmāgĭnem convertēbat ĭn altĕrum ē lītĭgātōrĭbus qui causă vīcĕrat. Hoc mŏdo cunctă jūdĭcia perăgĕre Ægyptĭīs solēnne ĕrăt. Causĭdĭcōrum ōrātiōne multŭm călīgĭnis jūri offūndi arbĭtrābāntur; et sæpè fĭĕrī, ŭt ōrātōrum artes, actiōnīs præstĭgĭæ, lăcrymæ pĕrĭclĭtāntĭum, judĭcum aurēs, ŏcŭlōs, ănĭmōs sic afficĕrēnt, ŭt ūnăm Vērĭtātem non ămplĭŭs ĭntuĕrēntŭr. *Diod. Sic. l.* i.

2. Athēnis ĭn sĕnātum Arĕopagītĭcum nēmĭnem admĭtti fas ĕrăt, nĭsĭ et hŏnēstō lŏcō nātum, et vītæ mŏdēstiă spĕctātissĭmŭm. *Isocr. in Areop.*

Nĭhĭl illĭs jūdĭcĭbus constantĭus, nĭhĭl sĕvērĭus, nĭhĭl fortĭŭs. Qui causam ăpŭd ĕōs dicēbant, ăb iīs ōmnĭbus, quæ ăd concĭlĭāndam bĕnĕvŏlēntĭam et mŏvēndos affectūs vălēnt, jubēbāntŭr abstĭnēre: quŏd si nĕglĭgĕre vĭdērentur, præcōnis vōce cŏhĭbĭtī tăcēre cōgēbantur. Nē rĕōrum quŏquĕ mĭsĕrando aspectu jūdĭcēs commŏvērēntŭr ipsă noctĕ, nullĭs ādmōtis lūmĭnĭbus, jūdĭcia exercēbānt: summōque sĭlentĭo sententĭam tabēllā dăbānt, ĭtă ŭt ăltĕr alterĭus sēntentĭam ignōrārĕt. *Pŭĕrŭm cŏturnīcum ŏcŭlōs ĕrŭēntĕm dīcūntŭr damnâssĕ, jūdĭcantes ĭd signŭm esse pernīciōsissĭmæ mentĭs multīsque mălo futūræ, si ădŏlēvisset.* Iīdĕm quĭd quīsque Athēniēnsium ăgĕret, aut quōnam quæstu sustentārētŭr, dilĭgentissĭmè inquīrēbant, ŭt cīvēs vītæ rătiōnem reddendam essĕ mĕmŏrēs, hŏnēstātem sĕquĕrēntur. *Cicer. l.* i. *ad Attic. Epist.* 14. *Quint. l.* ii. *c.* 17. *l.* vi. *c. Lucian, in Hermot. Pollux, l.* viii. *c.* 10. *Quint. l.* v. *c.* 9. *Valer. l.* ii. *c.* 6.

3. Sisāmnĕm, ūnŭm ē Persārum jūdĭcĭbus quŏd pĕcūniā accĕptā injustè jūdĭcāsset, rex Cambўsēs morte plĕcti jussĭt; intĕrēmptōque dētrāctâ pellĕ contexit trĭbūnāl, ĭn quō illĕ sēdĕrat: tum filĭum ējŭs Otānem ĭbīdem sĕdēre jūdĭcem vōlŭĭt, admŏnĭtum ŭt nunquam pătērnæ culpæ āc pœnæ oblivīscĕrētŭr. Sĕvērĭŏr pōstĕă Artāxĕrxēs alĭŭs Persārŭm rex, ĭn quōsdam mălōs jūdĭcēs fŭit: nam vīvīs pellēs dētrăhi præcēpit ĭīsque ălĭōrum jūdĭcum subsēllĭo insterni, ŭt rĕcēns sempĕr antĕ ŏcŭlōs habērent exemplum justĭtiæ non impūnè violātæ. *Herod. l.* v. *Diod Sic. l.* xv.

4. Qui stătuit alĭquĭd partĕ inauditâ altĕrâ,
Æquum lĭcèt stătŭerĭt haud æquus fŭĭt.
Senec. in Medea. ver. 200.

Quēndam ex ĭnĭmīcis vŏcāvĕrat ĭn jūdĭcĭum Arĭstīdēs: et jūdĭcēs, audītā accūsātiōnĕ confestim sententĭam latūri vĭdēbāntur dē rĕō, quem audīrĕ abnuēbant, nōtam omnĭbus accūsātōris justĭtiam āc fĭdem rĕvĕrĭti. Tum Aristidēs ĭn medium prōcēssit, et ūnâ cum rĕō supplex concĭdit ăd pĕdēs jūdĭcum, ōrāns, ŭt ĭnĭmīcus audīrētŭr, et ex lēgĭbus cūm ĕō ăgĕrētŭr. *Plut. in Arist.*

Alexander primis regni annis cum in capitalibus causis judex sederet, loquente accusatore, altera aurem admota manu occludebat. Interrogatus cur id faceret: *Illam*, inquit, *aurem reo integram servo*. Idem Alex.

5. Nihil contra rempublicam, neque contra jusjurandum ac fidem, amici causa, vir bonus faciet; ne si judex quidem erit de ipso amico. Ponit enim personam amici, cum induit judicis. Hoc solum debet amicitiae, ut veram amici causam esse malit, ut perorandae iti tempus, quoad per leges licebat, accommodet. Itaque praeclarum a majoribus accepimus morem ea tantum rogandi judicis, quae salva fide facere possit. *Cicer. 3 Offic. n.* 10.

Est sapientis judicis memininisse non solum quid petestati suae permissum sit a republica, sed etiam quid fidei commissum ac credtum: absolvere aliquando, quem oderit: quem vero amet, condemnare: non putare sibi, quodcunque concupierit, licere: sed habere in consilio legem, religionem, aequitatem, fidem: libidinem autem, odium, invidiam, metum, cupiditatesque omnes amovere: maximeque rebus omnibus praeterre conscientiam mentis suae, quam a Diis immortalibus accepimus quae a nobis divelli non potest: quae si optimorum consiliorum atque factorum testis in omni vita nobis erit, sine ullo metu et summa cum honestate vivemus. *Pro Cluent. n.* 159. *Pro. Rab. Posth. n.* 12.

6. Chilo ille sapiens in re capitali amici sui aliquando judex fuit cum duobus aliis judicibus. Itaque aut amicus ei capite plectendus erat, aut legi abhibenda fraus. Consultanti secum quid in tam anceps ti causa faciendum esset, hoc optimum visum est. Sententiam, qua amicum damnaverat, dissimulans ac tacens, duobus sociis judicibus, ut eum absolverent, persuasit: sicque se et amici et judicis officio functum fuisse existimabat. Verum die vitae supremo amicos circumstantes allocutus, cum dixisset nihil e se commissum esse, cujus memoria aliquid aegritudinis afferret morienti; confessus est sibi nondum liquere, rectene, an perperam, fecisset in illo amici judicio: hancque se ex facto capere molestiam, quod metueret ne perfidi hominis fuisset in eadem re, eodemque tempore, et communi negotio, aliis in suasisse diversum ab eo, quod ipse justum, et a se faciendum duxerat. Virum

săpĭentiă præstantem hæc rēs mĕrĭtò anxĭum et sollĭcĭtum hăbēbat. Dēclīnāvit ĕnĭm dē vĭă, et justĭtiă dıscēssĭt, cŭm falsum conservāndi ămīci causă consĭlium dĕdit. *A. Gell. l.* i. *c.* 3.

7. Antĭgŏnī rēgĭs frāter Marsўas lītem hăbēbat, postŭlābātque ăb ĕō sĭbi dŏmī jūdĭcium instĭtŭi: *Mĕlĭus quĭdem*, inquĭt Antĭgŏnus, *ĭn fŏrō ĕt omnĭbus audĭentĭbus, rēs ăgētur, sī nĭhĭl injustè făcĕre ĭn ănĭmo est.* Plut. Apoph.

Philĭppum rēgem rōgābat Harpălus, quī grātiă plūrĭmùm vălēbat ăpŭd ĕŭm, ŭt prŏpĭnquus et fămĭlĭāris sŭus Cratēs, accūsātus injūrĭārum, mulctam quĭdem solvĕret, sĕd non dāmnārētur pūblĭco jūdĭcĭo, nē ĭnĭmĭcōrum ălĭōrūmque hŏmĭnum mălĕdīctis pătēret. Cui Philĭppus: *Sătĭùs est ipsŭm prōptĕr cūlpam, quàm nōs prōptĕr illum mălè audīre.*

Cŭm lītĭs intĕr dŭōs prīvātos jūdex essĕt Arĭstīdēs, et altĕr concĭlĭāndæ sĭbi jūdĭcis bĕnĕvŏlentiæ causă dĭcĕret adversārium multă ĭn Arĭstīdem injurĭōsè fēcīsse: *Quĭn tū pŏtĭùs*, inquĭt, *bŏnĕ vĭr, sī quid ille tē læsit, ēlŏquĕre. Tĭbi ĕnim nunc, non mĭhi, jūdex sŭm.* Idem, in Aristide.

CAPUT XLII.

Cīvēs măgīstrātĭbŭs pārĕānt, măgīstrātūs lēgĭbŭs.

1. Dīvīnă mens prīmă ĕt summă lex est, alĭa jŭbēns, alĭa vĕtāns: ex quă illă lex, quam Dĭī hūmāno gĕnĕri dĕdērunt, prŏfĕcta est, rătio, ad rēcte făciēndum impēllens, et ă dēlicto ăvŏcāns. *Cicer.* 2 *de Leg. n.* 9. 11. 2 *Philip. n.* 28.

Constat prŏfĕctò ăd sălūtĕm cīvĭum, vītamque omĭum quiētam et bĕātam, condĭtās essĕ lēgēs: ĕōsque, qui prīmùm ējūsmŏdi scītă sanxērunt, pŏpŭlis ostendīsse, ĕă sē scriptūros ātque latūros, quĭbus suscēptis hŏnēstè beātèque vīvĕrēnt. Vĭtĭōrum ĕnĭm ēmendātrĭcem lēgĕm ŏpŏrtet esse, commendātrĭcemque virtūtum. Idĕŏque supplĭcia vĭtĭīs prōpŏnit, præmia virtūtĭbus. 2 *de Leg, n.* 11. 1 *de Leg. n.* 58.

Sīcŭt morbōs antè nĕcēssĕ est cognĭtos esse, quàm rĕmĕdia eōrum; sīc cŭpĭdĭtātēs prĭus nātæ sunt quàm lēgēs, quæ iīs mŏdŭm făcĕrēnt. Vĕtŭstissĭmī mortālium,

quōrum ætas aurĕa dictă est, nātūram et dŭcem et lēgĕm hābēntēs, sĭnĕ prŏbrō et scĕlĕre, ātquĕ ĭdeò sinĕ coërcĭtiōnĭbus et pœnâ, vītam ăgēbant. Nĕc præmiīs nĕc mĭnis ŏpŭs ĕrăt, cùm hŏnēsta suōpte ingĕnĭō pĕtĕrēnt, et nĭhil contrā mōrem cŭpĕrēnt. At pōstquăm prō mŏdēstiâ et pŭdōre, ambĭtĭo, vis, aliæque cŭpĭdĭtātes incēssêre ; lēgēs condĭtæ sunt, Sic Cretensĭbus Minōs, Spartānis Lўcūrgus, Athēniēnsĭbus Solōn lēgēs perscripsĭt. *Livius, l.* xxxiv. *c.* 4. *Tacit.* 3. *Ann. c.* 26. *Senec. Ep.* 90.

2. Lўcūrgŭs non hăbēntibus Spartānis lēges instĭtŭit, et suo exĕmplo confirmāvit : sīquĭdem nĭhĭl lēge ūllâ sanxĭt, cūjŭs non īpsĕ prīmŭs ĭn sē dŏcŭmēnta dăret. Pŏpŭlum ĭn obsĕquĭa prīncĭpum, prīncĭpēs ăd justĭtiam impĕrĭorum formāvit : parsimōniamque ōmnĭbus suāsĭt, existĭmans lăbōrem mīlĭtiæ assĭdŭâ frūgālitātis consuētūdĭne făciliōrem fŏre. Tantō vĭrō nĕque vītæ summâ intēgrĭtās, nĕquĕ constantissĭmŭs erga pătriam ămŏr, nĕquĕ lēgēs sălŭbrĭter excŏgĭtātæ, auxĭlĭō esse pŏtŭērunt, quò mĭnŭs infestos cĭvēs expĕrīrētŭr. Lapĭdĭbus ĕnĭm ălĭquāndo pĕtītus à dĭvĭtĭbus quĭbūsdam, quōrum luxŭī frænōs injĕcĕrant, fŏrō ejectus, ŏcŭlō ĕtĭam prīvātus fŭit. Hoc făcĭnŭs admīsit ădŏlescēns nōmĭne Alcāndĕr, quī Lўcūrgi è fŏrō fŭgiēntis tergō inhærens, respĭcĭentem percussit băcŭlō, ĕique ŏcŭlum excūssit. Illŭm, sibi ā pŏpŭlo trādĭtum ăd pœnam, ēgrĕgiè ūltŭs est Lўcūrgŭs : năm cŭm dŏmī mĭnīstrāre sĭbi jŭssīsset ; mansuētūdĭnis, frūgālĭtātis, sanctĭtātĭsque suæ exemplō tantăm ĭn ĕō mōrum mūtātiōnem fēcit, ŭt illĕ ex prŏtĕrvo ĕt audāci ădŏlescente ĭn vērĕcūndum mŏdĕrātumque transīrĕt. *Justin. l.* iii. *c.* 2. *Valer.* v. *c.* 3. *Plut. in Lycurg.*

3. Cōdrō rēge Athēnis extīncto prō pătriā, admĭnīstrātio rēīpublĭcæ annŭis magīstrātibus permīssā est. Sĕd cīvĭtāti nullæ tunc lēgēs ĕrānt, quĭă vŏlūntās rēgŭm prō lēgĭbus hăbēbātur. Lectŭs est ĭtăque Sŏlōn, vĭr ingĕnĭo et justĭtiā insīgnĭs, qui vĕlŭt nŏvam cīvitātem lēgĭbus condĕret. Hīcque tanto tempĕrāmēnto intĕr plēbĕm sĕnātūmque ēgĭt, ŭt ăb utrīsque părem grātĭam trăhĕret. *Justin. l.* ii. *c.* 7.

Solōnĕm lēgēs condēntem arrīsĭt Anăchārsis, dīxĭtque *Lēgēs araneārum tēlis sĭmĭlēs sĭbi vĭdēri. Quĕmādmŏdum ĕnĭm*, inquiēbat, *illæ infirmiōra anĭmālia rĕtĭnēnt, vălēntiōra trānsmīttunt : sic pauperēs et humĭlēs lēgĭbus constrīngūntŭr, dīvĭtēs et præpŏtēntēs ĕās pĕrrūmpūnt.*

Idem Anachārsĭs cùm concĭōni pōpŭli Athēnĭensĭs intērfuĭsset: *Mīrāri sē*, dixit, *quŏd ăpŭd Græcōs verbă făcĕrēnt săpĭēntēs, stulti vērò jūdĭcārent.* Plut. in Solon. Valer. l. vii. c. 2. Plut. ibid.

Intĕrrŏgātŭs Sōlōn, quōmŏdo ōptĭmus fiĕri pōssĕt cīvĭtātum stātus? *Sī*, inquĭt, *cīvēs măgĭstrātĭbus ŏbēdĭānt, magĭstrātus autem lēgĭbus.* Stob. Serm. xli.

4. Archĭdămus cuĭdam quærenti, quīnam Spartæ impĕrārent? *Lēgēs*, inquĭt, *āc sĕcūndum lēgēs Măgistrātūs.* Plut. Apoph.

Cùm Agesilāŭs, Lăcĕdæmŏnĭōrum rex, sŭbāctâ Asĭæ partĕ, adversŭs rēgem Persārum pergĕret, maxĭmāmque hăbērĕt fidūciam regni ējus pŏtĭundi; ab Ephŏris rĕvŏcātus, eōrum absentium jussis tam obēdiens fuit, quàm si privātus ĭn cŏmĭtio esset Spartæ; ŏpŭlentissĭmo regno præpŏsŭit bōnam existimātiōnem, multōque glōriōsĭus sĭbi fŭtūrum duxìt, si pătrĭæ instĭtūtis pārŭisset, quàm si bello Asĭam supĕrāsset. Rĕdiĭt ităque confēstim, dīcens: *Bŏnum impĕrātōrem ŏpōrtĕre lēgĭbus pārērĕ.* Plut. Apoph. Cor. Nep. in Agesil. c. 4.

Antiŏchus tertĭus omnĭbus regni sui cīvĭtatĭbus scripsĕrat: *Si quid fortè pĕr litĕras jūssĭsset făcĕre quod esset contrā lēgēs, nē sĭbi pārērent.* Plut. ibid.

5. Charondas pŏpŭli conciōnēs ăd vim et cruōrem usque seditĭōsas pacāvĕrat, lēgĕ căvēndo, ut, si quis ĕas cum fĕrro intrâsset, contĭnŭo interfĭcĕrētur. Interjecto dēĭndĕ tempōre, ipsĕ ex longĭnquo rūre, glădĭo accinctŭs, dŏmŭm rĕpĕtēns, sŭbĭtò indictâ conciōne, sĭcut ĕrăt armātŭs, ĭn ĕam prōcessit. Ubi cùm ăb ĕo, qui proxĭmè constĭtĕrat, sōlūtæ ā se lēgĭs sŭæ admonĭtus fuĭsset; *Idem ĕgo*, inquĭt, *illam sanguĭne mĕo sanctam.* Ac protinus fĕrro, quod hăbēbat, distrĭcto incŭbŭit. De Zaleuco, vide lib. iii. c. 49. *Valer. l.* vi. *c. 5.*

Idem Charōndas, nē lēgēs sŭæ tĕmĕrè abrŏgārētur ăd arbĭtrium et lĭbīdĭnem eōrum quĭbus grăves essent, hâc rātĭōne præcāvĕrat. Si quĭs quampiam è sanctĭtis lēgĭbus abrŏgāri vēllet, et ĭn ejus lŏcum ălĭam nŏvam infĕrri; ĭs, cōllo ĭn lăquĕum immĭsso, verba faciēbat ad pŏpŭlum dē utrâque lēgĕ. Ubĭ, lātis suffrāgiis, vīsum ĕrat vĕtĕrem lēgem abrŏgandam esse, et nŏvam accĭpiendam; illĕ discēdēbat nĭhĭl măli passŭs. Contrā vērò si prĭor lex retĭnēndă, et nŏva rejiciēndă vĭdērētur: tĕmĕrārĭo nŏvæ lēgĭs

suāsōri gūttŭr perfringēbatŭr eō, quo vinctus accessĕrat, lăquĕō. *Diod. Sic. l.* xii. *Stob. Serm.* 42.

6. Jūs cīvīle nĕque inflecti grātiā, nĕque perfringi pŏtēntĭā, nĕque ădultĕrāri pĕcūniā dēbet. Sī non mŏdò oppressum, sĕd ētĭam dēsertum aut nĕglĭgentĭùs adservātum fŭĕrit: nĭhĭl est quŏd quisquam sēsē hăbēre certum, aut ā pătrĕ acceptūrum, aut rĕlĭctūrum lĭbĕris, arbĭtrētŭr. *Cicer. pro Cæcin. n.* 73.

Non ĕă ōlim ĕrat, quæ nunc sæcŭlum tĕnĕt, lēgum nĕglĭgēntĭa: nĕc interprĕtāndo sĭbi quīsque ĕās aptās făciēbat, sĕd suōs pŏtiùs mōrēs ăd illās accōmmŏdābat. *Livius, l.* iii. *c.* 20.

7. Dīctum est ăb ērŭdĭtissĭmis vĭris, nĭsĭ săpĭentem lĭbĕrum essĕ nēmĭnem. Quĭd est ĕnim lĭbĕrtas? pŏtestās vīvendi ut vĕlis. Quĭs ĭgĭtur vīvĭt ŭt vult, nĭsĭ qui rectă sĕquĭtur, qui gaudĕt offĭcĭō; qui lēgĭbus non prōptĕr mĕtŭm pāret, sĕd ēās sĕquĭtŭr ātque cŏlit, quĭă ĭd rēctum et sălūtāre maxĭmè ēsse jūdĭcăt; qui nĭhĭl dīcĭt, nĭhĭl făcit, nĭhĭl cŏgĭtat dēnĭque nĭsĭ lĭbēnter ăc lĭbĕrè: ăpŭd quĕm nūllă rēs est, quæ plŭs pollĕat, quàm ipsĭus vŏlūntās ăc jūdĭcĭum? Sōli ĭgĭtŭr hoc contīngĭt săpĭenti, ŭt nĭhil făcĭat invītus, nĭhĭl dŏlēns, nihĭl coāctus. *Cicer. Parad.* 5.

Non mĭnùs ăpŭd vĭrōs bŏnōs hŏnēstās, quăm ăpŭd alĭos nĕcēssitas vălĕt. *Plin. l.* iv. *Ep.* 10.

Interrŏgātŭs Aristīppŭs, quĭd præ cætĕris hŏmĭnĭbus exĭmĭum hăbĕrent phĭlŏsŏphi? *Hoc*, inquĭt, *quŏd sī lēgēs ōmnēs tollāntŭr, æquābĭlĭter tămĕn vīctŭri sīmŭs.* Diog. Laërt. in Arist.

Lēgĕm nŏcēns vĕrētur, fortūnam innŏcēns. *P. Syrus.*

Quam angusta innŏcēntiă sĭt, ăd lēgĕm bŏnŭm ēsse? quantò lātiùs officiōrum pătet, quàm jūrĭs rēgŭla? qūàm mūlta piĕtās, hūmānĭtās, lĭbĕrālĭtās, justĭtia, fĭdes exĭgunt, quæ omnia publĭcæ lēgēs non jŭbĕant? *Senec.* ii. *de irâ, c.* 27.

Quŏd non vĕtăt lex, hoc vĕtăt fiĕri pūdŏr. *Senec. Troas. ver.* 332.

CAPUT XLIII.

Vĭtĭōsī prīncĭpēs plūs ēxēmplō, quăm pēccātō nŏcēnt.

1. Ut cŭpĭdĭtātĭbus ĕt vĭtĭīs princĭpum infĭci sŏlet tōtă cīvĭtas, sīc ēmēndāri et cōrrĭgī contĭnēntiâ.

Nam lĭcĕt vĭdēre, sī tempŏrum mĕmŏriam rĕpĕtās, quālēscūnque sūmmī cīvĭtātĭs vĭrī fŭērunt, tālem cīvĭtātĕm fuīsse: et quæcūmquĕ mūtātio mōrum ĭn prīncĭpĭbus extĭtĕrit, ĕāndem ĭn pŏpŭlō secūtam esse. *Cicer. 3 de Leg. n.* 30. 32.

Cùm L. Lucūllo magno vĭrō magnĭfĭcentĭa villæ Tuscŭlānæ objĭcĕrētur, respondēbat; *Dŭos sē hăbēre vīcīnōs, altĕrum ĕquĭtem Rōmānum, altĕrum lĭbertīnum: quōrum cùm ēssent magnĭfĭcæ villæ, ĭd sĭbi concēdi ŏpŏrtēre, quŏd ĭis, quī tĕnuiōris ordĭnĭs essent, lĭcĕrĕt.* At nōn vĭdēbat ăb ipsō nātum esse, ŭt illi tālia cŭpĕrēnt. Năm Lŭcūllŭs, summŭs ălĭōqui vĭr, prōfūsæ ĭn ædĭfĭcĭīs, convīvĭīs, et ăppărātibus luxŭriæ prīmŭs auctor fuit: ĕūmqŭe ŏb injectas mōlēs mări, et suffōssos mōntēs, haud infacēte magnŭs Pompēiŭs Xĕrxĕm tŏgātum vŏcāre assuēvĕrat. Pauci autem, atquĕ ādmŏdum pauci, hŏnōre et glōriâ amplifĭcāti, vĕl corrumpĕre mōrēs cīvĭtātis, vĕl corrĭgĕre possūnt. Ităque ĕo pērnĭcĭōsĭus dē rĕpūblicā mĕrentur vĭtĭōsi prīncĭpēs, quŏd nōn sōlŭm vĭtĭa concĭpĭunt ipsi, sĕd ĕtĭam ĕa infūndunt ĭn cīvĭtātem, plūsque exēmplō, quàm peccāto, nŏcēnt. *Paterc. l.* ii. *c.* 33.

2. Prīncēps optĭmŭs făcĭendō dŏcĕt: et lĭcĕt sĭt impĕrio maxĭmŭs, exēmplō mājŏr est. *Paterc. l.* ii. *c.* 126.

Non tam impĕrĭō nōbis ŏpŭs est, quàm exēmplō: quĭppĕ mălus rectī măgīstĕr est mĕtŭs. Mĕlĭŭs hŏmĭnēs exēmplīs dŏcēntŭr. *Plinius. Paneg.*

Rex vĕlĭt hŏnēstă: nēmo non eădem vŏlĕt.

Senec. in Thyest. ver. 213.

—Compōnĭtur orbĭs
Rēgĭs ăd exēmplum; nec sic inflectĕre sēnsus
Hūmānōs ēdĭcta vălēnt, ŭt vīta rĕgēntĭs.
Mōbĭle mūtātur semper cum prīncĭpe vūlgŭs.

Claud. de 4. *Cons. Honor. ver.* 296.

Vespăsĭānus lēgĭbus æquissĭmis, quōdquĕ vĕhemēntĭus est, vītæ spĕcĭē, vĭtĭōrum plūra Rōmæ abōlēvit. *A. Vict. Epit. c.* 17.

Theodōsiō impĕrātōri, quŏd lapsōs mōrēs exēmplo suō rēstĭtŭĕrit, hīs vĕrbīs gratŭlātur Latīnus Pacātŭs: Ubĭ prīmum impĕrĭum accĕpisti, non contēntŭs ipse vitĭīs cārērĕ, ălĭēnis vĭtĭīs corrĭgēndīs cūram adhĭbuisti, īdquĕ mŏdĕrātè, ŭt suādēre pŏtĭùs hŏnēsta, quàm cōgĕre, vidĕrēris. Et quĭă vĕl longo Orĭentis usu, vĕl princĭpum rĕmĭssĭōne, tantŭs multos luxŭs infĕcĕrat, ŭt ădŭlta consuētūdo non făcĭlè mūtări possĕ vĭdērētur: nĕ quĭs sĕ pătī injŭriam pŭtăret, ā tē vŏluisti incĭpĕre censūram: impendĭă impĕrātōrĭæ dŏmûs mĭnŭisti, ĕt ăd mensăm vix nĕcēsărium abhĭbendo sumptŭm, quŏd natūrâ difficĭllĭmŭm est, ēmendâsti vŏlēntēs. An quĭs ferrĕt mŏlēstè sĕ ăd princĭpĭs mŏdum cŏërcēri? aut subtractum sĭbi ălĭquĭd dŏlērĕt dē prīvātâ, luxŭriâ cŭm vĭdērĕt impĕrātōrem rērum pŏtēntem, terrārum hŏmĭnumque dŏmĭnum, parcè vīvēntem, mŏdĭcō et castrensi cĭbō contentum? ăd hoc aulam omnem lăbōrĭs, pătientiæ frūgălĭtātis exemplis ăbūndantem? Tŭæ, impĕrātor, ĕpŭlæ mensis commūnĭbus sunt parcĭōrēs. Hinc ĭn omnēs, quĭescēntĭbus lēgum mĭnĭs, luxŭriæ pŭdor et parsimōniæ stŭdium vĕnĭt. Sĭc est ĕnim, sĭc est. *Exasperat hŏmĭnēs impĕrāta correctio, blandissĭmè jŭbētŭr exemplo.* Latin. Pacat. c. 13.

3. Căvēndum est vĭrō hōnōrāto et princĭpī, sī ĭpsĕ dŏmŭm ædĭfĭcet, nĕ extra mŏdum sumptu et magnĭfĭcēntiâ prōdeat. Quo in gĕnĕre multŭm mălī ĕtĭam ĭn exemplo est: stŭdiōse ĕnĭm plērĭque, præsertim ĭn hanc partem, factă prĭncĭpum imĭtāntŭr. At L Lŭcūlli virtūtĕm quis? Multi tantummŏdò villārum magnĭfĭcēntiam imĭtāti sunt quārum quĭdem cērtŭs abhĭbēndŭs mŏdŭs, et ăd mĕdĭŏcrĭtātem rĕvŏcāndŭs. *Cicer.* l *Offic. n.* 138. 140.

In Agesilāo Lăcĕdæmŏnĭōrum rĕgĕ illŭd ĭn prīmĭs admīrābĭle fŭit, quŏd, cŭm maxĭmă ĕī mūnĕra ā rēgĭbus, et dynastis, et cīvĭtātibus mĭttĕrēntŭr, nĭhĭl unquam ĭn dŏmum sŭam contŭlĕrit, nĭhĭl dē victu, nĭhĭl dē vestītu Laconum mūtāvĕrit. Dŏmo eădem fuit contentŭs, quā Eurysthĕnēs prōgĕnĭtor majōrum suōrum fuĕrat ūsus: quam qui intrārăt, nullum signum lĭbīdĭnis, nullum luxŭriæ vĭdēre pŏtĕrat; contrā plūrĭma pătientiæ atque abstĭnentiæ: sĭc ĕnim ĕrăt instrŭcta, ŭt nūllâ ĭn rē differrĕt â

cūjūsvis īnŏpis ātquĕ privāti dŏmō. *Corn. Nep. in Agesil. c. 7.*

M. Cāto consŭlāris et censōrĭus villās sŭas nē tēctōrĭo quĭdem pĕrlĭtas fuisse scrībit ăd annum usque ætātis suæ sēptuāgēsĭmum; atque pōstĕă addit: *Nĕque mĭhi ædĭfĭcātĭo, nĕque vās, nĕquĕ vestĭmēntum ullum est prĕtĭōsum, nĕque prĕtĭōsŭs servŭs, nĕque ancillă. Sī quĭd est quō ūtī possim ūtŏr: sī nōn est, ĕgĕo* (id est, facĭlè cărĕo.) *Suo quemque ūti ĕt frŭi pĕr mē lĭcet. Mĭhi vĭtio quīdam vertunt, quĭă multīs ĕgĕo; ăt ĕgo īllīs, quĭă nĕquĕūnt ĕgēre.* A. Gell. l. xiii. c. 23.

Crassŭs illĕ dīvĕs nullăm, prætĕr eam, ĭn quă hăbĭtābăt, dŏmum ædĭfĭcāvit: dĭcēbātque, hŏmĭnēs ædifĭcandi cŭpĭdōs omnĭbus ēvertī fortūnis sōlēre. *Plut. in Crasso.*

Cùm ēssĕt pĕcūnĭōsus Attĭcŭs, nēmo illō mĭnùs ædĭfĭcātor fuit. Dŏmum hăbŭit Rōmæ ĭn Colle Quĭrīnāli ab ăvūncŭlo hærēditāte rĕlictam, cūjus amœnĭtas non ædĭfĭcĭo, sĕd sylvā constābat. Ipsum tectum antīquĭtùs ædĭfĭcātum, măgĭs venustum ĕrat quàm sumptuōsum: in quō nĭhil commūtāvit, nĭsi quŏd vĕtūstāte coāctus est. *Corn. Nep. in Attico, c.* 13.

Hăbĭtāvit Augūstŭs ĭn ædĭbus mŏdĭcis, nĕque laxĭtāte nĕque cultu conspĭcuīs: ubĭ sĭnĕ marmŏre ullō aut insignī pavĭmento conclāvĭa: āc pĕr annos amplĭus quadragīnta ĭn eōdem cŭbĭcŭlo hiĕmĕ et æstāte mansĭt. Instrumēntum quŏquè ējŭs et supĕllĕx vix prīvātæ ēlĕgentiæ ĕrānt. Idem tămĕn Rōmām, quăm prō majestāte impĕrĭī non sătĭs ornātam invēnĕrat, ădeò excŏlŭit, ŭt jūre sĭt glōriātŭs, marmŏrĕam sē rĕlinquĕre, quam lătĕrĭtiam accēpissĕt. *Sueton. in Aug. c. 72, 73. c. 91.*

Annō urbis condĭtæ 628, Censōres Cassĭus et Longīnus Lepĭdum Æmĭlium augūrem, vĭrum consŭlārem, cōram sē ădēsse jussērunt, quŏd sex millĭbus ærĭs ædēs conduxĭsset. *At nunc*, inquĭt Velleius, qui centum ĕt quinquagīnta pōst annīs scrībĕbat, *sī quis tāntās hăbĭtet, vix ŭt sĕnātor agnoscĭtur. Adĕò matūrè ā rectīs ĭn prāvă, a prāvīs ĭn præcĭpĭtĭă pervĕnītur.* Paterc. l. ii. c. 10.

CAPUT XLIV.

Pŏtēntĭă dĕcŏrī ēst, sī sălūtārĭs sĭt.

1. Nēmĭnem ex omnĭbŭs hŏmĭnĭbŭs măgĭs quàm rēgem aut princĭpem dĕcĕt clēmēntĭa. Ită ĕnim pŏtēntĭa dĕcŏri glōriæque est, si sălūtāris sĭt. Quæ vērò glōria est vălēre ad nŏcēndum? *Senec.* 1 *de Clement. c.* 3.

Illius dēmum măgnĭtūdo glōriōsa ĕt stābĭlis est, quem omnēs tăm prō sē essĕ quàm sūprā sē scĭūnt; cujus cūram pro sălūte singŭlōrum atque unĭversōrum tŭēndâ quōtĭdĭe expĕrĭuntur: quō prōcēdentĕ, non, tānquam noxĭum anĭmăl quŏd ē cŭbĭli prōsĭlŭĕrit, dĭffŭgĭunt, sĕd tanquam ăd clārum et bĕnĕficum sīdŭs certātim advŏlant, objĭcĕre sē prō illō mucrōnĭbus insĭdĭantium părātissĭmī.

Magnăm fortūnam magnŭs ănĭmus dĕcĕt: magni autem ănĭmi est prŏprĭum placĭdum esse tranquillumque, et injūrias atque offensiōnes dēspĭcĕre. Rēgem sæva et inevōrābĭlis īra non dĕcet. *c.* 5.

Tālĭs sĭt cīvĭbus sŭĭs prīncēps, quāles sĭbi Dĕōs vĕlit. Quŏd sī Dĭī placābĭlēs ĕt æqui dēlicta pŏtēntĭum non stătim fulmĭnĭbus persĕquūntŭr; quantò æquĭus est homĭnem hŏmĭnibus præpōsĭtum mīti ănĭmo exercēre impĕrĭŭm? *c.* 7.

Si, quŏtĭes hŏmĭnes peccant, sŭa fulmĭna mittat
Jupĭtĕr, exĭgŭo tempŏre ĭncērmĭs ĕrit.
Ovid. 2 *Trist. Eleg.* ii.

Quŏd princĭpĭs officĭum est? quŏd bŏnōrum părēntum, quī objurgāre lĭbĕrōs nonnūnquăm blandè, nonnūnquam mĭnācĭter sŏlēnt, alĭquāndo ādmŏnēre ĕtĭam verbĕrĭbus? Nūnquĭd ălĭquis sānus filiŭm prōptĕr prīmăm offensăm exhærēdat? Hoc quŏd părenti, ĕtĭam princĭpī făcĭendŭm est, quĕm ălĭquāndo pătrem pătriæ, tĭtŭlo omnĭum pulchērrĭmo, āppellāmus, ŭt scĭat dătăm sĭbi potestātem pătriam, quæ est tempĕrātissĭma. *Senec. de Clement. c.* 14.

2. Nullă rēgi glōria est ex sævā ănĭmādversĭōne: quĭs ĕnĭm dŭbĭtat ĕum multum pōssĕ? At contrā maxĭmă, sī nĕc aliēnæ īræ serviăt. *c.* 17.

Id făcĕre laus est quod lĭcet, non quod lĭbet.
Mĭnĭmum dĕcĕt lĭbĕrĕ, cui multum lĭcet.
Senec. Octa. ver. 455. *Troas, ver.* 334.

Cùm ăb Alēxăndrō māgnō flagĭtāret mātĕr Olympĭăs mōrtĕm cujūsdam insōntĭs, ĕt dictĭtāret, spē facĭlĭùs impĕtrāndi quæ vēllet, ĕum sē per nŏvem mēnses utĕro portâsse: prūdēnter respōndĭt: *Aliam, părēns optĭma, posce mercēdĕm, homĭnis ĕnĭm innŏcēntĭs sālūs bĕnĕficio nūllo pensātur.* Ammian. l. xiv.

Antonīnus Pĭŭs hanc celebrātam Scīpĭōnis sentēntiam sæpè ĭn ōre hăbēbat: *Mālle sē ūnum cīvem servāre, quam mīllĕ hostēs ŏccīdĕre.* Capitol. c. 9.

Theodōsius, conquĕrēnte quōdam ex famĭlĭārĭbŭs, quŏd sōntēs morte non multāret, *Utĭnăm*, inquĭt, *ĕt mortŭōs lĭcēret ad vītam rĕvŏcāre.* Joan. Antioch.

Vespăsĭānus nūnquam cædĕ cujūsdam lætātus, jūstis supplĭcĭīs illacrymāvit ĕtĭam ĕt ingĕmŭit. *Sueton. in Vesp. c.* 15.

Prīmīs annīs impĕrii Nĕrōnĭs, ănĭmādversūrus ĭn latrōnēs dŭōs Burrhus prætōrĭis cohōrtĭbus præfēctŭs, vĭr ēgrĕgius, pĕtēbat ā Nerōne, ŭt scrĭbĕret nōmĭnă ĕōrum ĭn quōs prætĕrĕā ănĭmādvertī vellĕt; hocque sæpĕ dīlātum, ŭt tāndem fiĕret, instābat. Invītŭs invīto cùm chartam trādĭdĭsset, exclāmāvit Nĕro: *Vellem nēscīre littĕrās.* Quàm dīvĕrsa illa vōx ĕrăt à Caligŭlæ vōto: quī optăbat *pŏpŭlus Rōmānus ūnam cervīcem hăbērĕt*, ŭt ipsĕ ūno ictū et ūnō diē crūdēlitātem explērĕt! *Senec. 2 de Clemen. c.* 1. 3. *de Irâ, c.* 19.

3. Ad Cæsărem Augūstum delātum est L. Cinnam insĭdĭas ēĭ strŭĕre. Dictum est ŭbĭ, et quando, ĕt quĭbus conscĭīs, et quĕmādmŏdum aggrĕdi vēllĕt. His audītīs Augūstŭs concĭlium ămīcōrum ĭn pōstĕrum dĭem advŏcāri jūssĭt: ipse intĕrim inquīēta nox fŭit. Gĕmēns sŭbĭnde vōcēs ēmittēbat vărĭās et intĕr sē contrārĭas. *Quĭd? ĕgo pĕrcūssōrem mĕŭm sĕcūrŭm ambŭlāre pătiar, mē sōllĭcĭto? Ergo non dăbis pœnās qui tŏt cīvĭlĭbus bellis frustrā pĕtītum căpŭt, tot nāvālĭbus, tot pĕdēstrĭbus prœlĭīs incŏlŭmĕ, ĭmmolāre ăd āras constĭtŭit, pōstquam pax terrā mărīque pārtă est?* Rursŭs sĭlēntĭo interpŏsĭto, sĭbi măgĭs quàm Cinnæ irātŭs, sēque ipsĕ compēllans, *Quĭd vīvis*, inquiēbat, *si pĕrīre tē tam multōrum intĕrēst? quĭs finis ĕrit supplĭcĭorum? quĭs sanguĭnis? Ego sŭm nōbĭlibus ădŏlescentŭlis expŏsĭtŭm căpŭt ĭn quŏd mucrōnēs ăcŭānt. Non est antĕ fĕrēndă vītă, sĭ ŭt ĕgo non pĕrĕăm, tăm mūltī pĕrdēndi sunt.* Intĕrpēllāvĭt tāndĕm illŭm Lĭvĭa ŭxŏr: et, *Admĭttis*, inquĭt, *mulĭĕbre consĭlium? Făc quod mĕdĭci sŏlent, quī*,

ŭbĭ ūsĭtāta rĕmĕdĭă non prōcēdunt, tentānt contrārĭa. Sĕvērĭtāte nĭhĭl ăd huc prōfēcisti: nunc tentā quōmŏdō tĭbi cēdăt clēmēntĭă. Ignōscĕ L. Cinnæ. Deprĕhēnsus est: jam nŏcēre tĭbi non potest prōdēsse fāmæ tŭæ pŏtĕst. [O quam clārā fēmĭnæ sēntēntĭa.]

Bĕnĕ suādēre vīsa est Lĭvĭa, grātiās ĕi ēgit Augūstŭs. Cinnăm ăd sē accersīvit, dīmīssīsquĕ omnĭbus ē cŭbĭcŭlō, dēlātum ăd sē indĭcĭum expŏsŭĭt, ādjēcit lŏcum, sŏcĭōs, dĭĕm, ordĭnĕm insĭdĭārum: ĕt cùm sŭa ĭn ĕŭm bĕnĕficia plūrĭmă commĕmŏrāsset, prō quĭbus illĕ infandăm cædĕm părāvĕrat; hīs verbīs dēdĭt: *Vītam tĭbi, Cinnă, ĭtĕrum dō, prĭŭs hostī, cŭm tē ĭn hōstĭum meōrum castrīs invēnĕrĭm, nunc insĭdĭātori āc parrĭcīdæ. Ex hŏdĭērno dīē ĭntĕr nōs ămīcĭtĭa incĭpĭāt: et quăm lĭbēntĕr ĕgo tĭbi vītam do, tăm lĭbēntĕr tū mĭhi ĕăm dēbĕās.* Post hæc dētŭlĭt eī ultrò consŭlātum, questŭs quòd non audērĕt pĕtĕre: ămīcīssĭmum fidēlissĭmūmque hăbŭit: ĕt nūllis amplĭŭs īnsĭdĭīs ăb ūllō pĕtītŭs est, ĭd clēmēntĭæ bĕnĕfĭcĭō consĕcūtus, quŏd antĕā sĕvērĭtāte frustrā quæsĭĕrăt. 1 *de Clement. c.* 9.

4. Pŏpŭlīs id quŏd ăcerbissĭmum est, quòd trĭbūta pendant, non ĭtă ăcērbum dēbĕt vĭdēri. Illŭd cŏgĭtēnt, nullam ā sē nĕque belli externi, nĕque discōrdiārūm dŏmēstĭcārum, călămĭtātem abfŭtūrăm esse, nĭsĭ alĭcūjŭs impĕrĭō rĕgĕrēntŭr. Id autĕm impĕrĭum cŭm exercēri sĭnĕ vectīgālĭbus āc trĭbūtĭs nullō mŏdō pōssĭt; æquō anĭmō parte ălĭquâ suōrum fructŭum pācem sĭbi sempĭtērnăm rĕdĭmānt ātque ōtĭŭm. *Cicer. Ep. ad Quint.*

Nĕque quiēs gentĭum sĭnĕ armĭs, nĕque armă sĭnĕ stĭpēndĭis, nĕque stĭpēndia sĭnĕ trĭbūtĭs, hăbēri quĕūnt. *Tacitus, 4 Hist. c.* 74.

Vectīgālĭa nervi sunt reipublĭcæ. *Cicer. pro Leg. Manil. n.* 17.

Tĭbĕrĭus præsĭdĭbŭs prōvĭnciārum ŏnĕrāndās esse trĭbūto prōvĭnciās scrĭbēntĭbus rescripsit: *Bŏnī pastōris esse tondĕre pĕcŭs, non dēglŭbĕre.* Sueton. in Tiber. c. 23.

Trajānus exāctiōnēs imprōbāns ĕt dētēstāns, *fiscŭm lĭēni sĭmĭlem esse*, dĭcēbăt, *quō crēscēntĕ, artūs rĕlĭquī tabēscunt.* A. Vict. Epit. c. 6.

Selectarum e profanis Scriptoribus Historiarum

FINIS.

to [illegible] of Thucydides [illegible] is [illegible] with vigour and concise [illegible]. But it is the the prevailing opinion, he in his endeavours to improve his precedent, by pruning his long periods, [illegible] them still so [illegible] as to lose dignity [illegible] grace [illegible] there are [illegible] the [illegible], as the frequent omission of the copula and the noun of the ablative absolute; and the antecedent to the relative and using the in [illegible] [illegible] one would [illegible] the gerund; besides ~~[illegible]~~ [illegible], such as [illegible], the frequent [illegible] of words

Sallust was born at Amiternum, in the country of the Sabines, B.C. 86, and [illegible] [illegible], in early youth, at Rome. ~~His moral character~~ As regards his moral character, may [illegible] [illegible]; but the charges and most [illegible] seem to condemn him as a moralist. One of which transpired at Rome, in 1704, against Fausta, daughter of Sulla and wife of Milo, for which the injured husband had him [illegible] [illegible]. Another according to the [illegible] of Dio Cassius, is his [illegible], and the extortion of [illegible]; during his administration in Africa. This is confirmed [illegible]; after his retirement into private life, by his costly mansion [illegible] and beautiful gardens which [illegible] to be the ~~[illegible]~~ [illegible] of [illegible] and the [illegible] [illegible] ground [illegible]. [illegible]

[illegible]

[illegible] [illegible] him, [illegible] [illegible] the office [illegible] [illegible]

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